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Poetry.

The Heavenly Mariner.

Through tribulations deep
The way to glory is;
This stormy course I keep
On these tempestuous seas:
By waves and winds I'm tossed and driven,
Freighted with grace, and bound for heaven.

Sometimes temptations blow
A dreadful hurricane,
And high the waters flow
And o'er the sides break in;
But still my little ship out-braves
The blustering winds and surging waves.

When I, in my distress,
My anchor, Hope, can cast
Within the promises,
It holds my vessel fast:
Safely she then at anchor rides,
'Midst stormy blasts and swelling tides.

If a dead calm ensues,
And heaven no breezes give,
The oar of prayer I use
And try, and toil, and strive:
Through storms and calms, for many a day,
I make but very little way.

But when a heavenly breeze
Springs up and fills my sail,
My vessel goes with ease
Before the pleasant gale,
And runs as much an hour or more
As in a month or two before.

Hid by the clouds from sight,
The sun doth not appear,
Nor can I in the night
Behold the moon and stars.
Sometimes for days and nights or more,
I cannot see the sky and shore.

As at the time of noon
My quadrant, Faith, I take,
To view my Christ, my Sun,
If He the clouds should break:
I'm happy when His face I see,
I know then whereabouts I be.

Ere I reach heaven's coast
I must a gulf pass through
Which fatal proves to most—
For all this passage go;
But all death's waves can't me o'erwhelm,
If God Himself is at my helm.

When through this gulf I get—
Though rough, it is but short
The pilot angels meet
And bring me into port:
And when I land on that blest shore,
I shall be safe for evermore.

—*Hymns of the Church Militant*, p. 153.

For the Christian Recorder.

LETTER FROM VICKSBURG.

MR. EDITOR:—The thing which we so anxiously anticipated we are now realizing. We are thrown out of our place of worship.

On last Monday the Southern Methodists took possession of it. I regret to have to say that we are not able to find a vacant church, hall, or even a room, of sufficient size in which to meet for the time being.

The only thing that could be done to prevent the Church from being scattered or thrown into despondency, we have done. That is, we have obtained the temporary use of a barracks, which we are fitting up as well as we can, for which to hold worship. We have no assurance of being able to hold even this, till the time when our Conference meets. If we had the right to occupy it permanently, for the above purpose, we would not be able to keep our congregation, simply because it is too small, and in every respect unfit for this purpose. Therefore, we must, in order to sustain our cause here, make every possible effort to get another and more suitable place.

Our very kind and sympathetic friend, Gen. Slocum, has given us lumber enough, from one of the barracks, for a temporary frame-house, such as we had concluded to erect on our ground. The lumber being given us free, it would cost but a trifle to build. We would now be engaged in erecting the house, but for the fact that we have reason to believe that the (white) Trustees of the Southern M. E. Church, who alone can give a deed for our ground, will refuse to give one that would place the people and property under the control of the Bishop and Conference of the A. M. E. Church.

When our people paid for this ground, they did not get any deed, and according to the laws of this State, at that time, could not receive a deed, or any other kind of document, showing that they had paid for it.

I have appointed some of my most intelligent and influential brethren to apply for such a deed, and some of them think that they can induce the majority of the trustees to grant it.

Before, and since the close of the war, I tried to procure a deed for the ground in question, but failed, on the ground that none but the Trustees of the (white) church could give a legal deed, and the majority of them being away from Vicksburg till very recently, we had to delay an application till now.

Some of the leading members of the (white) church are telling our people that if they return to the church, they will do every thing in their power to aid them in building a church; and that they may worship in their basement till their church is [illegible]. But so far as my knowledge extends, our people, from a painful recollection of their past, and a happy realization of their present ecclesiastical relations, determined to decline the offer.

In Jackson, we find a similar state of things. The (white) Methodists there informed our people that because they have left them and joined another denomination, they must move their house off their ground. The latter are so few in numbers and poor in circumstances, that I very much doubt whether they will be able to buy ground and build a house for a long time.

Since my last communication, I have been to Jackson, and on my return, came very near falling into the hands of murderers and robbers.

I sent one of my brethren, Rev Benjamin Watkins, to Yazoo City, to see if the way was clear to organize a church there; and from his report, I believe that by sending a suitable person as a missionary, we would have, as the result, a strong church.

It is an undisguised fact, that no man can safely go beyond the lines of the Freedman's Bureau, without endangering his life. The officers of this organization are doing every thing in their power for the protection of our people; and aside from that protection, terrible would be our condition.

Civil and military authority are continually coming into collision, but in every instance of the kind, the former has to yield to the latter. If the government does its duty to the freed people of this State, it will, from present indications, have to protect them by military authority for years to come, or clothe them with those rights by the exercise of which they could and would protect themselves.

I thought that I knew something of the heat of summer before coming South, but I have now to confess that I knew but little of it. From the 1st of June till the present time, the heat has not, during one whole day, been even moderate. Mentally and physically, it has nearly prostrated me. Had I not been so busy, I would have been sick long since.

Yours for the cause,
H R REVELS.

Vicksburg, Miss., Sept. 12, '65.

For the Christian Recorder.

LETTER FROM HANNIBAL.

BRO. WEAVER:—Here I am safely ensconced under the roof of "*Ebony Hall*," at the Western Theological Seminary, and delving into the hidden depths of Greek and Hebrew—quite a change.

A few days ago, we were the recipients of life pleasures, free from care, with no thought of the morrow, fearing no delinquent Professor's dark form. But as our beloved teacher, *Paul*, says, "Godliness, with contentment, is great gain," we intend to follow in his foot-steps, *et cetera*.

We were agreeably surprised to find our beloved brother in Christ, Rev J. H. Turpin, an inmate of the Seminary. This is his third year. During his connection with the institution, he has sustained the very enviable reputation of being a thorough scholar and good theologian. We are indeed advancing toward that fundamental truth, *that all men are born free and equal*.

Our students, as I learn, number about 195. Bro. Turpin and myself constitute the colored representatives. We get along admirably. Christian feeling and sympathy seem to pervade the minds of all. May our Father's choicest blessing rest upon all.

On last Sabbath we attended Bro. J. P. Underwood's second Quarterly Meeting. It was a glorious season of rejoicing. The Lord seemed to be present in the heart of every one.

Bro. Underwood conducted the morning services, and although suffering from a severe indisposition, yet his sermon was an able effort, full of power and truth. In the afternoon, the Lord's Supper was administered. Nearly all the clergy of the city were present. Among them we noticed Revs. Woodson and Peck, and Dr. Watts.

In the evening our young Brother Turpin preached. His discourse, throughout, was an able argument, full of doctrinal truths, and completely annihilating Catholicism's favorite theory, with regard to the oft-repeated assertion that Christ referred directly to Peter, and not to a *Typical Rock*, when he says, "*Upon this rock will I build my Church.*" Would that we had such earnest workmen in every part of the Lord's vineyard!

On Monday evening, Love-feast came off; and though I have witnessed many, yet never have I beheld such a glorious outpouring of the Holy Spirit. Such refreshing seasons. The very walls seemed to echo the praises of our Heavenly Father, and for awhile it seemed as if *heaven* had been transferred to *earth*. Permit me to add a thought about this subject. Why is it, my dear brethren, that when God, in His infinite mercy, so graciously showers his blessings upon us, that we permit Satan, with his host of *satellites*, anger, contention and strife to come amongst us, and turn us away from Christ? Why not put off the *old man* with his deeds, and be renewed in spirit, and in the grace of our Lord Jesus Christ? We have been in the bondage of sin long enough. Let us begin now to work for the advancement of our Father's kingdom.

Bro. Underwood's health has been failing him this year. The labors are very arduous, and it requires a great deal of *nerve* and brain to accomplish the work. Yet we are pleased to say that the church seems to be growing in numbers as well as grace, under his *pastoral care*.

By special invitation we attended the *Twentieth Anniversary* of the "Heroines of Jericho, of Naomi Court." The Society is in fine working order, and presented an attractive appearance, dressed in their superb *regalia*. Beauty and fashion had many representatives in the crowded hall.

Rev. J. H. Turpin, is a clear and logical manner, delivered the Annual Address, recounting in brief terms their efforts *of beneficence*, and paying a glowing tribute to their virtue and integrity, and concluded with a concise sketch of the rise and progress of the order. After which we adjourned to where "the good things of life" were awaiting us, and to which we did ample justice.

Long may these "Heroines" continue to enjoy the benign smiles of the "great mistress of the court." But we are getting lengthy. With a prayer for your success, we conclude.

Yours, HANNIBAL.

For the Christian Recorder.

MOTIVES TO PRACTICAL CHARITY.

Nor was this goodness confined alone to man. The beasts of the field, delighted with their state, went forth with joy to graze in their pastures, and the flocks rambled with pleasure upon a thousand hills. The irrational animals shared with their lord the bounty and beneficence of their Creator. In praise of His benevolence the finny tribes leaped from their watery beds. On every side the feathered songsters of the grove caroled forth anthems to the morning sun, while swarms of happy insects sported in his noontide beams, and gathered their food from the sweetness of every opening flower. The lamb and the lion lay down together under the shadow of the same rock, and the leopard and kid, in mutual embrace, repose on the same bed. The banner of the Lord waved over a peaceful world, while His goodness shone forth, emblazoned upon every fold. Every object in the bright assemblage around Him conspired, as one great, harmonious whole, to increase the happiness of men, and proclaim the benevolence of the Creator, who reared up the world about him as the place of his habitation and enjoyment. How powerfully does this exhibition of the Divine benevolence urge us to the practice of that noble charity which delights in the supply of human wants, and in the relief of human woes!

To the goodness of God may be added the example of the Saviour as another motive to the practice of charity. Christ was a true philanthropist. He spent his life in doing good.—Wherever He went this was His object and His end. Clad in the vestments of celestial humanity, he entered upon his errand of mercy, and began his labors of love.

He found himself in the midst of a sorrowing and a suffering world. A wide field for the toils of practical benevolence opened before him.—Within its limits stood the poor, the disconsolate, and the wretched of our race, without any one to pity or to help them. Here were the deaf and dumb, the sick, the lame, and the blind, with out-stretched hand, supplicating in vain for assistance. The picture of grief sat upon their countenances, and the canker of despair corroded the heart. Pity filled his bosom; love melted his soul; the sight awakened all the tender sensibilities of his nature. With an eye beaming with kindness, and a heart overflowing with compassion, he beholds these sons and daughters of affliction, and enters their circle.

Nor did he suffer their cries for relief to pass unheeded. His spirit of charity prompted him to action. To do them good, to dispense his kindness to the indigent, and his aid to the victims of suffering, he goes from village to village, and from city to city. Unallured by the splendors of wealth, or the trappings of power, he visits the cottages of the poor, and the cabins of the afflicted. To alleviate the miseries of the hapless children of misfortune—to bear the cup of consolation to the sons of want and woe—he declined no toils, shunned no hardships, shrunk from no difficulties. In well doing he was never weary. Wherever he went, mercy attended his footsteps, and the light of benevolence shone around his path. The fame of his charities spread far and wide; thousands, struck with the wonder of his goodness, came to him, as their friend, for instruction and relief. Such was his course of active benevolence, that wherever he travelled multitudes gathered around him for the relief of their sorrows, and the cure of their maladies.

In the company of his followers were seen, not the rich and the noble—not the devotees of pleasure and worshippers of mammon—not the shining courtier, nor the fawning parasite, but the poor and the sick, the halt and the blind, seeking the assistance of his kindness. Nor did he frown them from his presence; but delighted to do them good—to cause the lame to walk, and the heart and tongue of the dumb man to sing for joy—regardless of the opposition of an unfeeling world—unmoved by the smiles of contempt, the hiss of derision, or the finger of scorn—he persevered in his course of god-like benevolence.

We find motives to charity are expressed in the Divine will: "The poor shall never cease out of the land," "If thy brother be waxen poor, then shalt thou relieve him, that he may live." "Thou shalt not harden thy heart, nor shut thy hand against thy poor brother; but thou shalt open thy hand wide unto him, and thou shalt surely lend him sufficient for his need in that which he wanteth." How reasonable, just, and benevolent are these requisitions! They are worthy of being written upon the arches of the sky, to be known and read by all the nations of the earth. These requisitions can be practiced by the humblest of our race. What though they cannot accomplish all that they desire? What though they want power or the means to alleviate all the sufferings of the needy? Can they therefore do nothing to alleviate the miseries of suffering humanity? nothing to feed the hungry, to clothe the destitute, instruct the illiterate, and reclaim the wandering? Nothing to cheer the disconsolate, and chase away the gloom of penury? Nothing to dispel the darkness from the cabin of sorrow, and light up a smile in the aspect of woe?

Who, among the sons and daughters of men in this land of freedom and plenty, of light and knowledge, is so destitute of power, or means, or influence, so poor, as to be unable to do any thing, to contribute a mite, to give a cup of water, or a morsel of bread, or a garment of covering, to a needy and suffering mortal, in token of regard to the noble example of his Saviour? Few are they who cannot copy his philanthropy, and, by some charitable deeds, show their attachment to Him, who, though he was rich, became poor, spent his days in doing good, and laid down his life for the benefit of a weeping and suffering world.

These deeds of charity, when founded upon pure motives of heart, constitute a true philanthropist's character, which marks out the road from this to another world of bliss. Were those principles carried out in action what a change would be produced in every land of suffering and want. No pining children of indigence and wretchedness would pain the eye, or pour upon the ear their tale of woe. Hunger would be fed, and the destitute clothed, while Piety would extend her balm of healing to "every wound," and, by the radiance of her smiles, light up with joy a benighted world.

Our future reward, as spoken of in the Holy Bible, is another incentive to urge one to the speedy action of charitableness. These promises, spoken of in the gospel, are made alone to those who do good, and, in the spirit of true benevolence, seek to promote, by the performance of good works, the happiness of man. On this condition all the gospel promises of reward in a future world are made. If the condition be not fulfilled, if the required good works be not done, the promise fails, and there can be no claim to the promised reward. Without these deeds of charity and kindness to our fellow men which the gospel enjoins, all our hopes and expectations of happiness in another world are delusive and vain. And the amount of reward will correspond to the amount of our good works, not as works of merit, but as visible expressions of that charity which consists in love to God and benevolence to man.

The magnitude of these works is not estimated by their outward splendor, but according to the ability and means of those by whom they are performed. The poor widow, who gave her mite, received as great a reward as if she had bestowed the wealth of a Girard, for she gave all that was in her power, and had she possessed the treasures of a world, she could have done no more. The bestowment of a crust of bread, a garment of covering, or a cup of water upon the famishing, may prove a richer favor than the bestowment of a crown while these charities are withheld, and the former may entitle the bestower to a higher reward than the giver of the latter.

ANNIE M SMITH.

Xenia, Ohio Sept 15th, 1865.
(*To be continued.*)

COLORED MASONS.

We publish below a very interesting letter on the subject of the recognition by the white lodges of Free and Accepted Masons, of the colored brethren of the fraternity in this and other States of the Union. It is from the pen of Mr. John Jones, one of Chicago's most respected colored citizens, who is at present and has been for the past ten years, M. W. G. M. of the colored lodges of this jurisdiction. The position of the colored brethren in the craft in this country, is of course familiar to most of our readers, certainly to all who "meet upon the level and part upon the square," and it will be unnecessary for us, at this time, to enter further into the merits of the question than to say, that the great objection in the fraternity, is and long has been, one of informality and infraction of ancient usage, not of color. Mr Jones speaks as follows:

"From the commencement of the world we may trace the foundation of Masonry. Ever since symmetry began, and harmony displayed her charms our Order has had a being. During many ages and in different countries, it has flourished. In the dark periods of antiquity, when literature was in a low state, and the rude manners of our fore fathers withheld from them that knowledge we now so amply share,—masonry diffused its influence. This science unveiled, arts arose, civilization took place, and the progress of knowledge and philosophy gradually dispelled the gloom of ignorance and barbarism. Government being settled, authority was given to laws, and the assemblies of the fraternity acquired the patronage of the great and the good, while the tenets of the profession were attended with unbounded utility. Masonry is a science confined to no particular country, but diffused over the whole terrestrial globe. Wherever arts flourish, there it flourishes too. Add to this that by secret and inviolable signs, carefully preserved among the fraternity throughout the world, masonry becomes a universal language. Hence many advantages are gained. The distant Chinese, the wild Arab, the African in his native home, and the American savage, will embrace a brother Briton, French or German, and will know that, besides the common ties of humanity, there is still a stronger obligation to induce him to kind and friendly offices. The spirit of the fulminating priest will be tamed, and a moral brother, though a different persuasion, engage his esteem. Thus, through the influence of Masonry, which is reconcilable to the best policy, all those disputes which embitter life and sour the tempers of men are avoided, while the common good, the general design of the Craft, is zealously pursued. From this view of the system its utility must be sufficiently obvious. The universal principles of the art unite men of the most opposite tenets, of the most distant countries, and of the most contradictory opinions, in one indissoluble bond of affection, so that in every nation a Mason finds a friend, and in every climate a home. Our friend and brother, the great Pythagoras, who, in his travels through Asia, Africa and Europe, found hospitable homes and brothers of whom he was not ashamed to receive all the knowledge and wisdom possessed by those brethren, even the *African* brethren, this wise philosopher (masonic history tells us,) was raised to the sublime degree of a Master Mason while travelling through Asia, Africa and Europe, and I assert, without the fear of successful contradiction, that he received the sublime degree of Master Mason in Africa. Then, I ask, have not the descendants of Africa a right to the privileges, benefits and immunities of ancient Free Masonry?—The answer of every genuine Mason must be in the affirmative. Are we not seen and met on the streets and in the Lodges in all civilized countries as Masons? The question is often asked from whence we came, and when and where did we obtain those inestimable privileges? It is my object to answer these questions so far as our existence in the United States is concerned.

Masonry was first introduced in this country among colored men by English military troops in Military Lodges in 1775, who initiated past and raised worthy and respectable colored men from that period till about 1782, at which date, there were a large number of unaffiliated Masons in and about Boston. It will here be observed that Masonry had its beginning in Boston among men of African descent as well as those of European descent. These colored men made application to their white brothers for affiliation, which was refused them, on account of prejudice against their complexion. They then asked the Grand Lodge for a dispensation or warrant to open a Lodge for themselves. This was also refused them. It will be observed that these unaffiliated Brethren (all Masons made in a Military Lodge are unaffiliated,) made every effort to establish themselves legally in this country, but their efforts proved to vain. The refusing of affiliation with these colored Masons brought the subject of Freemasonry prominently before the colored men of Boston. They resolved to establish masonry legally in that city, and for this purpose, in the year 1782, Mr Prince Hall and several gentlemen of color, of influence and affluence, residents of the city of Boston, State of Massachusetts, entertaining a high opinion of ancient Freemasonry, and believing it would be one of the means of spreading the cement of brotherly love, thought it their bounden duty to make application to the Grand Lodge of the State of Massachusetts to be initiated and to have Masonic privileges extended to them in common with other Masons. Their petition was refused. The applicants then took passage for England, where they prosecuted their petition, which was granted, and they received the honors of the sublime Order, and were declared brothers of the mystic tie, and by recommendation of their English brethren, a warrant was granted Sept. 29th, 1784, under the sanction of Lord Howard, Grand Master under His Royal Highness Henry Frederick, Duke of Cumberland, Grand Master of all Masons throughout England. In the warrant Brothers Prince Hall was appointed W. M.; Boston Smith, S. W., and James Saunders, J. W., with full power delegated to them to make Free and Accepted Masons and established Lodges in due form. In accordance to the customs of the Royal Craft, this warrant was brought over from London and delivered into the hands of Brother Prince Hall, the first installed colored W. M. in the United States. Our masonic career commenced, and according to the high authority or commission of the W. M., Prince Hall and Wardens, together with the warrant bearing number 459, enrolled on the Grand Secretary's Book of Record, in England.

'We appeal to the Masonic Fraternity dispersed around the globe, and ask them if our efforts, energy and perseverance are not in keeping with the tenets and teaching of the Masonic Fraternity. Were not our acts legal and just, and really what good Masons ought to have done under the circumstances? We appeal to the Grand Lodge of England, in the name of all that is valuable among Masons, and in the name of 7,000 colored Masons in the United States, to set this matter of the legitimacy of colored Masonry in the United States forever at rest, by solemn resolve, substantiating the above facts; for upon the decision of the Grand Lodge of England hangs the destiny of our Masonic usefulness to hundreds and thousands of our brethren of African descent in these United States, who will yet knock at our door for admission in the Masonic fold. If we are found just and legal, they will be admitted, if found worthy. We appeal with confidence to the Grand Master for the Grand Lodge of England to lay this subject before the Grand Lodge at its next session, in a recommendation to that ancient, honorable and grand assembly to pass upon this all-important subject to us, and establish forever the constitutionality and legality of our Masonic existence in these United States. We rely with great hopefulness upon your action in these Masonic undertakings. English brethren, you have spent thousands, ah! millions of pounds sterling, to emancipate the sons of Africa and their posterity, and to arrest that infernal traffic, the slave trade, on the coast of Africa; surely you will not hesitate cheerfully and speedily to reply to this request of ours, which to us is Masonically life or death. We petition you with seven thousand voices coming up as the voice of one man, not to withdraw your hand or turn your back upon us in this hour of our distress, to hear us patiently, and consider our cause with soberness and charity. If there be any irregularity or the omission of the dotting of an I, or the crossing of a T, or any other defects that can with equal justice to you or us be healed and made regular, we pray you, as so many sons appealing to a mother, to look over our faults and give us our heritage, and make us heirs at law, that we may sustain ourselves and those with whom we are concerned, (and by examination it will be found that we are connected even across the waters.) We have stretched our Masonic branches into Africa, for Liberia obtained its authority to open lodges and make Masons in that country from us. But more of this in another place.

Brothers of the mystic tie, of African and European descent, I now appeal to you, (particularly my colored brethren,) although I have no respect to persons on account of their color or country, for the sun is always at high noon with the Masonic fraternity—therefore, it is universal. Having established, in our own opinion at least, the legality and legitimacy of our starting point, we at another time propose to prove the regularity and propriety of our Masonic existence in these United States and Territories, and also to answer the objections urged against us by our white brothers, and the anti-Masonic resolutions of the various Grand Lodges (white) in these States." (Signed,) JOHN JONES.

For the Christian Recorder.

THE MOTHER'S PRAYER.

"O God, send the Yankees to take my children away!"

This was the prayer of a slave mother as she was violently torn away from her family to be sold at auction.

The following true and remarkable story was related by by Captain Riley, of the 5th U. S. C. Infantry. He says:

"Some time in February, 1864, I was sent by order of General Butler, with one hundred picked men, to rescue some UNION families from Matthews Co, Va., which county was at that time held by a strong force of Rebel Cavalry.

The command was embarked on board the Gun Boat Morse, Captain Babcock commanding. Our raid was a success. Three Union (white) families were brought off, and about thirty-five slaves. In our route we came on the premises of one Thomas White. He was at the door of his dwelling, and begged me not to let the men destroy his property, or take his poultry, of which he had an abundance, urging as a reason that he was too old, could not work, his hands all gone, and must of necessity clothe and feed some helpless children left on his hands.

Two of these children, clad in rags, barefooted and covered with filth, stood near, shivering in the cold.

'Where is the mother of these children?' I asked.

'She is dead,' was the reply.

As I looked for a moment upon these poor, motherless and forsaken children, and then thought of my own dear little ones at home, in Ohio, tears came into my eyes, and I replied, 'Take good care of the little colored children: they will be free when this war is over.'

I ordered that nothing should be molested on the premises so we passed on. But after we had got aboard the gunboat, and were on our way back to Yorktown, one of the contrabands told us that the mother of the children was sold; that 'old White,' as she called him, had only the day before bound her down to a cart and sent her off.

On learning the character of White, and the condition and probable fate of the children, I regretted very much that I had not brought them with us. I was not alone in these feelings. All on board, and especially the soldiers, felt that we had not done well to leave the children thus. But what could be done? the expedition was considered hazardous, and my orders were expressly to proceed immediately there, and return with the least possible delay. So our only chance was a second expedition. But how could we get orders to go to the same place again? This was a thing, however, much desired, not to be expected, for I did not then know that one of God's children had asked a favor of Him, and He was about to make me an instrument in His hand to answer that prayer.

In my report of that expedition, I happened to speak of a blockade-runner, who lived in that part of Matthews County. I say *happened*—it was a mere chance, I had no design in it, no expectation that any thing would come of it. But "God moves in a mysterious way" to answer prayers, as well as to work wonders.

In a few days I received an order to take as many men as I thought necessary to capture the blockade runner. I was more than glad of the opportunity that this expedition might afford me to get the children, and visit some kind of punishment on their cruel and heartless master. Besides, Miss Eliza Yates (a lady sent out by the Friends to look after the welfare of the Freedmen) had promised to take the children and have them educated, if they could be brought to her.

My men were soon selected, and we were on our way back to Matthews County. Our voyage was down York River and through the waters of Mobjack Bay, to a point on North River.

I considered this expedition much more hazardous than the first, as the Rebel Cavalry would now be on their guard.

For greater safety I ordered that our landing should be made at midnight, to accomplish all we had in view and return to the boat before daylight. Military matters never worked more smoothly.

The house of the blockade runner was surrounded at one o'clock. He was easily captured and sent under guard to the ship. At 2 o'clock, just seven days from the time the prayer had been offered, our glistening bayonets were gleaming in the moonlight before old Mr White's door. I called him up, told him the object of our visit, lectured him severely for the falsehood he had told me about the mother of the children, and his treatment of his slaves in general, (as I had learned from the slaves taken with us on the first expedition.) I quoted Scripture to him with a view to show him the inconsistency of his life, but he replied he had been reading the Bible for forty years. "Yes," I said, "and you have read it to poor purpose; you never understood or practised it. The Bible says, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.' Can you realize, Sir, that you have in the person of the poor mother of these children, bound your Saviour down in a cart and carried him away to prison and sold him like a beast in the market? I learn you have had many slaves, some, you have killed, many you have sold, and others have fled to our lines for refuge. And now, I am come to take the last you have (five children.) The mother of two of them you have sent to the Richmond slave market. The mother of the other three never recovered from a blow dealt by your own right hand. O, wretched man! I tremble for your fate." As I pronounced these last words he turned deadly pale, glanced his eyes at the sable warriors at the door, and exclaimed in faltering voice, "O, captain! will you spare my life?"

"It is more than you deserve," I replied, "and as much as I *will* do, for by the lie you told me to save your poultry, you now lose it, and I want you to remember that these things have come upon you as a punishment for your cruelty to God's poor."

By my order the children were soon prepared with a good outfit of bedding, clothes, etc. The men who were not on picket had stacked their arms, and were ready for a new enterprise. The work was short, but very bloody. All the poultry, consisting of ducks, geese, chickens and turkeys, were soon gobbled up and we were on our way to the gunboat. All were soon on board, and we arrived safe at Yorktown the same day.

The children taken from White were given over to Miss Eliza Yates, who sent them to the orphans' shelter in this city.

Some time after my second visit, our army occupied Matthews county, and I had an opportunity to make further inquiries about the mother of these children. I was told that she was kept in the jail at Matthews Court House three days and nights, that she prayed much of her time, and bewailed her sad fate in being forever separated from her children. On the morning she was brought out with thirty others, to be carried to Richmond, Va., she fell upon her knees and prayed: "O, God, send the Yankees to take my children away."

Seven days from the offering of that prayer the children were in the hands of the Yankees, through the aid of colored soldiers.

I called at the shelter and saw the children yesterday. They are happy and well cared for. The boy, Douglass White, is about eight years old. The girl, Ella, is six. O, how I was delighted to hear them sing.

At the Shelter there are about seventy five colored orphan children, the most of them under ten years old. I never saw children so happy or children that had more to make so, or were so well cared for by their nurses and teachers.

I could not say too much in commendation of the friends for what they are doing in behalf of the colored race. I hope the poor mother, if alive, may, by some means, hear of these her darling children, and, if possible, rejoin them."

MR. EDITOR:—*Sir:* The above was related by the Captain at the close of an address he delivered in one of the churches of this city. I thought if it were published in your paper, which has a wide circulation in the South, some one who could read it, may know of the mother and send her rejoicing to the embrace of her children.

Yours respectfully,
J. M. NEILAN.

CONTRIBUTIONS TO WILBERFORCE COLLEGE.

MR EDITOR:—By resolution of the Conference it was decreed that the following list of subscribers obtained to rebuild Wilberforce College should be published in the Recorder.

"Bishop Wm P. Quinn, $150; Revs Henry J. Young, 100; Lewis Woodson, 100; Solomon H. Thompson, 125; James A. Shorter, 100; Johnson P. Underwood, 50; Richard L. M. Hogan, 50; George Clark, 25; Edward D. Davis, 25; Edward H. H. Pettegrew, 15; Henry A. Jackson, 25; William Davidson, 15; David Smith, 10; John Gibbons, 10; Samuel Watts, 10; J. A. Franklin, 10; Robert A. Johnson, 10; Daniel Cooper, 10; John A. Warren, 15; Thomas Handsfield, 15; Joseph Nichols, 10; John Tibbs, 10; Sugars T. Jones, 5; M. M. Smith, John W. Eade, 5; William G. Ralph, 5; Jesse W. Devine, 25; Jeremiah Lewis, 5; Levin Gross, 2; Wm. Morgan, 5; Isaac Dilluo, 5; John F. James, 5; Walker Ewing, 5; Thomas Thomas, 5; Samuel B. Williams, 5; Joseph McLearn, 5, Author Harwell, 5, Cash, 5; Mrs Mary Watts, 5; Jane Brown, 5, Winney Miller, 5; Susan Thomas, 5; Catharine Merritt, 5; Rosa Lewis, 5; Hannah Steel, 5, Maria E. Lewis, 5; Mr. Benjamin Messer, 10; Miss M. A. Woodson, 5, Hattie McElmore, 5; Rebecca Thomas, 5; Caroline Henderson, 5; making a total of one thousand and forty ($1,040) dollars.

When it is borne in mind that the Ohio Conference has very nearly, if not quite, paid her promised two thousand, the above is not bad.

Our aged Bishop, the Rt. Rev. William Paul Quinn, you will see, leads the other Bishops. His conference follows him. So should it be.

J. A. SHORTER.

Any of the subscriptions may be sent to me at any time between now and the tenth of April next, and acknowledgment of the same will be made through the Recorder. Having a box in the Post Office, any thing directed to me at Cincinnati, Ohio, I will get. Please send by money orders through Post Office.

JAMES A. SHORTER.

The following is a list of subscribers obtained at the Indiana Conference that closed its session at Springfield, Ills., Aug. 29th, 1865, Bishop J. P. Campbell presiding.

Bishop J. P. Campbell, $25; Revs. Willis R. Revels, 30; W. S. Lankford, 20; James C. Embry, 20; Elisha Weaver, Gen. B. S. & Ed., 10; Liberty Bectow, 10; Wm J. Davis, 10; Abraham T. Hall, 5; Frederick Myers, 5; John W. Malone, 5; Wm. Jackson, 5; A. McIntosh, 5; M. Mitcham, 5; Johnson Mitcham, 5; Henry DuPagh, 5; L. W. Bass, 5; Daniel Winslow, 5; Hagan Green, 3; E. C. Joiner, 5; W. E. Arbuckle, 5; Henry Brown, 10; Wm. C. Trevan, 1; Mr. Robert Merryweather, 2; Wm J. Anderson, 5; J. A. Alexander, 5; John S. D. Lee, 5; W. M. Florel, 5; B. F. Rogers, 5; Mrs. F. V. Rogers, 5; Thomas Kallow, 5; Ephraim Allen, 5; Abba Allen, 1; Alseen Weight, 3; Martha A. Blacke, 5; Margaret Lee, 5, Emily Sweeney, 5, Mary A. Campbell, 5; Priscilla Baltimore, 5; Parthena Far, 5; Emma Hargraves, 6; Sarah J. Brooke, 2; Hester Sidney, 5; E. A. Davis, 5; Levina A. Price, 5; Mary Beatty, 5; Eliza Bundey, 5, Tarror J. Chavers, Elizabeth A. Jackson, 5. Total subscription of Indiana Conference, $312.

Several of the brethren of this conference, who have some money in their hands for Wilberforce, after hearing the articles of association read, and Bishop Campbell referred to as having read the deed in the latter part of June last, seemed satisfied, and the only reason why their subscriptions are not larger, is, that many of them wish to pay their old ones before they give new ones.

J. A. SHORTER,

Cincinnati Sep. 8, 1865.

For the Christian Recorder.

LETTER FROM HAGERSTOWN, MD.

MR. EDITOR:—A few lines from our town may prove of some interest to your readers; therefore I beg that you allow me a small space in our organ.

The people are progressing quite as well as can be looked for. However, I am sorry to record the death of Sister Damaris Hill, one of our oldest church members. She departed this life on the 9th day of August, in the full triumph of faith. She was a most consistent and devoted Christian, and is gone to reap her reward in heaven.

God be praised, we have no slavery now. The time has come, which was long expected and long looked for, when a slave does not breathe in Maryland. The glorious sound of Emancipation has gone forth. The people, now free from chains, are endeavoring to do the best they can. But they need education, and that they must have by all means.

The CHRISTIAN RECORDER is dearly prized here. All who see it think it a valuable acquisition to the literature of the country, and, in fact, no doubt exists of its being the best paper published in the country by colored men.

The city has greatly improved: gas and police are among the new introductions.

Hoping the day will soon come when all will have extended to them the right of franchise,

I am, yours in Christ,
W. H. WATERS.

For the Christian Recorder.

A VISIT TO MOUNT HOLLY.

MR. EDITOR:—Having some leisure moments, and having just returned from a very agreeable tour to Evesham and Mt. Holly, two of the appointments embraced in the Rev T. Gould's circuit, I could not allow myself to be so stupid and indifferent as to say nothing of the improvements which the people there are making, under the good management of Brother Gould.

On Friday, I visited Evesham, and there found the foundation laid for a new meeting house,—dimensions, 26x36. Some of the lumber is already on the ground, and preparations for immediate operations going on. With the blessing of God, you may expect soon to hear good news from that quarter. I then went to Mount Holly, and there spent the Sabbath, and I can [illegible] was there and I did not [illegible] a good specimen [illegible] edifice, [illegible] neat and well attended, and a [illegible] Sabbath School [illegible] young, number [illegible] They have also a good [illegible] They only owe about two hundred dollars, all told. The church property is worth $2,000. Let the brethren read this for example and encouragement.

T. C. G.

The Christian Recorder.

Philadelphia, Saturday, Oct 7, 1865.

SPECIAL NOTICE.

Our correspondents will please notice the following:

1. All matter intended for this paper must be directed to Rev Elisha Weaver or *Christian Recorder*, or it will not be published.

2. All matters appertaining to books, paper, money, must be directed to Rev Elisha Weaver, Box 2975, unless sent by express, when they should be sent to our house, No 619 Pine street, Philadelphia.

3. All persons sending any thing for publication should not send manuscript written with a lead pencil, or it will not appear in the paper. We are sorry that we have had to exclude some communications written in this way already, as they were not legible.

ELISHA WEAVER,
Editor and General Book Steward.

PROSPERITY OF OUR CHURCH

We are glad to announce to our readers that there never was a time in the history of our Church when she was in a more prosperous condition than at the present period, both in a spiritual and temporal point of view. We have received letters from a number of brethren, the majority of whom, before concluding their remarks, allude to the prosperous state of their churches.

It really seems to us that the Church and ministry are aroused to action in every thing that tends towards the promotion of prosperity and happiness. God is pouring out his Holy Spirit upon them, and the members are becoming more and more fashioned after Christ Jesus the Lord. This is as it should be. May it ever continue in this state.

In a pecuniary point of view, also, we have cause for congratulation. We are pleased to be able to inform our readers that very many of our churches which have been so long in debt, are, through the medium of the ministers of the respective charges, making every effort towards a complete change in the present state of affairs. Our worthy friend, Rev Mr Seaton, of Wilmington, Delaware, has gone to work in purchasing a church edifice already, to which to immediately locate his congregation. The amount of money necessary for the purchase must be paid within a prescribed time, and he is compelled to raise it by the process of "stamping." The building is much larger than his old one. Therefore, it will prove a great stimulus to the members, should they succeed in their noble undertaking which we have no doubt they will; for they have over them a thorough going man of God in the person of Brother Seaton. May great success attend his charge.

Rev Henry Davis, of New York, is also doing a good work, we understand. May the good Lord be with him and his congregation for all time to come.

Rev R H Cain, of Charleston, S C., is now moving along finely.

Rev. William Moore, of Bethel church, is pushing things through. On last Sabbath morning the solemn rite of Sacrament was celebrated in his church. Brother Moore gave us a good sermon on the redemption of Christ. At three o'clock we preached for Elder Moore. The sum of over sixty five dollars was then collected for the purchase of fuel, and during the entire day this amount was increased to over one hundred dollars. Good for Bethel church! This speaks loudly.

Rev. J. Mitchell is getting along finely in Wesley church, and seems to be a great favorite with the members of his congregation. He is striving to pay off as much as possible of the debt that hangs over his church. This is the proper step to take.

Rev. H J. Rhodes, of Zion Mission, is also trying to raise money to pay off the debt on that church. He is now holding a protracted meeting in the church, and is doing remarkably well. We hope that many souls may be added to the Church, such as shall be saved in the kingdom of heaven.

We were at the Baptist church in Minster St. on last Sabbath evening, and preached for them. There was a good congregation present on the occasion. This church and congregation are getting along finely, to all appearances, and are doing remarkably well. A very good feeling seemed to pervade the entire audience, although this church is without a minister at present. They do not despair.

Rev Brother Turpin, of Salem, is doing a good work down there, and every thing is progressing finely. May the good Lord continue to prosper him in his great work of winning souls from the power of darkness and death, and finally bring him to his reward when the harvest is past and the seed-time is ended.

OLD SATAN LOOSED FOR A SEASON.

What has got into the (white) American leaders and people—President Johnson, Governor Brownlow, Forney, (of the Philadelphia *Press*,) and a host of that class of leading minds, who, two or three years ago, when Jeff Davis and the wretched ingrate, Lee, with other fellows of the same stamp at the South held them at bay, were up to their shoulders, necks, eyes and heads for the rights of the colored race, and said, "Now is your time to strike; go into the war and fight for your freedom?" Thousands of colored people did so. In the time of trouble they all pretended to have repented of the many wrongs and injustice toward the colored race. They remind us of a circumstance, which may be termed a miracle, which, in our infant years, we frequently heard referred to by our mother and several others, viz: The people were very wicked, and on one occasion it was thought that the starry heavens were falling to the ground, and that the day of judgment was at hand. The true ministers of the gospel had preached and labored to bring the people to repentance, but their hearts were much like the heart of old Pharaoh. They would not repent nor hear. But when it appeared that the stars of heaven were falling, men and women who had never made profession of the faith of our Lord and Saviour Jesus Christ, were known to run and hug the colored people, some of whom were [illegible] and as black as a crow, and [illegible] [illegible] know [illegible] [illegible] have [illegible] [illegible] Many [illegible] had converted them that [illegible] and that he was [illegible] [illegible] This is the way with the species of politicians to whom we have reference. Their whole profession is [illegible] Having, in a measure, rescued the black man from the grasp of slavery, they now seem like the Irishman who won the elephant at the raffle, who, upon seeing his colossal proportions, scratched his head and exclaimed, 'Faith, now that I have got him, what will I do with the craythur?' Let us answer: Give him his rights, and let him do for himself.

While they were in trouble, we were almost as good as the whites; but now, when the danger is over, they sneer and say, "The white race and colored can never live together," but while slavery was recognized, it was all right. Then we could live together. Oh, consistency, thou art a jewel!

We look in vain for our former "friends." Where is John Furney now? Where is Parson Brownlow? Why, after filling his pockets with contributions from persons whose hearts were as soft as their heads, and with the proceeds of lectures, in which he was wont to recount escapes as marvellous and tremendous as graced the pages of 'Jack the Giant-Killer,' he has relapsed into silence and a gubernatorial chair. He don't know colored folks now. And where do we find Horace Greeley to-day. Why, we find him to be the voluntary counsel of Jeff Davis—a fiend incarnate who has grown grey in the service of the devil—yes, pleading for the life of a monster who has murdered five hundred thousand men in cold blood. Could his time not be better spent in pleading our rights as a free and civilized race of people?

God brought a judgment upon this nation for her sins,—and after they had bled and suffered, and cried, "Lord, we repent" the good Lord stayed his hand to try them. We think that unless they pursue a different course, he will visit his vengeance upon them again. Care had better be taken not again to incur His wrath. Connecticut will yet have cause to repent of her wicked and boasting course,—and so will every State and people that dare to vote against the rights of colored men. The consequence is inevitable.

MISSIONS AND THE DUTIES OF MINISTERS

The General Conference says, that each Annual Conference shall "form within its bounds a Missionary Society, appoint its officers and fix the terms of membership." This is what the General Conference has said. Of course, the Conferences carry out the decrees of the General Conference. But mark, the General Conference says more than this,—"That it shall be the duty of each preacher in charge, to institute a monthly missionary prayer meeting." Now, if these decrees are carried out, it will not be long before all our charges and congregations will become a band of missionaries indeed.

Brethren, "the harvest truly is great but the laborers are few. Pray ye, therefore, that the Lord of the harvest may send forth more laborers into His harvest," that sinners may become converted, and brought under the divine influence of the Spirit of Almighty God. Therefore, let the mission spirit be diffused among all our people, and there is no better way for us to do it than by instituting monthly missionary prayer meetings. We hope that we may be able to hear from every circuit and station in our wide spread connection, of the establishment of missionary prayer meetings, in God's holy name. Yes, brethren, if we carry out the very good and excellent rules and regulations as laid down in our Discipline, the work must prosper in our hands.

Our people must be taught to be benevolent towards the poor and needy. Thousands are suffering for want of attention and aid, and the more that the people are made to see their duty, their whole duty, the more freely they will do it. There are thousands of our people in the South, who are partly free, and stand much in need of help. Shall we not, as a Church, do our part, my brethren? O that God may pour his divine blessing down upon us, and keep us alive to His cause! When we do our duty as Christians, we are told that the "righteous shall flourish like the palm tree," that "he shall grow like a cedar in Lebanon," and "become brighter and brighter unto the perfect day."

Will the brethren from all parts let us know who have instituted monthly missionary prayer meetings?

THE REPUBLICAN CONVENTION OF WISCONSIN

A Convention of *true* Republicans assembled together at Janesville, Wisconsin, last week, for the purpose of clearly and honestly expressing their views on National affairs, and to ratify the nominations of the Union party. It is said to have been represented with the largest number of solvent men that have ever met in any Convention, and some of the most able speeches were delivered on the occasion. We take great pleasure in inserting a part of the proceedings, together with the following righteous resolution:

Resolved, That, in our opinion, it is incompatible with the honor of the nation, after having called in the negro to aid us, to abandon him to the hour of that victory which his efforts helped to secure, that to brand him as unworthy the right of suffrage is to deliver him disarmed and helpless into the hands of his enemies; and that, therefore, it is competent and right, and in accordance with that national faith which is virtually pledged to him for his protection, to impose on the States recently engaged in rebellion, as a further condition of their return to full fellowship in the Union, that in fixing the qualifications for the exercise of the elective franchise in their several constituencies, they make no discrimination against any person on account of race or color.

The Convention proceeded to declare that whatever theories about the impossibility of secession might prevail, the States were practically under control of the Federal Government, as was shown by the appointment of Provisional Governors, by prescribing the qualifications of electors, and by insisting on Emancipation as the condition precedent to their return. They resolve that Congress, in conjunction with the President, and not the President alone, is the proper authority to fix on the conditions of reconstruction, and that *all* the loyal people of the South, not repentant rebels alone, are entitled to vote.

The main speech in the Convention was made by the Hon T. O. Howe, United States Senator from Wisconsin. He endorsed the resolutions without reserve. He further called the attention of the Convention to the fact that the last Legislature of the State had passed a law abolishing the exclusion of the negroes from the ballot-box, a law which required the ratification of the people, and which he besought the people to agree to.

There are but 353 colored men in Wisconsin, the question, therefore, might seem of little practical importance, but Senator Howe reminded his [illegible] [illegible] [illegible] [illegible] towards [illegible] the negroes of [illegible] suffrage [illegible] [illegible] a share.

"These people [illegible] down to [illegible] [illegible] who have been waging war against the people of the United States. They were [illegible] almost entirely by the men who made that war and carried it to the bitter end. As we know these men have been emancipated simply because they have ceased to be the property of their former owners. I will wait for official information on that point. If you mean by emancipation that they have simply ceased to be property, I must be allowed to say that does not come up to my notion of emancipation. In the States somebody has got to wield the powers of the Government, and that power has to be wielded by the white population, by the men who formerly owned these colored people and by them exclusively, or by the colored. Whenever the authority and prerogative of States are given to these Southern countries, it is your duty to see that the colored people have a share in such authority, so that they may be able to protect themselves in the enjoyment of their rights."

This speech of Senator Howe was preceded by one from Gen Paine, of the same tenor, and followed by one from the Union candidate for Attorney General of Wisconsin, who avows his unhesitating conviction that "the question of negro suffrage is one of the deepest necessity in the preservation of this Union, and to save what we have gained by our vast struggle. He sees that "this question of negro suffrage is the great one now before the American people. It will be the great one before Congress when these rebels are applying to come back, and the terms on which they are to come back have to be decided upon, and as it is decided will it be determined whether we shall hereafter have in the South, free States, based upon freedom and justice, or the slave tyranny of the past. It is, therefore, the duty of the people to interest themselves deeply in this subject, and while we refuse to restore to power the Democratic power of the North, also refuse to restore power to the Democratic party of the South. If the States are reorganized on a rebel basis, treason and copperheadism will be made respectable, and patriotism and liberty made odious, and if on the basis of loyalty, the reverse will be true."

On the whole, we judge the Wisconsin Republicans have very clear ideas of their own, and don't hesitate to express them.

TURNED OUT.

We regret to learn from a letter sent us by Rev H R Revels, of Vicksburg, that the Southern (white) Methodists have returned and taken possession of "their" church. It is currently reported that the colored people paid for the building long before the commencement of the war,—but such were the unjust decrees of the slaveocracy, that it was impossible for them to hold it in their own names, as no slave was allowed to own property. They will therefore very probably lose the church. They have now been thrust out into the cold by men professing to be Christians. Truly, we cannot understand the modus operandi of all this.

REV J. P. UNDERWOOD.

While busily engaged in writing to-day, we received a letter from Pittsburg, stating that the Rev J. P. Underwood does not take his paper, the Christian Recorder, out of that post office, and also advising us to discontinue it. Why is this, Brother Underwood? Have you grown weary in the Master's service? We are sorry that the post-master has had this unpleasant duty to perform, and feel much obliged to him for notifying us of the delinquency, as the paper has been regularly mailed there since his appointment. We are always reluctant to scratch out a subscriber's name, but what else remains for us to do in cases like the present one?

JOHN JONES, ESQ

This gentleman, a resident of Chicago has, according to our notions of propriety, effectually put to rest and silence those Masons who pretend that they do not recognise Masons among colored Americans. His article, which appears on the first page of the present issue of our paper, is a most admirable production, and fairly and openly discusses the points at issue in all their bearing. He deserves much credit for his able article. Let all of our readers give it a careful and thorough perusal. His arguments are at once logical and convincing.

NEW BOOK.

It affords us much pleasure to announce to our many readers that we have just received a new book from the Rev. Thomas Brainerd, D. D., which has just been published by the Presbyterian Publication Committee. The book is indeed a most magnificent and splendidly gotten-up affair, and will compare favorably with any of its predecessors. Its contents are the thoughts and emanations of the brain of one of America's most refined and accomplished scholars,—a devoted Christian, and an earnest minister of the gospel of Jesus Christ—Rev. Thomas Brainerd, D. D., of Philadelphia, and pastor of the old Pine St church.

This book contains a faithful and authentic narration of scenes and incidents connected with the life of (Rev. John Brainerd, (a brother of David Brainerd,) and his successor as missionary to the Indians of New Jersey,—a gentleman much noted for his Christian zeal and devoted piety.

The book contains four hundred and ninety-two pages,—well bound and beautifully finished, in every respect, which might well be expected, coming from the source it does. It cannot be otherwise.

The name of Rev. Thomas Brainerd should be enough to sell this book. He has long been known as a warm friend of the oppressed, and fully up to the spirit of the times. Every lover of freedom, whether white or colored, should secure a copy of this book at once. Do not delay too long, for they will soon be all gone. We can now supply copies of the book to those who wish it, at the regular price. Come, friends, now is your time. Price, $2.50.

OUR NEW EXCHANGES.

The True Communicator.

We have received from Baltimore, Md., the first number of a paper published by a party of gentlemen, called "*The True Communicator*." Mr James H. Hill is the President.

It is published weekly, for $2.50 per annum, at No 50 Holliday St. It is printed on very fine paper, and is quite a spicy little sheet.

The right of *franchise* is strongly set forth by the publishers. We have been away from home so much lately, that we really have not had an opportunity of noticing this paper, and a number of others, before now. May good success attend the *Communicator*.

COMMUNICATOR.

This is the title of another paper which is published in Baltimore, Md. It is about the same [illegible] the other. It is a few months older than [illegible]

There are now two papers published in Baltimore every week. We hope that they will be well sustained, and ever continue to communicate to the people. We shall be happy to continue the exchange with both of these papers. Their subscription price is $2.00 per year.

THE COMMERCIAL AND FINANCIAL CHRONICLE.

We have also received the *Commercial and Financial Chronicle*, published weekly at No 60 William St., N. Y.

This is truly an able and interesting weekly. We wish the publishers all encouragement and success.

OUR YOUNG FOLKS

We have received a monthly illustrated magazine, from Boston, edited by J. T. Trowbridge, Gail Hamilton and Lucy Larcom.

It is interspersed with illustrations and stories of all kinds, and well adapted to such as are peculiarly fond of reading such stories. The book comprises some 68 pages and is sold for 20 cts per copy.

OUR DETROIT CORRESPONDENCE.

Let every body read it.

We are glad to find our Detroit Correspondence containing so much valuable information. We are also much pleased to learn that our correspondent has fully made up his mind to write something every week. We hope he will keep his word.

Our correspondent informs us that those who were there before him, neglected to enlighten the people on the subject that there was such a paper as the *Christian Recorder*, and also to urge upon them the necessity of subscribing for it.

It is a shame to think that Detroit, with so large a colored population, should be ignorant of the existence of a paper so extensively circulated as the *Christian Recorder*. We ought to have not less than 200 annual cash *subscribers*, which we hope that our correspondent will be able to get. Let us have them before the first of the year.

Any body who may wish to take the *Recorder* from now till the first of the year, can have it for the small sum of "*75 cents*." Our ministers will please to announce the same.

NOTICE TO OUR READERS

We are thinking of converting the fourth page of our paper to the political discussion of the *rights of our people*. What think our readers of this huge idea?

MR MATLACK'S CLOTHING STORE

We take great pleasure in calling the attention of our readers to the advertisement of Mr. Matlack and Son, which will be found among the advertisements in another column.

This establishment is one of the best to be found in our city. The Fall and Winter are rapidly advancing upon us, and both our old and young friends need clothing suitable for the seasons. All who need any thing in their line, would do well to call, for these gentlemen can supply them with good articles at very low prices.

The employees of Matlack and Son are very polite and accommodating to all customers. Go and give them a trial, and we think you will be satisfied.

We hope our numerous readers will not neglect to read their advertisement, as these gentlemen are worthy of a large patronage.

CHEAP GROCERIES.

By reference to our advertising columns may be found the advertisement of our friend, Abraham Fields. He has opened a grocery and provision store, at 424 S. 7th St., where can be found an assortment of most articles usually found at other establishments of the kind. Mr Fields has been long and favorably known in our midst, more especially among the subscribers to the *Christian Recorder*, whom he has regularly supplied for many a week. We hope our friends will patronize Mr. Fields, as well as all other men of color who are engaged in business.

PERSONAL.

Rev. Bishop A. W. Wayman and Rev James Lynch passed through our city on last Saturday, on their way to New York city.

WILBERFORCE UNIVERSITY

We refer our readers to the Report of Rev James A. Shorter, which will be found very interesting. Rev. James A. Shorter has his whole heart in the work. He is doing all he can for the prosperity of the University, and deserves great credit for his perseverance and commendable zeal. While doing this, he has not forgotten the organ of the Church.

BISHOPS' COUNCIL

We have received several interesting letters, from our leading ministers, endorsing our view of the Bishops having a council. We hope they will, and that Philadelphia will be the grand meeting point. This is where the Book Concern is situated.

OUR DISCIPLINE

We would say to our brethren that we have in the hands of the binders, our second edition of the Discipline, which is a size larger than any ever before printed. The price is from fifty to sixty-five cents.

For the Christian Recorder

LETTER FROM HARRISBURG

MR EDITOR:—I take this opportunity of informing you of the state of things in Harrisburg. Our second Quarterly Meeting was held in Harrisburg, on Sept. 3d. We had a very large attendance, and a good time generally. We succeeded in raising the largest Quarterly collection that ever was collected in the A M E. Church in Harrisburg.

On Sunday night a revival commenced. On Monday night we had love feast, and the Lord truly was with us. Our revival lasted three weeks, and during that time eighteen persons professed to have found peace and pardon for their souls. Others were seeking the Lord at the close of the meeting. Twenty persons were added to the Church, and I hope that they are such as shall be saved.

The Church here is in a prosperous condition. I received a warm welcome from my people on my arrival last May. They seem to do all they can to promote my happiness and comfort. I don't say this from their words, but from their actions, as actions are said to speak louder than words.

The State Equal Rights' League, and the Home Protection League, are assembled here weekly, endeavoring to do what they can to promote the interest and franchise of our people.

My prayer is to God that he would ever bless their efforts and make them second to none, and equal in practice, religion, and entire rights.

Nothing at present.

Yours truly
WM S R[illegible]

Harrisburg, Oct 3d, 1865.

For the Christian Recorder

LETTER FROM HARRISBURG

HARRISBURG, PA., Oct 24, 1865.

MR EDITOR.—The people of this section of Pennsylvania, eager to erase all prejudices, especially that of caste, which, much to be regretted, has been exhibited to an alarming degree, even among our own color, and anxious to obtain all the rights due to an American citizen, and to prepare themselves for these moments, have formed themselves into a League, and, in order to show our appreciation of a talented and Christian gentleman, and one worthy of all the honors that may be conferred by his people it was unanimously resolved to name the association "The Garnett Equal Rights League, No. 1 of the city of Harrisburg."

It has for its presiding officer the Rev John E. Price, at present Elder of a Wesleyan Mission in Harrisburg, and for a number of years, a prominent church member, and an earnest worker for the elevation of the people of this place.

There are four vice presidents, viz., Messrs. Martin Perry, Jos B Popel, Mrs Annie E Amos and Miss L. C. Williams. Messrs. Perry and Popel have also been residents of this place many years, and have been prominent both in church and among the colored people, and have done much by their untiring exertions towards elevating this people. The ladies named have been first among their sex in every good movement, and especially in rendering assistance to our sick and wounded soldiers during the war. In conjunction with them I must name the treasurer of the League, Miss Mary Williams, a lady of rare musical taste and refinement, and a desirable aid in every movement that advances the cause of her people.

The secretary is Alexander T Harris, a young gentleman, who bids fair to be prominent among the executive officers and a useful member of the League.

Mr T. Morris Chester, late war correspondent of Forney's Philadelphia Press, and a native of this city, has been made an honorary member of the League, and at the earnest solicitation of many of the members has consented to act as Solicitor and Literary Critic of the League during his stay with us.

The roll numbers nearly one hundred members with a fair prospect of many more enrolling their names. With a view to improvement, a number of ladies have already prepared essays for the several meetings.

The Board of Control have secured the celebrated orator, Prof. Wm Howard Day to deliver a lecture for the League on Friday the 15th inst. The officers also purpose to have a reading room in a short time, where the members of the League can spend an hour or two perusing the papers that are edited by colored men, and others that advocate equality before the law.

In the western part of our city we have another League, called the "John Brown League," which I am informed has been well attended, and doing much for the elevation of the people in that section. The efforts of these two Leagues are highly spoken of. There may be other efforts. Doubtless there are, which are ostensibly for the same object, but which really are to keep before the public, or to galvanize into existence a few aspirants for public favors. This class of people never have been supposed to labor for the interest of their race, from the fact they seldom, if ever, identify themselves with the people except a leading position is proffered them. The efforts of such people bring discredit upon any cause with which they may seem to be identified, with immaterial advancement in popular favor; "For the Lord knoweth the way of the righteous but the way of the ungodly shall perish."

Yours for "EQUAL RIGHTS."

For the Christian Recorder

DETROIT CORRESPONDENCE

DEAR RECORDER:—You will see from this that I am at my new field of labor, having arrived here on the 9th ult. I have spent three Sabbaths with my people, and my congregation is large and attentive. We contemplate enlarging our house of worship in the spring, for the Detroit people are certainly worthy of a larger and finer house, it is a nice little brick one, but entirely too small for our already large and steadily-increasing congregation.

I have many things of interest to tell your numerous readers but our present space will not allow me. I think however that I shall find material enough in this [illegible] for a weekly communication at all events I [illegible] to keep you posted about matters and things generally.

There is one thing that I am [illegible] surprised at, and that is, there is so little known of the people of this city. Why is it that the press has not been more frequently mentioned and the condition of our people made more particularly known? It would really astonish you, Mr Editor, to see what a nice go-ahead people we have here, and how ardently they are striving to improve themselves in all the departments of life. We have all the facilities for obtaining an education that we need.

In the first place, we have a fine public school, separate and apart from the whites, it is true, but taught by an able and experienced teacher, who, notwithstanding his copperhead proclivities, is very much respected by the parents of the children, and by the children themselves. Next, we have a day-school, taught by Miss Frances Richards, of this city. She is quite accomplished, and is destined to make a successful teacher.—Her school is a branch of the Public School, being located in another part of the city, and is known as the "Primary Department of the Public School." Then we have a Pay School, taught in the basement of our church by that indefatigable worker in all reforms and education, Mrs Mary Shadd Carey. She is one of the few who never say "die," or "I can't," when any thing is to be done for the elevation of her people.—Her school was thriving handsomely until the opening of the Public Schools, when most of her pupils left to attend them, "not that they loved Mrs Carey less," but the Public Schools more, because attended with less expense.

We have three first class public boarding houses, kept by moral and gentlemanly men. No gambling, no drinking, no billiard-playing, nor any thing of the kind are allowed. Mr T. Buckner keeps one, Mr. T. Warsaw another, and Mr H P Gordon, the other. Mr Gordon calls his house the "North Star," which, in the days of slavery, was a very significant name—so much so, that it [illegible] the slaveholders used to threaten to give it the star, not the house,) a coat of tar and feathers, for guiding their 'chattels' away. Should any of your citizens ever visit our city, they will find either of those places a first rate house, so long as they see proper to remain.

We also have one "colored grocer," in the person of our mutual friend and brother Hon. Wm. Webb, and let me tell you it is just as nice a one [illegible] (and not a small one at that,) as you ever saw. every thing is first-class about the establishment. Brother Webb is well patronized by the leading citizens of his neighborhood, and [illegible] a little out of the way to give [illegible] a call.

Then we have our "Virginia Tobacco Manufactory," which does work on a very large scale, [illegible] the only one of the kind in the city. [illegible] is it that the enterprising proprietor drew the first premium at the Michigan State Fair last week.

Next we have our colored saloons, the principal one of which is kept by Mr A. Williams on Jefferson Avenue. Mr W. lives in a beautiful house, does business on the "square," and is making money, as the saying is "hand over fist."

Then we have our colored tailors, carpenters, plasterers, and masons: all having as much work as they can do. The leading workman in the [illegible] business is the Rev. G. W Lawrence, formerly of New Orleans. I say leading, because he "cuts, makes, and warrants a fit" to all who favor him with their work. He is kept so busy that he can hardly find time to *Par le vous* with you, and I am proud to say, Mr Editor, that, with two or three exceptions, all of the above-mentioned gentlemen are worthy members of the A M E. Church. I think, with the exception of Indianapolis, there are more colored people owning their own property in this city, than any I have had charge of during the last five years.

The morals of the colored people are very good, and most of the membership of my charge seem to be steadfast in religion. I suppose you will naturally conclude that I have a "fat station" this year. Well, I can't say much about the fatness as yet; but I hope your conclusions will be very correct.

I know you will ask, "What are they doing for the *Recorder*?" Well, I am sorry to say, not much. But the reason is plain: quite a number have told me that they did not know the *Recorder* was still living, they had not heard of it for so long. What do you think of that, Mr Editor? The organ of the church—the leading colored paper in the United States, and quite a number not know that it exists. I find in my pastoral visits a large number of copies of another paper, and almost every one knows of its existence. How is this? I shall, at an early day, introduce the claims of the Recorder, and, in order to begin right, send me twenty single copies to commence with.

I think well of the suggestion you make in reference to a "Bishop's Council" being held, as I, for one, am already feeling the effects of a want of "oneness of opinion among our Bishops," and I would suggest that they have such a meeting, and that they notify the Itinerant Preachers of the time and place, so the ministers may ask their opinion, by letter, on any matter pertaining to the government of the church. But more of this anon.

Yours, in hope of our people,
M.

For the Christian Recorder

THE CHURCH, AND THE MORAL AND SOCIAL CONDITION OF OUR PEOPLE

It is humiliating that the greatest amount of vice and misery among our people exists in the vicinity of our churches. This is attributable to the fact, that that part of the city has stood for years in an unimproved condition. The houses, old and untenantable, have been deserted long since by respectable people, and are now rented out by rooms at an enormous rent. Houses that would not, in their best days, bring more than eight dollars per month, are now cut up into small rooms, and rent for from five to six dollars each per week, to the most abandoned class of society, and those rooms are sub-let, by the first tenant, until they are packed with lodgers of every age and sex, and, then, there are not less than from five to six, and, in some instances, eight rum shops in every square, where these people congregate, night and day, with their filthy habits and language, or lounge on the corners or crowd the side walk. The street is never clear of them. At all hours of the night, some of them may be seen or heard, and in warm weather they are found in the mornings lying stretched out on the pavements, door steps, or cellar doors.

HOW THEY LIVE

Some work along shore, others clean sewers and pools and others do "odd jobs." This class is preyed upon by a second class who do no work at all and are for the most part, the [illegible] to whose numbers for the last two or three years there have been fearful additions, and a growth of profanity and boldness that beggars description.

Landlords, tavern keepers, and police officers, of which latter there are no less than ten in the vicinity of Sixth and Lombard streets alone, get all the money of these poor, miserable, deluded wretches. These police officers and tavern-keepers locate among these people because they find immunity from prosecution for violation of law, and a safe resort for their viperous business.—The members of these churches owe it to their religious profession, to these victims of avarice, to the community, to their race, and to God, that they uncover and expose these violators of the law, and drive them from feeding on the carcasses of these carrion of society to honest labor for a living. They can at least make these men feel that it is unsafe to pursue their unlawful occupation in this location.

Appoint committees of one or two from each church. Let them find out the number of taverns and police officers, and their characters, and remonstrate against their existence. And if the voice of the Church is unheeded, they will, at least, have the satisfaction of knowing that they do not share in the responsibility for the condition of society.

PROGRESS

BISHOP WAYMAN'S APPOINTMENTS

Sunday, Oct 8th, at Philadelphia. Morning, Bethel Church; afternoon, Union Church; at night, Wesley Church.

At home, from Oct. 9th to 13th.

Friday night, October 13th, at Horntown, Penna.

Sunday, Oct. 15th,—Morning, Norristown, Pa., afternoon, Germantown, night, Zion Mission Church, Phila.

Monday night, October 16th, Lower Valley, Penna.

Tuesday night, October 17th, West Chester, Penna.

Wednesday night, October [illegible], Downingtown, Pa.

Thursday night, October 19th, [illegible] ville, Pa.

Friday night, Oct 20th, Lancaster, Pa.

Sunday morning, October [illegible], Marietta, Pa., afternoon and night, Columbia, Pa.

Monday night, October 23d, Wrightsville, Pa.

N. B.—The list of the above appointments in last week's paper was incorrect. We therefore, call particular attention to the above.

W.

NOTICE

The Rev J. P. Hymar will hold his Quarterly Meeting at the First Colored Wesley A. M. E. Church, Lombard St., below 6th, on Sunday next, Oct 8th. By Divine permission there will be preaching at 10½ A. M. by the Rev H. J Rhodes, of the A. M. E. Church; at 2½ P. M., by the pastor, after which the sacrament of the Lord's Supper will be administered; at 7½ P. M. by the Rev. A. R. Jones, of the M. E. Church.

A Camp Protracted Meeting will commence with the Quarterly Meeting, and continue several days. Preaching and prayer meeting every evening. A cordial invitation is extended to all lovers of Christ.

ACKNOWLEDGMENTS.

Harrisburg, J Snively, 1.25, Bristol, Pa., Mrs. M Bants, 2.50; Brenos, Texas, Sergeant Conn, 127th U S C T, for P M Jones, 2.50; Pittsburg, Pa., Harriet E Carter, 3.00, Pt. Deposit, Md., Miss M Anderson, for L Bond, 1.25; Binghamton, Rev W Johnson, 10.25; Reading Pa., J W Cornish, 2.50; New York, Rev H Davis, 5.40; Annapolis, Md., J W Kasme 50 cents.

NOTICE.

QUARTERLY MEETING.

The members and friends of Union A. M. E. Church are notified that the quarterly meeting will be held on Sunday, Oct. 15. A cordial invitation is extended to all.

R P GIBBS.
Elder.

NOTICE

All itinerant preachers of the New York District of the African Methodist Episcopal Church, are particularly requested to meet at the Sullivan street A M E Church, in New York, on Tuesday, the 17th of October, 1865, at 10 o'clock, A. M., for the purpose of forming a Preachers' Association.

HENRY DAVIS,
JOSHUA WOODLIN.

New York, Sept. 30, 1865.
Oct. 6—2t.

NOTICE.

There will be a grand presentation, on October the 15th, 1865, at Zion A. M. E. Mission Church, 7th street between Dickerson and Foster streets, at 4 o'clock, P. M.

The articles to be presented consist of a very handsome family Bible, an A. M E Hymn book, a picture of the reading of President Lincoln's Proclamation, an Evening Scene, and a Gold Pen.

These presents will be given to the persons who shall have collected the most money for the liquidation of the debt on said church, after which a collection will be lifted, for the benefit of the church.

The presentation speech will be delivered by an able speaker.

NOTICE

Information wanted of Matilda Waters, who formerly belonged to a man by the name of Levin Waters, of Princess Ann, Somerset County, Md. She was married to Jeremy Horsey. She had four children when I saw her last, about 30 years ago. Also, of my brother, Simon Cotter or Simon Waters. I should like to hear from him. Any information of the whereabouts of the said persons can be sent to the Book Store, No 619 Pine Street, Philadelphia, or to

HAMILTON E. WATERS,
Erie, Pennsylvania.

NOTICE

All the preachers belonging to the Missouri Annual Conference, who intend to go to New Orleans, will please be in St Louis by the 12th day of October.

M M CLARK.

INFORMATION WANTED.

Information wanted of the whereabouts of my wife, Sophia Parker, and my two children, George Walker Parker, and Mary Fanny Parker. The boy is about fifteen years old, and the girl about nine years old.

They formerly belonged to a man by the name of Thomas Keyth, who resided in Virginia, Culpeper County, four miles from the White Sulphur Springs, and who moved from there in 1860, to Winchester, Franklin County, Tennessee. I have not heard from them for three or four years. I should be glad if the ministers of the different churches down South would announce this to their congregations.

RICHARD PARKER,
251 North 18th St.,
Philadelphia, Pa.

Oct 6—1m.

NOTICE

The second Quarterly Meeting of the A M E. Hurst St. Church will take place on Sunday, October 8th, at which time we expect to have several strange ministers to preach, the Lord willing.

J. MITCHEL,
Pastor in charge.

Sept 30—2t.

ATTENTION! ATTENTION!!

Cooks, chambermaids and waiters wanted immediately at the Freedmen's Employment office. Removed from 1115 Pine St., to 815 Jane St., 7th above Chestnut.

M. A WILLIAMS.

Sept 30—2t.

WANTED

A first-class cook, who is a good washer and ironer, and who has references, can hear of a good situation by applying at the office of this paper.

Sept 30—3t

WANTED

A colored cook, must be a good washer and ironer; good reference required. Apply at 257 S 17th St.

ACCORDING to an official statement, the number of cattle carried off by the plague within the last twenty years amounted to not less than 200,000 in the one province of Tobolsk, the original seat of this terrible scourge.

Bishop J. P. Campbell

Natural Theology.

WONDERS OF BEE LIFE

In the *Atlantic* [illegible] article by [illegible] from which we [illegible] following:

Among [illegible] the [illegible] given, perhaps the best instance in relation to the intelligence of the bee is that narrative of its stratagems in warfare with the famous Death's-Head Moth. Mr Huish, to be sure, leaning upon Buffon, laughs at it, [illegible] it on a par with Jack a [illegible] totally satisfied that no bee [illegible] fortifications of any kind other than [illegible] against the effluvium of [illegible] when they wall up its carcass in a tomb of wax; but it is impossible to look at the benevolent, bland face in any picture of Huber, with its sweetness of expression and its innocence, [illegible] and not wish to believe every word he says. M Michelet tells the story so pleasantly that it would be difficult not to quote it, especially as it is well to be credulous in good company.

"About the time of the American Revolution, a little before that of the French, there appeared and multiplied a thing unknown to our Europe, a being of frightful shape, a large and powerful moth, marked plainly enough in yellowish grey, with an ugly death's head. This sinister creature that had never before been seen, alarmed the rural regions, and appeared to be an augury of the greatest misfortunes. In reality, those who were terrified by it had brought it upon themselves. It had entered the country as a caterpillar upon its natal plant, the American potato, the fashionable vegetable of the time, extolled by Parmentier, protected by Louis XVI, and spreading everywhere. The savans christened this stranger by a name not too reassuring,—the Sphinx Atropos.

"This animal was terrible indeed,—but only to honey. Of that it was gluttonous, and capable of everything in order to obtain it. A hive of thirty thousand bees did not appal it. In the depth of midnight, the voracious monster, profiting by that hour when the outskirts of the city were weakly guarded, with a little dull lugubrious noise, muffled as if by the smooth down which covered him, invaded the hive, sought the combs, gorged himself, pillaged, spoiled, overthrew the stores and the brood. In vain might the attacked party awaken, assemble, and riot; stings could pierce the covering,—the species of soft, elastic mattress with which he was everywhere garnished, like the Mexicans of the time of Cortez, in their cotton armor that no Spanish weapon could penetrate.

"Huber took counsel with himself for some means of protecting his bees from this daring robber. Should he make gratings? Should he make doors? And how? That was his doubt? The best imagined closure possible had the inconvenience of hindering the great movement of exit and entrance always going on at the sill of the hive. Their impatience rendered these barriers, in which they would entangle themselves and break their wings, intolerable to the bees.

"One morning, the faithful servant who aided him in all his experiments, informed him that the bees had already solved the problem for themselves. They had in various hives conceived and carried out divers systems of defence and fortification. Here they had constructed a waxen wall, with narrow windows, through which the huge enemy could not pass; and there, by a more ingenious invention, without stirring anything, they had placed at their gates intersecting arcades or little partitions, one behind another, but alternating, so that opposite the empty spaces between those of the first row, stood the partitions of the second row. Thus were contrived numerous openings for the impatient crowd of bees, who could go out and come in as usual, and without any other obstacle than the slight one of going a little zigzag; but limits, absolute obstructions, for the great, clumsy enemy, who could not enter with his unfolded wings, nor even insinuate himself without bruises between the narrow corridors.

"This was the *coup d'état* of the lower orders, the revolution of insects, executed by the bees, not only against those that robbed them, but against those that denied their intelligence. The theorists who refuse that to them, the Malebranches and the Buffons, must consider themselves conquered. We go back to the [illegible] of the great students of Nature, the Swammerdams, the Réaumurs, who, far from contesting the genius of insects, give us numberless facts to prove that it is flexible, that it can increase with dangers and with obstacles, that it can quit routine, and in certain circumstances make unexpected progress."

Intelligence among the inferior animals seems always more or less an affair of acute senses, the bee certainly ought to manifest much of it, for his senses are extraordinary. Not to speak of that singular sixth sense of the antennæ, by whose power alone he fashions his cell and seems to make and receive communication, nor of his wonderful eye-sight, to which a double kind of eye contributes, one portion of it being for distance and another for vertical objects, or for closer work,—although there are naturalists who consider these stemmata as a possible organ of hearing,—he has a sense of smell which must surpass that of any other creature on the wing: it is perhaps to this lively faculty that he owes his marvellous cleanliness. Féburier states that at one time the bees, attracted by the lemon-trees and flowers of Cuba, emigrated thither in a body from the mainland of Florida, a distance of twenty-five leagues,—the fact, however, being that their owners emigrated and took them with them. But they have been positively known to track heath a distance of four miles, and that across water, through an atmosphere in which the faint scent of the heath must have mingled with all the powerful salt odor of the sea. Strong little wings they must be, too, to travel these distances, and yet perform all the other labor allotted to them; for every day, while some with their burdens are entering the black hive, and some are darting out again into the glaring sunlight full of business and on new errands, others may always be distinguished stationed by the door and fanning their bits of wings backward and forward in ventilation of the hive. Although disputatious to the last, Mr Huish insists that this motion is nothing but the expression of intense satisfaction and joy. Either way, it would seem as if an answering rest must be required in order to repair such wear and tear; and on this point an old Spanish writer sets it down that bees sleep during every night and on all fast days in addition, and a corroborating investigator remarks that he has seen them withdraw into the empty cells, and composing themselves, their heads towards the bottom, enjoy the deepest slumber, the body gently heaving with the breath, and every little limb relaxed,—to which another person replies, that this is an outrageous statement, for it is a decided fact that sleep is as much a stranger to the eye of a bee as it is to the eye of a herring. Yet in the German countries much of the labor of flight is after all spared them, their owners collecting them into caravans, conducting them gypsy wise, encamping here and decamping there, through whatever districts linger latest in bloom. They build bee-barges, too, in France, capacious enough for a hundred hives, and drift them down the rivers, so that the bees shall follow the summer as it flits southward. And in Lower Egypt, where the blossoming continues much longer than in the upper regions, Niebuhr saw an assemblage of four thousand hives upon the Nile, anchoring at places of plentiest pasturage, the bees thus float from one end of the land to the other before they return and enrich their proprietors with the honey they have harvested from the orange-flowers and jasmines of the Said and all the wealthy banks of the mighty river. The hunter in America takes advantage of this clear sight and of this strength of wing when he lines a bee to its nest, by alluring one to a bait of honey within a circle of wet white paint, watching the subsequent flight, letting off another, similarly secured, at right angles to that, and looking for the nest at the intersection of the two white lines. Nor is the hunter their [illegible] the way [illegible] portion of the honey [illegible]. There too is the ratel, a little [illegible] the eye with a gun for [illegible], spots a bee, and follows it. Often these two make fellowship together, the one for the honey, the bird for the brood. But there are not the terrors of a temperate climate, the hives can despatch a field-mouse unassisted; the master also cannot rid them of the wax-moth, they will desert without regrets, sounding the slogan for aid, no two bees will hesitate to grapple with the last butchering wasp that invades them, the humble-bee making her underground nest, the poppy bee, fitting her plentiful scarlet tapestry, however many such may have, recks of few enemies beyond the rain and storm. What should any one of them all remember about the [illegible] that [illegible] and taps outside and snaps each resident up as it appears inquiring at the gate? of the little feathered monster that tears bees to pieces, making shreds of heads and arms for his mere amusement? To them a briefer memory makes brief life blessed. The happy murmurer of our morning knows of little but peace and security; he does not even dream that any one infuriate themselves about him; he loiters from flower to flower, daringly puts aside the curtain of sacred shrines and makes himself luxurious hermitage in the snowy depths of the lilies, lets the south wind swing him a moment on the golden cradle of eglantine, pursues his pleasures in the purple recesses of the hyacinth, or, gliding into a labyrinth of petals, between the silken linings of perfumed chambers the tinted sunlight softly sifting through, revels with the gracious nymphs that wait there, that hail him, caress him, and give him their confidence all under the rose, he goes his way, and his music spurns the trail of melancholy that never fails to follow the most delicious warble that ever trilled from throat of bobolink or throstle. As you lie and listen, in the golden tenor of the hive-bee's hum seems diffused the wide whisper of continuous gladness, and giving the innermost note of summer and of noon, the booming bass of the bumble-bee blooms abroad all poetry and beauty and sumptuous delight.

"Hot midsummer's petted crone,
Sweet to me thy drowsy tone
Tells of countless sunny hours,
Long days and solid banks of flowers,
Of gulfs of sweetness without bound
In Indian wildernesses found,
Of Syrian peace, immortal leisure,
Firmest cheer, and bird-like pleasure."

Pulpit and Pew.

COMPLIMENTS

A contemporary in a neighboring city, speaking of some liberal things done by a certain congregation for its minister, adds the following: "We may here say that Mr —— is fast taking position as one of the leading clergy of our city, as well as speaker on public occasions. He unites in himself two gifts which are not very often blended—those of an instructive preacher and a brilliant platform speaker." We have no reason to doubt that this is true, but was it wise to utter it? Are such remarks calculated to promote the modesty or spirituality of him who is the subject of them? A popular and successful minister is apt to receive enough adulation from his people without the press lending its aid. If parishioners are benefited by the ministrations of their pastor, it is an encouragement and a stimulus to him to be dulcetly apprized of the fact; but for outsiders to publish to the world that he belongs to the "leading clergy," and is brilliant on the platform, is laying a perilous snare for his feet. Our Lord gave John Baptist a memorable encomium, but it was after his messengers had departed; and if the news ever reached him, it was when he was in prison, and needed support. Does not the Saviour's example, here as elsewhere, furnish our best guide?—*Intelligencer*

THE CLERGY AND THE TIMES.

A correspondent desires us to call attention again to the peculiar pressure of the times upon the mass of ministers. During the war, they continued to struggle on by dint of the most severe economy, in hopes that, with the return of peace, prices would fall, and they could then procure a new supply of clothing, carpets, and other household matters which, when worn entirely out, had not thus far been replaced. But this hope has proved vain. The diminution in the cost of most articles has been little or none, and, in consequence, the poor men find themselves worse off than ever. Their means just allow them to get bread for their families, and they are unable to do any thing toward repairing the wear and tear of four years in the other matters alluded to.

Now here is a call for considerate laymen. It is not right that servants of the altar should be left to these pinching straits. Even if their people, as may in some instances be the case, are in the same situation, still they have a resource. They can change their business or seek some additional source of income in another direction; but the ministry have no such resort. They are justly "ashamed to beg," and they "cannot dig," not because they are lazy, but because they have not the opportunity, and if they had, are bound and set apart to a spiritual husbandry.

Let, then, every parishioner whose eye falls upon this article, make it his business to inquire into the pecuniary condition of his pastor, and if the wolf be at the door, let prompt action be taken. In general, congregations mean to do justice to their spiritual guides, but they forget, they are occupied. What is every body's business turns out to be nobody's business, and so the whole matter slips by. What is needed is some one to take the lead, stir up attention, and put the thing through. Do not wait one for another, but set to work at once. Talk, agitate, and set an example. It is a shame and a sin that ministers of the everlasting gospel should be left to suffer, as many of them are now doing. —*Intelligencer*

BEARDS AT THE WESLEYAN CONFERENCE.

The correspondent of the English *Methodist Recorder* says:—

The beard and moustache movement has reached the Wesleyan Conference. That conservative body is not swift to run with the multitude, but the fashion now so general has at length affected even the Methodist preachers. As one looks over the crowd of faces turned towards the platform, he sees much less face than was visible five years ago. Both on the platform and in the body many of the beards are quite patriarchal; and yonder, under the gallery, is a minister with quite a large brown moustache. And (can we believe our eyes?) on the other side there is even a doctor of divinity whose upper lip is adorned with the natural covering! Many other beards are furtively creeping up the sides of the upper lip, as though they were hoping to gain a position there without being challenged; like the Gauls who clambered up the sides of the capital, and were only discovered by the cackling of the geese.

There are those who defend the practice. "Why should not ministers wear these appendages," they ask, "and so save themselves the torture of daily shaving, and, still more important, secure an admirable protection against 'clergymen's sore throat?'" Years ago, to wear a beard was to declare one's self a dandy, and, consequently, the habit was in the highest degree inexpedient at that time for Christian ministers. But now the followers of Esau, the hairy man, are as numerous as those of Jacob, the smooth; and a minister can now wear his hirsute covering without seeming to court singularity and notoriety. Certainly Paul and John, Howe and Baxter, wore the moustache, and thus apostolical and ecclesiastical precedent is on the side of the prevailing custom.

We cannot say that we like the innovation—but there is no stemming the popular tide in such matters and we venture to predict that by next [illegible] the [illegible] now visible will be [illegible] no longer.

Biblical.

THE TOWER OF BABEL

The Tower of Babel, to which late accounts announce that a cross was recently placed by a missionary, consists now of only two of the eight stories, formerly erected. The remains are, however, visible from a very great distance. Each side of the quadrangular base measures two hundred yards in length, and the bricks of which it is composed are of the purest white clay, with a very slight brownish tint, which, in the sun, assumes a wonderfully rich tint scarcely to be imitated by the painter. The bricks, before being baked, were covered with characters traced most surely with the hand, in a clear and regular style. The bitumen, which served for cement was derived from a fountain which still exists near the tower, and which flows with such abundance that it soon forms a stream and would invade the neighboring river, did not the natives, from time to time, set fire to the stream of bitumen, and then wait quietly until the flames should cease for want of aliment.—*Paris Galignani.*

THE TRADITION OF A FLOOD

The old traditions of the flood which we find scattered over the earth, like the ruins of a great shipwreck, are highly interesting to the philosophical study of our own species. Like certain families of the vegetable kingdom, which, notwithstanding the diversity of climates, and the influence of light, retain the impression of a common type, the traditions of nations respecting the origin of the world display every where the same physiognomy, and present features of resemblance that fills us with astonishment. How many different tongues, belonging to branches that appear totally distinct, transmit to us the same fact! The traditions concerning races that have been destroyed, and the renewal of nations, scarcely vary in reality, though every nation gives them a local coloring. In the great continents as on the smallest islands of the Pacific ocean, it is always on the loftiest and nearest mountains that the remains of the human race have been saved; and this event appears the more recent, in proportion as the nations are uncultivated, and as the knowledge they possess of their own existence is not remote. After having studied with attention the Mexican monuments anterior to the discovery of the New World, after having penetrated into the forests of the Orinoco, and seen how insignificant and disconnected are the European settlements and to what condition the independent tribes have remained, we are compelled to say that it is impossible to ascribe this coincidence to the influence of missionaries and of Christianity on the national traditions. Nor is it at all more probable that the discovery of sea-shells on the summits of mountains gave birth among the nations of the Orinoco, to the tradition of some great inundation, which extinguished for a time the germs of organic life on the earth.—*Humboldt*

A nameless man amid a crowd
That thronged the daily mart,
Let fall the words of hope and love,
Unstudied from the heart.
A whisper on the tumult thrown,
A transitory breath—
It raised a brother from the dust,
It saved a soul from death.
O germ! O fount! O word of love!
O thought at random cast!
Ye were but *little* at the *first*,
But *mighty* at the *last*.

Married.

On Monday, Oct 2d, in Philadelphia, by Rev J Mitchell, Mr George King, of Lewistown, Delaware, to Miss Elizabeth Herdy, of Maryland.

On September 20th, 1865, by Rev Theodore Gould, Mr Josiah B Flamer to Miss Susan R. Miller, both of Burlington, N J

On September 28th, by the Rev G. E Boyer, Mr Alexander Hoggs, of Philadelphia, to Miss A Stokley, of Camden.

On October 1st, by the same, Mr. Benjamin Posels to Miss S. E. Daniels, both of Camden.

Obituary.

Lost at sea, September 18th, 1865, Mr Paul M Moore, of Norfolk, Virginia. Aged 38 years.

Advertisement.

MRS. AMELIA W. ADAMS

Will open a SELECT SCHOOL for the benefit of children between the ages of four and fourteen years, at her residence, 970 Juniper St., between Spruce and Pine, Thirteenth and Broad Sts., on Monday, 2d of October. Terms moderate.
A share of your patronage is solicited.
Sept. 30—3mo. *Phila. Sept 28th, 1865*

E. MATLACK & SON,
FINE CLOTHING
ESTABLISHMENT,
No. 904 Market Street,
PHILADELPHIA

We would respectfully call your attention to our Large Stock of
Men's and Boys' Clothing
now on hand
Ready-Made,
embracing every variety of Style and Material suitable for the season.
We have also on hand a full assortment of
Fall and Winter Goods
adapted to
Men's and Boys' Wear,
and would invite your early attention thereto.

These Goods have been purchased for CASH, and will be sold at a small advance for CASH.

Particular attention paid to all orders, so as to insure satisfaction to the purchaser.

E. MATLACK & SON,
904 Market Street
Oct.7 6m

BOWERS'
COAL DEPOT.
COAL!! COAL!!!
THOMAS J BOWERS,
634 Lombard St.,
Has constantly on hand a full supply of the best
LEHIGH AND SCHUYLKILL COAL,
At the lowest market price.
Call and Try —:‡:— *Call and Try.*
Dec. 7-tf.

DYSPEPSIA AND FITS.

Fits A Sure Cure for these distressing complaints
Fits is now made known in a Treatise on Foreign
Fits and Native Herbal preparations published by
Fits Dr O. Phelps Brown. The prescription was
Fits furnished him in such a providential manner
Fits that he can not conscientiously refuse to make
Fits it known, as it has cured every body who has used it never having failed in a single case. It is equally sure in cases of Fits as of Dyspepsia, and the ingredients may be obtained from any druggist.
Sent free to all on receipt of five cents to
Fits—pre-pay postage etc. Address
DR O PHELPS BROWN,
No 19 Grand St Jersey City, N J
Sept 30—4t.

NEW GROCERY
—AND—
PROVISION STORE.

ABRAHAM FIELDS respectfully informs his numerous friends and customers that he has opened a GROCERY AND PROVISION Store at No. 404 South Seventh St., third door above the corner of Lombard, where all articles in the line will be kept constantly on hand, and sold cheap for cash.

We invite our friends to give us a trial before purchasing elsewhere, as we study to please, and will give them the worth of their money.
Sept 9, '65—tf

THE COLORED PEOPLE'S NATIONAL MONUMENT,

TO THE MEMORY OF

ABRAHAM LINCOLN.

The National Lincoln Monument Association, organized in Washington, D. C., April 25, 1865, for the sole purpose of erecting a Colored People's National Monument to the memory of Abraham Lincoln.

OFFICERS:
RAV. H. H GARNET, President,
JAMES WORMLEY, Vice President
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Thos. E. Green,	Collins Crusor,	Wm. A Nichols,
Wm. Syphax.	G Snowden,	Sam Williams

AN APPEAL.

The Association now earnestly appeal to a loyal public, without distinction of color, to exert all their influence towards the accomplishment of this purpose, namely: The erection of a Colored People's Monument, in memory of our late beloved President, Abraham Lincoln; said monument to be a SEAT OF LEARNING, dedicated to God, to Literature, and to the Arts and Sciences, and shall be built and appropriated for the education of the Children of Freemen and Freedmen, and their descendants forever, and to be called "The National Lincoln Monumental Institute," to be located in the District of Columbia.

The Association most earnestly solicit contributions from the friends of the ever to be lamented Chief Magistrate, and the friends of progress every where, for this noble undertaking—a Monument not of marble nor of brass merely, but a Monument of Education. Marble may crumble, brass may tarnish, but the light of learning is as enduring as time.

Deeply sensible, therefore, that in no other way can the people of color so well perpetuate the memory of Abraham Lincoln, as by carrying out, in this manner, the great aim he had in view—the elevation of their race through all its [illegible]—this Association confidently relies upon the hearty cooperation of all the true friends of the venerated dead.

Churches, Sabbath schools, Masonic and Odd Fellows' societies, Benevolent and all other associations, especially of colored persons, every where, and regiments, officers and soldiers, all are most earnestly called upon to contribute in aid of this work.

The National Lincoln Monument Association is a permanency; the Monument will be built, its light will be spread abroad.

This Association then invites all to come up to its help, and thus assist in diffusing that light, and making a venerated name imperishable.

Friends, north, south, east and west, let your responses to this appeal be speedy, and equal to the occasion which calls them forth. Rev. H. H. GARNET, President.

William J. Wilson, } Secretaries.
Lewis A. Bell, }

Agents will be appointed only under seal, with written signatures of the officers.

All business letters should be addressed to the Corresponding Secretary.

All contributions may be remitted to the Treasurer, Rev. Stephen Smith, Lombard Street, between Ninth and Tenth streets, Philadelphia, Penna., or to the Assistant Treasurer, Walker Lewis, at the office of the Association, 261 G Street, Washington, D. C.

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Dr. J. B. SMITH, General Agent,
Office, 261 G Street, Washington, D. C.

Other States, &c., will be filled as soon as the proper gentlemen can be obtained for the offices. jy 15-6m

"Like the faint exquisite music of a dream"—There is a startling reality about the wonderful effects of Ambrosia on weak hair and baldness, and in restoring grey hair to its natural color.

"To be or not to be, that's the question"—The question has been long since settled by the popular verdict, that, Ambrosia is the only reliable preparation for strengthening weak hair. Sept. 16-3t

THE
Indian Rejuvenator.
FOR
IMPOTENCY;
FOR
EXCESS IN INDULGENCE,
FOR
All Diseases proceeding from an Erratic Life.

Vitality can be aroused with from four to twenty doses, in accordance with the stage of disease, but the patient must follow the advice given upon receipt of medicine. CURE warranted, or money returned.
DR. J. W CREEK,
Corner of North and Pleasant Streets,
BALTIMORE

Testimonial.

"I am grateful to Dr. Creek. Through excessive domestic trouble, I was led to seek consolation in stimulants. I applied to him, by the advice of a personal friend, and have only to state that I am once more in the enjoyment of good health.
My gratitude alone prompts me to make this avowal."
R. WATSON BRUDIE,
Commanding Schooner "Loebent."
Baltimore, Md., August 13th, 1865
sept 19—1mo

TRIMMINGS
AND
Fancy Goods.
633 PINE STREET, PHILADA
GEORGINA GLEAVES
Has just opened a large assortment of Ladies' Trimmings, Hosiery, Gloves, Flannels, Balmorals and Hoop-skirts
Gentlemen's Furnishing Goods.
COMBS, BRUSHES, SOAPS, Choice Perfumery and fancy articles.
Gents' Shirts, Drawers, Under-shirts, Collars and Neck ties.
A general assortment of Stationery.
Ladies' Dresses and Under clothing made to order.
Oct 17—6mo

A CARD.
MRS. H. T O'DONNELL
Formerly of No 740 South St. Philad'a
Has removed to No 913 Lombard Street, and has opened
A BOARDING HOUSE
For the accommodation of Ladies and Gentlemen who may pass through Philadelphia, and also those who may wish to spend some time in our city. Mrs O'Donnell will take great pleasure in accommodating her numerous friends, as far as she possibly can. Give her a call.
May 1—6mo

MEDICINES WILL BE
SENT BY
THE MAIL
DR. J. W. CREEK,
Physician & Apothecary,
Cor. North and Pleasant Sts.,
BALTIMORE
Prescriptions Carefully Compounded.
[illegible]

1865 1865

"COSTAR'S" EXTERMINATORS
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"COSTAR'S" EXTERMINATORS
EXTERMINATORS.

For Rats, Mice, Roaches, Ants, Bed-Bugs, Fleas, Moths in Furs and Woollens, Insects on Plants, Fowls, Animals, etc

"18 years established in New York City."
"Only infallible remedies known."
"Free from Poisons."
"Not dangerous to the Human Family."
"Rats come out of their holes to die."

☞ Sold by all Druggists and Retailers everywhere.
☞ ! ! ! Beware ! ! ! of all worthless imitations.
☞ See that "Costar's" name is on each Box, Bottle, and Flask, before you buy.
HENRY R. COSTAR
Principal Depot, 482 Broadway, N Y
Sold by all Druggists, wholesale and retail, in Philadelphia, Penna.

1865.

HOUSEKEEPERS troubled with vermin need be so no longer, if they use Costar's Exterminators. We have used it to our satisfaction—and if a box cost $5, we would have it. We have tried poisons, but they effected nothing — But Costar's article knocks the breath out of Rats, Mice, Roaches, Ants and Bed Bugs quicker than we can write it. It is in great demand all over the country.—*Medina (Ohio) Gazette.*

See Costar's Advertisement in this paper.

1865.

FARMERS AND HOUSEKEEPERS should recollect that hundreds of dollars' worth of Grain, Provisions, &c., are annually destroyed by Rats, Mice, Ants, and other insects and vermin—all of which can be prevented by a few dollars' worth of Costar's Rat, Roach, Ant, &c., Exterminators, bought and used freely.

See Costar's Advertisement in this paper.

Sold in Philadelphia, Pennsylvania, by all Druggists and Dealers. Ap. 22—6mos

Bargains in Clothing! Bargains in Clothing!
Bargains in Clothing! Bargains in Clothing!
Bargains in Clothing! Bargains in Clothing!
Bargains in Clothing! Bargains in Clothing!
Offered by Perry & Co.
Offered by Perry & Co.
Offered by Perry & Co.
Offered by Perry & Co.
No. 303 Chestnut St., above Third.
No 609 Chestnut St., (Granville Stokes' old stand.)
And South-east Corner of Seventh and Market Sts., (Jones')
Messrs. Perry & Co have undoubtedly the largest stock of ready made clothing, and greatest variety of styles now presented to the public in this city. Their stock is new, bought at the lowest rates, got up in the best manner, and sold at
Wonderfully Low Prices.
Wonderfully Low Prices.
Wonderfully Low Prices.
Wonderfully Low Prices.
Our friends and the public are invited to call and examine for themselves, and be convinced that it is to their advantage to deal with us.
☞ Attention is also called to
Our Custom Department,
Our Custom Department,
Our Custom Department,
Our Custom Department,
In connection with each establishment, where we have constantly on hand
All the Latest and Best Styles,
All the Latest and Best Styles,
All the Latest and Best Styles,
All the Latest and Best Styles,
And can guarantee to our customers entire satisfaction in every respect.
No. 303 Chestnut St., above Third
No. 609 Chestnut Street, (Granville Stokes' old stand.)
And South-east Corner Seventh and Market Sts., (Jones'.)
Perry & Co.

THE MASON & HAMLIN
CABINET ORGANS.
Forty Different Styles, Plain and Elegant Cases,
For DRAWING-ROOMS, CHURCHES, SCHOOLS, &c.,
$110 to $600 *Each*.
They occupy little space, are elegant as furniture, and not liable to get out of order; are boxed so that they can be sent any where by ordinary freight routes, all ready for use.
THIRTY-FIVE HIGHEST PREMIUMS
Have been awarded us within a few years, and our circulars contain printed testimony from
TWO HUNDRED AND FIFTY OF THE LEADING MUSICIANS
of the country, that the instruments of our make are
THE BEST IN THE WORLD
of their class. Circulars with full particulars free.
In obtaining a musical instrument, it is economy to get the best.
Address—
MASON BROTHERS,
596 Broadway, New York,
Or
MASON & HAMLIN,
274 Washington St., *Boston.*
Sept. 30—6m.

PENNSYLVANIA CENTRAL RAILROAD

CHANGE OF TIME AND DEPOT

On and after M[illegible] 1865, the trains of the Pennsylvania Railroad will leave the New Depot, at THIRTIETH and MARKET Sts., instead of Eleventh and Market Sts. as heretofore.

The Second and Third, Fourth and Eighth, Green and Coates, Fifth and Sixth, Union Line, Tenth and Eleventh, Thirteenth and Fifteenth, Seventeenth and Nineteenth City Passenger Railway, connect with the Market St. Railway, whose cars run to and from Pennsylvania Central Railroad Depot in West Philadelphia.

The cars of the Market Street Passenger Railway leave Front Street every two minutes, commencing one hour previous to the time of departure of each train, and allow about 20 minutes for a trip.

Their cars are in waiting on the arrival of each Train to convey passengers into the city.

On SUNDAYS.—Cars leave Eleventh and Market Sts. at 7.45 P. M., to connect with Pittsburg and Erie Mail, and at 10.25, P. M., with Philadelphia Express.

Mann's Baggage Express will hereafter be located at No. 31 South Eleventh Street. Parties desiring baggage taken to the trains, can have it done at reasonable rates, upon application to him.

TRAINS LEAVE AND ARRIVE AT DEPOT THUS

LEAVE		
MAIL TRAIN	at	6.20 A. M.
PAOLI ACCOMMODATION, No. 1	"	10.00 "
FAST LINE	"	12.00 M
PARKESBURG	"	1.10 P. M.
HARRISBURG ACCOMMODATION	"	2.30 "
LANCASTER ACCOMMODATION	"	4.00 "
PAOLI TRAIN, No. 2	"	5.00 "
PITTSBURG AND ERIE MAIL	"	8.30 "
PHILADELPHIA EXPRESS	"	11.10 "
ARRIVE		
PITTSBURG AND ERIE MAIL	"	6.10 A. M.
PHILADELPHIA EXPRESS	"	7.05 "
PAOLI ACCOMMODATION, No. 1	"	8.20 "
PARKESBURG	"	9.30 "
LANCASTER TRAIN	"	12.30 P. M.
FAST LINE	"	12.50 "
PAOLI ACCOMMODATION, No. 2	"	4.40 "
MAIL TRAIN	"	6.45 "
HARRISBURG ACCOMMODATION	"	9.40 "

Philadelphia Express leaves daily. Pittsburg and Erie Mail leaves daily, (except Saturday.) All other Trains daily, (except Sunday.)

For further information as to time and connections, see bills and framed cards, or apply to

JOHN F. VANLEER, Jr., Ticket Agent,
At the Depot.

An Emigrant Train runs daily, (except Sunday.) For full information as to fare and accommodations, apply to

FRANCIS FUNK,
Jan 28 137 Dock Street.

DRY GOODS
AND
TRIMMINGS
SELLING AT
REDUCED PRICES.

MRS S SHORTER HAWKINS would respectfully call the attention of her friends and the public generally to a well selected stock of
SPRING & SUMMER GOODS,
which will be sold at the lowest cash prices.
Shrouding, flannel, cambrics, etc.
BALMORALS AND HOOP-SKIRTS.
Hosiery, Gloves etc. Gentlemen's furnishing goods. Also, Roundabouts and Waiters' Aprons always on hand. Ladies' ready-made Clothing.
N B—A pleasing variety of fancy articles to suit the most fastidious.
Call and see at the old stand,
S. SHORTER HAWKINS,
615 *Lombard Street, Philada*
to Mar 1—6m

WASHINGTON HOTEL,
BY WILLIAM TAYLOR,
PROPRIETOR
Corner of Bridge and Montgomery Streets,
GEORGETOWN, D C.
No 10 1 year.

ONE PRICE CLOTHING.
JONES'
OLD ESTABLISHED
One Price
CLOTHING HOUSE,
604 Market Street,
(Above Sixth)
At JONES' Crescent One Price Clothing Store, the lowest selling price is marked in plain figures on each article, and never varied. All buy alike, whether judge or not. The stock is gotten up in a superior manner, expressly for retail sales. Those wanting a good, substantial and fashionable article, should not fail to go to
JONES',
604 Market Street,
One Price Store

COAL! COAL!!
Coal delivered to any part of the city, by large or small measure by
T. J. BOWERS,
Coal and Kindling Wood Depot,
No. 631 Lombard Street
April 15—tf

Private Boarding
AT 633 PINE STREET,
PHILADELPHIA
The Subscriber, having FITTED UP HIS HOUSE with care, takes pleasure in announcing to his friends and acquaintances travelling, that he is prepared to accommodate those who are visiting the city.
☞ Warm and Cold BATHS.
R. H. GLEAVES, Proprietor
April 22—6mos

SHROUDING
AND
LAYING OUT of THE DEAD.
MRS. MARIA HIGHGATES
Most earnestly solicits the patronage and attention of the generous public and her friends, as she is now in the business of shrouding and laying out of the dead, and will give all needed satisfaction. Residence—
No 1026 Barley street,
bet 10th & 11th, & Lombard & Pine Sts

STOVE STORE.
The subscriber would respectfully inform his friends and the public generally that he has just fully stocked his store for the FALL and WINTER trade, with a general variety of the most approved patterns of
Gas Burner,
Parlor, Cooking, Fireboard, Chamber and Store
STOVES AND HEATERS,
which he offers at reasonable prices.
RANGES
The National Range, Philadelphia Range, Globe Range, &c.
HEATERS—The VULCAN, &c.
Casting for Repairs.
Job Work promptly attended to.
WILLIAM STILL,
107 North Fifth street, Philadelphia.
Orders received for Lehigh and Schuylkill Coal.
October 3rd, 1865. sep31—3m

OLIVE BRANCH
BOARDING HOUSE
No. 811 Lombard Street, Phila
Mrs H. M. Cooper respectfully announces to Travellers that she has opened a first-class
BOARDING HOUSE
for their special accommodation, in a convenient business or church part of the city, as above named, where she will spare no pains to make her guests comfortable.

MRS M BENNETT,
HERB DOCTRESS,
NO 406 S. SEVENTH STREET, BELOW PINE,
Is prepared to cure Debility of the System, Billious Fever, Diseases of Bladder, Diseases of Women, Nervous Disease, Scrofula or King's Evil, Dropsy, Piles, Cholera, Ague, Convulsions, Colic Cancer, Rheumatism, Mumps, Catarrh, Bronchitis, Erysipelas, Consumption, Deafness, Gout, Influenza, White Swelling, Whooping Cough, Croup Gravel Dysentery, Asthma, Dyspepsia, Jaundice, Neuralgia, and Tumors.
The Doctress will give her personal attention to any of the above diseases, and guarantee a cure without the use of mercury. Her Indian syrups alone are used by her. She can stop bleeding, and take out fire without blistering.

ORNAMENTAL HAIR WORK

JOSEPH C. BUSTILL AND SARAH H. BUSTILL
WIG MAKERS,
HAIR JEWELLERS,
AND
LADIES' HEAD-DRESSERS,
No. 403 South Sixth Street,
Philadelphia.
WIGS,
BRAIDS,
TOUPEES,
FRIZETTES,
CURLS,
PUFFS
WHISKERS, MOUSTACHES, &c.,
STRAIGHT, WAVY, OR CRIMPED
Bracelets, Breast Pins, Watch Chains, Ear Rings, Finger Rings, &c.
BRAIDED AND MOUNTED TO ORDER
Combs, Brushes, Soaps, Choice Perfumery, and Fancy Articles
Ladies' Hair-Cutting, Shampooing, Dyeing, and Head-Dressing.
BUSTILL'S CELEBRATED NEAOLIAN HAIR TONIC.
A splendid preparation for promoting the Growth of the Hair—removing Dandruff—Cleansing, Softening, Odourising, Invigorating, Beautifying, and preventing Premature Baldness.
Bustill's Compound Eradicator,
One of the most useful articles ever offered for shampooing the hair removing dandruff, preventing premature baldness, restoring soiled garments, removing grease spots, and curing rheumatic pains, Tetter, &c.
HAIR BOUGHT.
Letters for information in relation to the purchase of Hair will receive prompt attention. Barbers and others having Hair can find ready sale. sep 24-tf

Cupping, Leeching &
BLEEDING
ATTENDED TO BY
NATHANIEL L. DURHAM,
911½ CHRISTIAN STREET,
Also Solicitor for "Security Life Insurance Company"
Jan 1—No 8—1y

"THE BEST AND THE CHEAPEST."
REIMER'S PHOTOGRAPHIC GALLERY,
NO 615 & 617 NORTH SECOND STREET,
PHILADELPHIA,
Where you will find skilful hands, who use superior instruments, and have the advantage of a well arranged light.
☞ Pictures are made all sizes; from a Carte de Visite to a life size in oil, at prices which can guarantee good work, and at the same time be within the reach of everybody. Pictures are made life size from small Ambrotypes or Daguerreotypes. ty

JAMES C. CLARK, M. D.
(Eclectic.)
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To The Travelling Public.
I most respectfully inform my friends and the public generally, that I have taken the large and commodious dwelling,
No. 1733 Addison Street,
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And have opened it as a first-class
Boarding and Lodging House,
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"I am going to Hudson's City Hotel. It is the Best and Cheapest House in Baltimore."
You can entertain your guests in Public or Private Parlors.
You can get your Meals at All Hours in this First-Class House
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Ice-Cream Saloon, and Barber-Shop attached to the Hotel.
Nos. 28 and 30 Corner of Bath and Davis Sts.,
(Near the Harrisburg Depot,)
Baltimore.
Dr. D HUDSON, Proprietor July 8—tf

Poetry.

TIRED

BY LYDIA [illegible]

Tired, tired by the wayside
Sit I down to weep,
And like a hill before me
Seemeth so bare and steep,—
Weary of looking backward,
Weary of looking on,
Weary of calling for voices
That I cannot think are gone
Tired, tired.

Hearts of the living dear ones
Unto my spirit's cry,
Give me answer coldly,
And I know not why.
Songs of the blessed angels
Treading the shores unknown,
Are sounding to-night so faintly,—
Oh, I have weary grown!
Tired, tired.

Sometimes my soul can hear them
Singing so softly near
Quickly I hasten forward,
Full of glad hope and cheer,
But coldly the world's din rises,
Drowning the angel-song
Father, I'm very weary,
Oh, I must rest ere long.
Tired, tired

Rochester, Penna.

HUSH-A-BY

Hush-a-by, Baby! Already repose
To thy lip and thy cheek brings the smile and the rose.
As soft dews of twilight the floweret steep,
Flows round my sweet baby the spirit of sleep.
Sleep! Sleep!
Hush-a-by!

Hush-a-by, Baby! O never again
Might sorrow come near thee, or sickness, or pain!
Hush-a-by, Baby!—asleep on my breast
I rock thee, I kiss thee, I sing thee to rest.
Rest! Rest!
Hush-a-by

Baby, my Baby! Ah! never again
Shall "Hush-a-by!" soothe thee in joy or in pain
The bird has forsaken the desolate nest,
And never again shall I sing thee to rest
Rest! Rest!
Hush-a-by!

My arms were thy cradle; they wrapt thee around,
But the little child angels, thy cradle they found;
Tenderly, softly, my baby they bear
Up into Heaven, and 'Hush-a-by!' there.
There! There!
Hush-a-by

—Mrs. Anna M. Wells, in October "Young Folks"

The Family.

TAKE CARE OF THE CHILDREN

In a recent discussion about church schools in the Protestant Episcopal Convention in Maryland, the Rev Dr. Schenck made a vigorous speech, in which he recited an incident which is instructive in more ways than one He said that the Bishop of Minnesota, whose fame was known through the whole civilized world for his labors in behalf of the poor Indians, had told him an anecdote concerning this business of education. The Bishop, with a Romish priest and several ministers of the Protestant denomination, was on a long journey to the frontier, all being commissioners to inspect certain grounds that were to be assigned to the Indians Being shut up in one coach for many days, the angles gradually wore off, they became very amiable, and at last frankly communicative in regard to their spiritual work and principles of action Finally, one day, the Romish priest broke out: "How utterly silly are all you Protestants! You give up all the children until they have grown up possessed of the devil; then you go at the work of reclaiming them with horse, foot, and dragoons, and find that the grown up devil is too much for you! We know the great difficulty of doing any thing with adults, and devote nearly all our energies to the children, well knowing that *every child is as plastic clay under our hands*."—*Intelligencer.*

TEACHING CHILDREN TO PRAY.

Henry Ward Beecher, in one of his late sermons, speaking of the duty of teaching children to pray, says:

"It is sad to see this tendency die out as children begin to aspire towards manhood. This is the case, I think, in our country more than in foreign lands. The reason is that the education which we give our children is different from the education which children in other countries receive, and here they are thrown upon their own responsibility earlier than they are there. We do not educate upon convention as much as they do in other lands; and long before their children are out of the leading-strings our children are embarked in life And, ceasing to repeat their little forms of prayer, they do not substitute for these their own spontaneous utterances, and they become prayerless."

AUNT ESTHER'S STORIES.

Aunt Esther used to be a constant attendant upon us young ones whenever we were a little ill, or any of the numerous accidents of childhood overtook us. In such seasons of adversity she always came to sit by our bedside, and take care of us She did not, as some people do, bring a long face and a doleful whining voice into a sick room, but was always so bright, and cheerful, and chatty, that we began to think it was almost worth while to be sick to have her about us I remember that once, when I had the quinsy, and my throat was so swollen that it brought the tears every time I swallowed, Aunt Esther talked to me so gayly, and told me so many stories, that I found myself laughing heartily, and disposed to regard my aching throat as on the whole rather an amusing circumstance

Aunt Esther's stories were not generally fairy tales, but stories about real things—and more often on her favorite subject of the habits of animals, and the different animals she had known, than about any thing else

One of these was a famous Newfoundland dog, named Prince, which belonged to an uncle of hers in the country, and was, as we thought, a far more useful and faithful member of society than many of us youngsters. Prince used to be a grave, sedate dog, that considered himself put in trust of the farm, the house, the cattle, and all that was on the place. At night he slept before the kitchen door, which, like all other doors in the house in those innocent days, was left unlocked all night; and if such a thing had ever happened as that a tramper or improper person of any kind had even touched the latch of the door, Prince would have been up attending to him as master of ceremonies

At early dawn, when the family began to stir, Prince was up and out to superintend the milking of the cows, after which he gathered them all together, and started out with them to pasture, padding steadily along behind, dashing out once in awhile to reclaim some wanderer that thoughtlessly began to make her breakfast by the roadside, instead of saving her appetite for the pastures, as a properly behaved cow should Arrived at the pasture lot, Prince would take down the bars with his teeth, drive in the cows, put up bars, and then soberly turn tail and pad off home, and carry the dinner basket for the men to the mowing lot, or the potato-field, or wherever the labors of the day might be. There arrived, he was extremely useful to send on errands after any thing forgotten or missing "Prince! the rake is missing, go to the barn and fetch it!" and away Prince would go, and come back with his head very high, and the long rake very judiciously balanced in his mouth.

One day a friend was wondering at the sagacity of the dog and his master thought he would show all his tricks in a still more original style [illegible] calling Prince to him he said "Go [illegible] being puss to me!"

Away bounded Prince towards the farm house and looking about found the younger of the two cats [illegible] Mistress Daisy, busy cleaning her [illegible] to sit in the summer sun Prince took her gently up by the nape of her neck and carried her, hanging head and heels together to the field, and laid her down at his master's feet.

"How's this, Prince?" said the master "you didn't understand me I said the cat and this is the kitten Go right back and bring the old cat"

Prince looked very much ashamed of his mistake and turned away, with drooping ears and tail, and went back to the house

The old cat was a venerable, somewhat portly old dame, and no small lift for Prince, but he reappeared with old puss hanging from his jaws and set her down, a little discomposed, but not a whit hurt by her unexpected ride

Sometimes, to try Prince's skill his master would hide his gloves or riding-whip in some out of the way corner, and when ready to start, would say, "Now, where have I left my gloves? Prince, good fellow, run in and find them," and Prince would dash into the house, and run hither and thither with his nose to every nook and corner of the room, and, no matter how artfully they were hid, he would upset and tear his way to them He would turn up the corners of the carpet, snuff about the bed, run his nose between the feather bed and mattress, pry into the crack of a half opened door, and show as much zeal and ingenuity as a policeman, and seldom could any thing be so hid as to baffle his perseverance

Many people laugh at the idea of being careful of a dog's feelings, as if it were the height of absurdity; and yet it is a fact that some dogs are as exquisitely sensitive to pain, shame, and mortification, as any human being. See when a dog is spoken harshly to, what a universal droop seems to come over him His head and ears sink, his tail drops and slinks between his legs, and his whole air seems to say, "I wish I could sink into the earth to hide myself."

Prince's young master, without knowing it, was the means of inflicting a most terrible mortification on him at one time. It was very hot weather, and Prince, being a shaggy dog, lay panting, and lolling his tongue out, apparently suffering from the heat

"I declare," said young Master George, "I do believe Prince would be more comfortable for being sheared" And so forthwith he took him and began divesting him of his coat Prince took it all very obediently; but when he appeared without his usual attire, every one saluted him with roars of laughter, and Prince was dreadfully mortified. He broke away from his master, and scampered off home at a desperate pace, ran down cellar, and disappeared from view His young master was quite distressed that Prince took the matter so to heart; he followed him in vain, calling, "Prince! Prince!" No Prince appeared. He lighted a candle and searched the cellar, and found the poor creature cowering away in the darkest nook under the stairs. Prince was not to be comforted; he slunk deeper and deeper into the darkness, and crouched on the ground when he saw his master, and for a long time refused even to take food The family all visited and condoled with him, and finally his sorrows were somewhat abated; but he would not be persuaded to leave the cellar for nearly a week.—Perhaps by that time he indulged the hope that his hair was beginning to grow again, and all were careful not to destroy the illusion by any jests or comments on his appearance.

Such were some of the stories of Prince's talents and exploits which Aunt Esther used to relate to us What finally became of the old fellow we never heard. Let us hope that, as he grew old, and gradually lost his strength, and felt the infirmities of age creeping on, he was tenderly and kindly cared for in memory of the services of his best days—that he had a warm corner by the kitchen fire, and was daily spoken to in kindly tones by his old friends Nothing is a sadder sight than to see a poor old favorite, that once was petted and caressed by every member of a family, now sneaking and cowering as if dreading every moment a kick or a blow—turned from the parlor into the kitchen, driven from the kitchen by the cook's broomstick, half-starved and lonesome

O, how much kinder if the poor thread of life were at once cut by some pistol-shot, than to have the neglected favorite linger only to suffer! Now, boys, I put it to you, is it generous or manly when your old pet and playmate grows sickly and feeble, and can no longer amuse you, to forget all the good old times you have had with him, and let him become a poor, trembling, hungry, abused vagrant? If you cannot provide comforts for his old age, and see to his nursing, you can at least secure him an easy and painless passage from this troublesome world. A manly fellow I once knew, who, when his old hound became so diseased that he only lived to suffer, gave him a nice meal with his own hand, patted his head, got him to sleep, and then shot him—so that he was dead in a moment, felt no pain, and knew nothing but kindness to the last

And now to Aunt Esther's stories of a dog I must add one more which occurred in a town where I once lived. I have told you of the fine traits of blood dogs, their sagacity and affection. In doing this, perhaps, I have not done half justice to the poor common dogs, of no particular blood or breed, that are called curs or mongrels; yet among these I believe you will quite as often find both affection and sagacity as among better-born dogs

The poor mongrel I am going to tell you about belonged to a man who had not, in one respect, half the sense that his dog had. A dog will never eat or drink a thing that has once made him sick, or injured him; but this man would drink, time and time again, a deadly draught, that took away his senses, and unfitted him for any of his duties Poor little Pero, however, set her ignorant dog's heart on her drinking master, and used to patter faithfully him, and lick his hand respectfully, when nobody else thought he was in a condition to be treated with respect

One bitter cold winter day, Pero's master went to a grocery, at some distance from home, on pretence of getting groceries, but in reality to fill a very dreadful bottle, that was the cause of all his misery; and little Pero padded after him through the whirling snow, although she left three poor little pups of her own in the barn Was it that she was anxious for the poor man who was going the bad road, or was there some secret thing in her dog's heart that warned her that her master was in danger? We know not, but the sad fact is, that at the grocery the poor man took enough to make his brain dizzy, and coming home he lost his way in a whirling snow storm, and fell down stupid and drunk, not far from his own barn, in a lonesome place, with the cold winter's wind sweeping the snow drift over him Poor little Pero cuddled close to her master and nestled in his bosom, as if trying to keep the warm life in him

Two or three days passed, and nothing was seen or heard of the poor man. The snow had drifted over him in a long white winding-sheet, when a neighbor one day heard a dog in the barn crying to get out It was poor Pero, that had come back and slipped in to nurse her puppies while the barn-door was open, and was now crying to get out and go back to her poor master It suddenly occurred to the man that Pero might find the body, and in fact, when she started off, he saw a little path which her small paws had worn in the snow, and, tracking after, found the frozen body This poor little friend had nestled the snow away around the breast, and stayed watching and waiting by her dead master, only taking her way back occasionally to the barn to nurse her little ones. I cannot help asking whether a little animal that can show such love and faithfulness has not something worth respecting and caring for in its nature

At this time of the year our city ordinances proclaim a general leave and license to take the lives of all dogs found in the streets, and scenes of dreadful cruelty are often enacted in consequence. I hope, if my stories fall under the eye of any boy who may ever witness, or be tempted to take part in, the hunting down and killing a [illegible] dog, [illegible] be all [illegible] out how much faithfulness and affection [illegible] these poor [illegible] are capable and instead of being their tyrant and [illegible] will try to make [illegible]—*Harriet Beecher S*[illegible]

Child's Cabinet.

SONGS FOR "OUR BABY"

I.

NIGHT

The little sparrows have their nest,
God gives the pretty creatures rest,
He watches o'er the smallest thing
That nightly folds its weary wing.
Sleep! baby, sleep!

The nodding lilies by the stream
With folded petals sweetly dream;
The sleepy daisies in the grass
Are winking as the night winds pass

Sleep! baby sleep!
Now drop the fringed and dainty lid
O'er the sweetest eyes that e'er were hid,
And leave your darling baby wiles
For angel whispers, dreaming smiles
Sleep! baby, sleep!

II

MORNING

Wake! darling, wake!
Aurora's car
Hath sped afar,
And chased the night away,
The sky ark springs
Aloft, and sings
This happy morning lay!

Wake! darling, wake!
The katydid
Is slyly hid
Behind the trembling brake
The bobolink
Now stoops to drink
Beside the music lake.

Wake! darling, wake!
The flowers repeat
Their gossip sweet;
The morning glory tells
Of Zephyr's bliss,
Who stole a kiss
Among the lily bells.

Wake! darling, wake!
The winsome face
Of Baby Grace
Is dearer far to me
Than dew to flower,
Or bird to bower
Or blossom to the bee.

BUTLER'S ANALOGY FOR THE BABY.

It is a serious mistake to think there must be a great coming down when we talk to the children. We must avoid, or define the words which are beyond their knowledge, but they will grasp great thoughts, and receive great truths, when they are but just out of babyhood

I had been feeling for a long time, that I ought to impart to my little boy some definite idea of the death and dissolution of the body He knew of the exchange of worlds, which we call death, but not of the sundering of the body and spirit He supposed that believers at death, were taken to heaven, body and soul; and the thought of death had consequently for him no terror. I dreaded beyond measure to tell him that the body must return to dust; for I feared he could not grasp the thought of the separability of the soul and body I knew that if he did not, his keenly sensitive nature would revolt in horror from the idea of death. But it must be done. His eager questions about cemeteries and graves, coffins and funerals, could no longer be evaded, and I feared if I continued to neglect my duty, the dreaded truth would burst upon him with terrific power from some open coffin or grave, as it might be my own

With a silent prayer for Divine aid, but without the least definite idea of what I should say, I called the child to me, one bright morning, with a firm purpose to perform my much dreaded duty But *how?* Oh, with what words should I tell him! Perhaps the fair hands and arms, yet beautiful with dimpled plumpness of babyhood, which lay across my lap, suggested a way, and led to the following dialogue:

MOTHER. (*Caressing the little hand.*) What is this?"

CHILD. "George's hand."

MOTHER "Yes, it is *George's hand*—it is not George's *self*. Suppose you were to hurt your hand and arm so badly that they had to be cut off, you, my little son, would be here just the same, The hand and arm which was cut off would have no more life, or sense, or feeling than this marble (*laying the child's hand on the cold table*) We should not care for it any more; we should call it dead, and bury it out of sight in the ground Can my Georgie understand it?"

CHILD (*With eager but quiet wonder.*) "Yes, mamma"

MOTHER "Now I am going to suppose what will never be, but just suppose that your other arm were gone and both your legs also; still you would be left There would be no life or feeling in all that was gone, but dear little Georgie, who thinks and loves, would be here just the same"

CHILD (*Very thoughtfully*) "Yes, mamma, so I should."

MOTHER "Well, my love, what I wish to explain to you is, that your body, which is made of flesh, and blood, and bones, your little body here in my arms, is not you This flesh (*pressing it,*) is not you, who love me so You live in the body, you move it and use it, but the body is not yourself It is yourself who speak and laugh, and cry, and think, and love Shall I tell you another name for yourself, who live in this little body of flesh?"

CHILD. (*Eagerly*) "Yes, mamma."

MOTHER "It is soul. We call the real Georgie, the real self, the soul. The soul is quite able to live without the body, but not here in this world. The soul, before it can live without the body, has to go away to another world So when the body is so much hurt or so sick that it dies, (as the hand does when it is cut off,) the soul cannot stay in it any longer, but goes away to another world. The soul, if it trusts and loves Jesus, goes to be with Him in the beautiful heaven where he lives; but the cold, dead, useless body remains here." (*Mother pauses, earnestly watching the effect of her words*)

CHILD (*Very cheerfully*) "Mamma, how would my body look, and what should you do with it if it were dead, and I were gone away to Jesus in heaven?"

MOTHER (*Struggling against emotion.*) "Your body, my darling, might look, when you first left it, very much as it now does; only instead of being warm and rosy, it would be white and cold, like this marble, and would have no more life, or feeling, or motion You asked me what I should do with your body I should love the little body which my George had left, but I could not keep it, because God, who at first made it out of the dust, says that it must return to dust again; so if I kept it long it would look very badly, then drop into pieces, and at last become dust So while it was yet fair, I should dress it in pretty clothes, and lay it in a beautiful casket, (you remember you saw some in the shop window, and I said I would tell you some other time what they were for,) and I should put sweet white flowers to the dead little hand, which was once yours, and kiss the dead lips with which you used to speak to me, and then the casket would be closed, and the dead body, which my Georgie had left, would be buried in the ground, to return to dust; as God has said it must But you, my little son, if you loved Jesus, would be very happy with him in heaven" (*Mother pauses, pale with suppressed emotion.*)

CHILD. (*Detecting his mother's emotion, and laying his cheek sympathizingly against hers*) "Mamma, why should you care so much about the dead body, which George wouldn't want any more!"

Oh, strange and precious words from infant lips! Could I have believed that the child, with his tender and sensitive nature, could, at that early age so perfectly comprehend, and yet so trustingly accept such a truth! Let me never fear again to say to a child whatever the Lord bids me

I need not relate how joyfully I told my child of the glorious resurrection of the just, justified

One day when I had been talking with my husband about this scene, he said to me, "Do you realize where you got the argument, which so readily convinced Georgie that our gross organized bodies with which we perceive the objects of sense, and with which we act are no part of ourselves?" "Why," I exclaimed, "now that you quote the words, I realize what I have never thought of before, that I have been teaching Butler's Analogy to the baby" *Herbert Newbery in Mother's Magazine*

Science and Art.

THE JUGGLERY OF SPIRITUAL

Well-meaning persons have sometimes been perplexed by the marvels wrought by the mountebank professors of spiritualism It would be good for such folks to consider the revelations made in the case of one Dr Colchester who was sued by the collector of Internal Revenue at Rochester, N. Y, because he had refused to take out license as a juggler This case was tried in the U. S. District Court, and able counsel contested it on both sides for two days, so that the investigation was thorough and exhaustive No better subject could have been selected than this Colchester He was published as the chief among the mediums, such men as John W Forney, members of Congress, lawyers, and doctors, men of national reputation for wisdom and shrewdness, certified that he excelled all others in the wonderful feats that he performed, and that there was no possible way of accounting for them, except by ascribing them to the spirits He would do all that tipping, rapping writing, speaking, music playing mediums could do—do all that the Davenports pretended to do, and much more. Many smart, keen men had tried to detect the doctor, but failed, and all seem dumbfounded by the mysterious performer He would answer questions handed him in sealed envelopes, without opening them, procure messages from departed friends, and, most wonderful of all, the names of the departed would appear on his arm in blood-red characters

What now was the result when these extraordinary pretensions came to be sifted in a court of law? It appears that professional jugglers were summoned for the prosecution, and they testified that these were tricks of jugglery with which they were familiar; that they could do all that Colchester could, by sleight-of-hand; and, moreover, two of them testified that Colchester had proposed to enter into partnership with them, and go in for a large business in spiritual manifestation, and make piles of money out of it, not pretending to deny that the whole thing was a deception and fraud, but preferring to work under the guise of spiritualism, because that took better among the people than jugglery, and consequently was more profitable. It was proved that Colchester opened the envelopes and read the questions which he answered by a peculiar sleight-of-hand; that he wrote the blood-red letters on his arm by a process known to jugglers, and did all of his marvellous feats by similar acts which it was nearly impossible for the uninitiated to detect.

The investigation was very interesting, as it opened up a broad field of deceit and marvellous fraud upon the credulity of the people, of which very few even have a suspicion These tricks are so neatly performed that the sharpest observer is likely to be deceived The testimony in this case lifted the veil, and it took the jury only two minutes to bring in a verdict that Colchester was a juggler, and every candid man who heard the testimony said that the decision was just. But the dupes of spiritualism denounced it as persecution of their precious religion.

The Buffalo *Advocate*, in commenting on the verdict, says: "But even this gives to the deviltry practised by the leading spiritualists we have known, by far, too good a character. Jugglery need not necessarily damn souls, while spiritualism has led thousands to ruin and perdition Deluded men and women by multitudes are easily entrapped by Satan at his will.—*The Intelligencer.*

Health.

TALK AT THE WATER-FALL

BY THE REV. JOHN TODD, D. D

We were standing in a deep gorge between two very high mountains It was a very hot day on the plains, but when we reached this gorge it was cold almost to chilliness. There was quite a mountain stream that came roaring through the ravine, rushing among the rocks, now leaping over huge stones, foaming, roaring, whirling and scattering its spray far and near Just before us the stream seemed to be cooped up as if its progress was to be stopped, when suddenly it gathered force and leaped down a precipice, making the very earth jar with its fall

"Beautiful!" said my friend. "Beautiful!" but after all, I am wondering for what purpose it was made? Only one man in six months, it may be, sees it, and he may not have taste enough to admire it. Do you suppose it was made to foam and roar here only for the eye of man?"

"By no means; but it was made for the *lungs* of men, and of men too who never saw it or heard of it."

"Please explain yourself"

"Well, I'll try. These great huge mountains are in part all for the same purpose"

"I don't begin to understand you, sir"

"Don't you remember what horrid smells we had as we came out of the great city?"

"Indeed I do I had to hold my nose for miles"

"And in the roads and over the plains, what clouds of dust we had!"

"Yes. I was almost choked to death."

"Well, every city, every factory, every dead thing, animal or vegetable, is constantly sending up what corrupts the air we breathe Every furnace, and coal pit, and every chimney in the land, and in the world, adds to the impurity of the air How long could you breathe, holding your face over the top of a chimney, or in the thick smoke of a coal pit? Then the decay of animals, and of all the vegetable world, as you know, produces fevers, plagues, cholera, and other fearful diseases, by corrupting the air. What sicknesses we sometimes have in the decay of autumn! Now the air has to be constantly in a process of purification, or it will kill every body"

"Well, so far is very plain, but what has that to do with this dark, unknown waterfall?"

"Be patient and you shall know God knew that we must breathe every moment, and that we must have pure air. Hence it is that he is at work every where to do this. With the spray and the waters of the ocean, he begins to wash it. As the vapors rise up in the air, and are gathered in the clouds, and whirled around every where by the wind, the air is washed, and every drop of rain does its part in this work Then God rolls it over and over again and again, tossing and dashing it between heaven and earth by every storm. Certain parts of its impurities he lets rise up in the clouds, and then burns them up with lightning Don't you know how much purer and sweeter the air is after a thunder-storm? He drives this air through the great forest, and every tree and leaf is a kind of strainer, which takes out some of its impurities. Then these mountains and gorges—they cause the air to traverse up and down their sides, to roll down, sucked through every gorge, moistened by every spray and leap of the brook, whirled along by every torrent, beat and pounded by every waterfall cooled in caves and corners where the sun beams never fall, and then sent out over the plains where men live, all purified and fitted for their lungs. By-and-by it will come back again to be bruised and shaken to creep over the bare heads of these mountains to be pierced by the darts which the lightnings send through them to be rolled and tossed like hay in the field, all over these mountains and forests And this is what that foaming water fall, and thousands more like it, are doing They are churning and purifying the air that we breathe The babe in the narrow street of the great city, and the dweller in the house on the great prairie are all the better for this very gorge and mountain torrent They breathe purer, sweeter air than they otherwise would The snows that gently fall through the air are a great purifier They wash it Have you never seen the snow almost dark with impurities brought down with it out of the air?"

"I see, I see; and I wonder I never saw all this before. I understand now the words of David and how "fire and hail snow and vapors, stormy wind, mountains and all hills, fulfil his word," and aid in the great plans of his mercy and I don't wonder the holy man exclaims, "O God, in wisdom hast thou made them all!"

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THE PATRIOT'S DREAM
[By our National Poet, Dr. Geo. Allen Spengler.]

It was in the merry month of May,
The moon so gently beaming;
Here and there and every way
Was as the sunlight dreaming.

Around the bower that bloomed that day,
My memory fondly closes;
But never can it fade away
From the Queen among the roses

I saw her in her laurel grove,
Her dress with silver stars so bright,
And the way she sat with her purple hat
Holding the golden curls of light.

'Twas Independence Queen, I learned—
A garland of bright palm
For our brave boys when they returned,
To crown them with sweet roses.

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For the Christian Recorder.

THOUGHTS OF CHILDHOOD.

BY WM. H. YOUNG.

Dearest sister, I remember,
When I sat upon thy knee;
Then my heart was young and tender,
And my joys were shared by thee.

Dearest sister, I remember,
That old homestead far away—
But those thoughts I cannot hinder,
For they haunt me night and day.

Dearest sister, I remember,
Loved ones who have slept in death,
Like the last sweet rose of summer,
They have mouldered in the dust.

Dearest sister, I remember,
Friends, we left in childhood's home,
How we parted in the summer;
When the lilas were in bloom.

Dearest sister we shall meet them,
And we'll join that happy throng,
If we're faithful, we shall greet them
In that land of light and song.

Toledo, Ohio, Sept. 30, 1865

For the Christian Recorder

THE STAR OF MISSIONS.

An Essay read by Miss Mary E. Ashe before the Society of Inquiry in Xenia, Oct. 2, 1865.

Darkness veiled the face of the moral world. Beauty and holiness had deserted, and vice and destruction reigned. For when all was peace and quiet happiness, and earth was a heaven below, when man was pure and undefiled, and held communion with his Maker, he rebelled against his blessed [illegible], and chased innocence and purity away. Then was the woful deed done, and as swift as the lightning sparkles and disappears, the Paradise was transformed into a world of labor, sin, and sorrow. Thus the day of innocence passed away, and man wandered on without hope, groping in the darkness he had drawn around him, and God's great wrath because of his rebellion. And while, as it were, heaven and earth stood mute, the Star of missions rose, and His crystal brightness grew more radiant as He looked with compassion; and there, at His Father's right hand, amid angels and arch-angels, countless holy eyes were stayed upon Him, and angels leaned upon their harps and bowed their heads in silence, as He raised His voice of love and mercy, and, in strains that rang through the crystal palace sweeter than music, He promised to lay aside His crown of glory, disrobe Himself of immortality, draw away from the holy Trinity, from His Father's side, and depart from that everlasting bliss—whose eternal joy and happiness were ne'er conceived by mortal heart or mind—and don a mortal robe, a suffering, dying body. Then did the prophets on earth—whose faith enabled them, in the midst of gloom and bitter darkness, to view the twinkling star that should illume the world—sing, in notes sublime, of the promised time when the Star of Glory should come as a Lamb to be slain for the redemption of the world. And, lo! one night, when careful shepherds watched o'er their gentle flocks on Judea's plains, suddenly the darkness of the night disappeared, and the glory of God shone around them brighter than sunbeams of the noon-day, and the angel of the Lord spoke to the trembling shepherds: "Fear not; behold, I bring you good tidings of great joy, which shall be to all people." "For the Lord of missions has come." He did come; and, oh! can saints and cherubic hosts sing worthy anthems to His praise? We do not think there is one here who has not read or heard the sweet, sad story of Christ; of His humble birth—born in a manger, the King of kings; of His meek and lowly life; and, oh! how infinite was His love and mercy, how humble and low His lot. *Think how He wandered about, with no place to lay His head.* How He cheered the widow, comforted the orphan, and healed the sick. How multitudes of the humble followed Him from city to city, from village to village, drinking in the words of eternal life. How great and strong, yet gentle and tender, was His heart! How His bosom swelled with compassion for the widow who was bereft of her son; and how His great heart melted with sorrow at the sisters' grief o'er their departed brother; and behold the tears of sympathy, as they steal down His solemn cheeks, and the next moment hear His commanding voice, as He bade the *dead* come forth from the icy grasp of death. But, oh! think of Mount Calvary: see the Star of missions, the gentle Jesus, bearing the heavy cross upon His shoulders, with great drops of sweat falling from His hallowed brow, hurried on by the stern soldiers and a mocking multitude; and when they reached the Mount, His exhausted form was stretched upon the cross, then nails were driven through those holy hands, that moved but to bless, and through those sacred feet, that had journeyed so many miles to bless and comfort, and see the stream of blood and water gushing from His side—see His languishing look of compassion and mercy: His friends here all become daunted, and fled. Then was Heaven silent, then were the rejoicing and glory, hallelujahs and hosannas, hushed for minutes; and God's angry voice was heard in the roaring thunder, and His indignation was seen in the flashing lightning, and the earth trembled, as well it might. But oh! the last pang of death has shot across the Saviour's brow:

"'Tis finished!' then He meekly cried,
And bowed His sacred head, and died."

And, oh! why did He suffer thus? He who might have raised one finger and destroyed the world, with all His persecutors, in a twinkle. It was for man, rebellious man, He suffered and died. Then,

"Well might the sun in darkness hide,
And shut its glories in,
Since Christ, the mighty Saviour, died
For man, the creature's, sin."

And from the cross, the Star of missions glided through the valley of death, and lit up its dark abyss, that man might journey through it to the haven of rest, the celestial city, and fear nothing. What wondrous love! And what has man to do toward his soul's salvation? But little: simply to love and believe in the Saviour, to take up our cross and follow in His footsteps. And thus, we in a Bible land can feast on the hope of an endless life in the world of bliss. But, oh! remember, there are thousands in the heathen lands who have never heard of the Saviour, who rest unconscious of the danger they dwell in. And, oh! think, that while we here, unmolested, worship the true and living God, on this very globe our fellow creatures bow down to wood and stone, and some worship mortal man—who once was, but now is no more—Mahommed. Little children, while we gather at the pleasant Sabbath school to learn of Christ and the road to heaven, let us remember, that

"Far out upon the prairie,
How many children dwell
Who never read the Bible,
Nor hear the Sabbath bell."

And yet Christ died for all, and we who know and love the Saviour, and who know the difference between darkness and light, should not be unmindful of those who are not thus blessed. How can we be really happy, while thousands of our brethren are sleeping in darkness? "It is our duty to shout the tidings of salvation." We must float the balmy breeze of Christianity throughout the world. And, alas! for our own race. We must snatch the false gods from Afric's hands, and lead the long-transgressing child, the child of darkness and sin, unto the paths of supreme brightness. Then wave the banner of missions through the dark, benighted lands; and may it linger, where'er it floats, till all nations shall behold the Lamb of God upon the cross, and crown the Star of missions Lord of all.

For the Christian Recorder.

PROGRESS OF CHRISTIANITY THROUGH THE INSTRUMENTALITY OF MISSIONS.

MR. EDITOR:—I am fearful that I will become annoying to the public, because I write so frequently. But by your permission, and the indulgence of the friend of Missions, I wish to insert the doings of the Missionary society, which was organized at Wilberforce last October.—This society was in a flourishing condition when the incendiary stealthily approached the institution with his destructive torch, or lighted match, to wrap that edifice of learning in consuming flames; but in consequence of the membership of this society consisting of the students, it dwindled away to some extent. But the few who are sustaining this society, are alive to the noblest sentiment of charity. Therefore the members resolved to hold an anniversary in the A. M. E. Church, on the 2d of Oct. The proceedings are as follows:

Music, by the Society, "Shout the tidings of salvation."

Prayer; by Elder E. Davis, the pastor in charge.

The roll was called, and the members answered the call by paying their monthly dues and contributed otherwise liberally. The minutes were read and approved, &c., after which, Mr. Joseph Shorter, first Vice President, addressed the society and audience in a most eloquent and intelligent style. He vividly reviewed the progress of the missionary cause, and implored the blessing of continuance to rest upon the friends of the cause, &c.

Music—"The Gospel Banner."

An address, delivered by Mr. Thomas H. Jackson.

Music—"Mission Song."

An essay—"The Star of Missions," by Miss Mary Ash.

Music—"The Angel's Call."

A few words of encouragement spoken by Elder E. Davis.

Music—Anthem.

The motion passed for adjournment.

Mr. Editor—I beg further indulgence while I note the very interesting oration delivered by Mr. T. H. Jackson, on "The progress of Christianity through the instrumentality of Missions."

"*Mr. President, Ladies and Gentlemen:*

"1st. Missionary enterprise is one of the most benevolent works which can engage the heart or hands of man. By it many thousands have been saved from ruin and brought to the knowledge of the truth as it is in Jesus. Christianity, through the instrumentality of missions has spread itself nearly throughout the length and breadth of the earth.

"2d. The founder of Christianity made his advent into the world among the lowly and despised. Man had fallen, as it were, into the lowest depths of sin and degradation, no one could save him. Then it was that our blessed Saviour left the shining courts of glory and took it upon himself to save rebellious man. One of the greatest missions that ever devolved upon any one before or since the formation of the earth.

"3d. In selecting those who could go forth as missionaries, he went not to the mansions of the great, or to the palaces of kings, but to the cottages of the poor, and chose the devoted and humble followers of Christ, those, who, in prosecuting their mission, were destitute, like their Divine Master, and were despised and rejected of men.

"4th. In performing the work which their Lord had given them to do, the lowly but zealous fishermen of Galilee and the courageous tent-maker of Tarsus, with their faithful fellow-laborers, despising all earthly honors, and aggrandizement, were content to lay every laurel at the feet of Christ, and to count all things but loss for the excellency of the knowledge of Christ Jesus, their Lord.

"4th. For three centuries after the ascension of Christ were the apostles exposed to persecution in the vilest forms, inflicted upon them by the Roman populace and other nations. They, with all those who promulgated the doctrine of Christ, were stoned, sawn asunder, yea, they wandered about in caves dressed in goats' skins, but notwithstanding all this, they still preached Jesus and him crucified. Unlike a great many who are called at the present day as missionaries, they did not let troubles, and trials, and persecutions daunt them but they ever put their trust in the founder of Mission, and with their last breath advocated the doctrine of Christianity.

"5th. Under such a state of things, there was, of course, but little inducement, to the worldly minded and ambitious to seek admission to the Church. This opposition of the powers of earth constituted an effectual barrier to the progress of Christianity. The cherished errors of several centuries, the fruit of vain philosophy paved the way for the events which followed, and the period had now arrived in which the kingdom of the clergy supplanted the kingdom of our blessed Saviour.

"6th. Under the control of Constantine, who, professing himself to be a Christian, undertook to convert the kingdom of Christ into a kingdom of this world, by exalting the teachers of Christianity to the same state of affluence, grandeur and influence in the empire as had been enjoyed by Pagan priests and secular officers, forgetting that Christ had told his disciples, 'that His kingdom was not of this world.'

7. The consequence of the above act was that Bishops, Deacons, and other officers in the church became the same as political leaders, quarrelling and wrangling for preëminence in the church, their baneful change operated in darkening the human mind as to the real nature of true Christianity, until, in process of time, it was lost sight of.

8. You who are acquainted with the dark ages of Christianity know how, from A. D. 606 to A. D. 1603, the Romish power held full sway over the Christian world, yea, even over the secular powers. But in the year 1303 the Romish church split, and the eyes of the people began to open, and to see that the Popes, Bishops, Deacons, and Priests were men like themselves, and John Huss, bolder than some of his friends, showed his utter contempt for the power of Rome by his advocating the true principles of Christianity. Then it was that popery commenced to totter upon its throne, and, although Huss was burned at the stake, the seed had been sown, and had taken root.

9. In a few years after the death of Huss, Wickliffe, the morning star of the reformation, came forth and advocated the true principles of Christianity; and, although allowed to die in his bed with his friends around him, yet in after years, when sore persecution attended those who disgraced the power of Rome, his bones were disinterred and burned. But, notwithstanding these sore afflictions, the work of Christianity went on.

10. But hark! listen how popery trembles and shakes upon its throne. One has come forth who is about to give popery its final blow, and that one is Martin Luther. In the year 1521 the reformation burst forth like a torrent, and Luther, with the Bible in his hand, has incurred and received the eternal hatred of the incorrigible church. But having the grace of God in his heart, he went forth, boldly advocating the true principles of Christianity, fearing not man, who could only kill the body.

11. What a glorious thought, that He who planted the cause of Christianity, never intended that man should keep it under foot. It had stood the test—it had been kept in utter darkness, and now it was about to come out a more victorious conqueror. We find that the doctrine Luther promulgated is fast taking root, and Rome is fast losing its power.

12. England, through a great deal of bloodshed, trials, and tribulations, advocated the true principles of Christianity, and although the powers at Rome hurled their curses at those who advocated true Christianity, yet the work went on.

13. After a great deal of persecution, we find that Christianity commenced to spread, missionary societies were established in the European countries, and missionaries went out into other countries to spread the Gospel.

14. What has been the consequence? Why, to-day Missionary societies are established in the United States, and part of the country has been Christianized. I say part, for I cannot believe, nay, I do not believe, that Christianity makes a distinction of color. The founder of Christianity had no respect to persons, nor should any of His true followers. In the beginning of the present century they had not a missionary, teacher, nor church; now we are blessed with all Christian privileges.

15. Again, through the instrumentality of missions, Christianity has gained access to the gates of China, and many have been brought to the knowledge of our blessed Saviour. Yea look, if you please, at Africa, in that dark, benighted land Christianity is making progress through the untiring energy of the missionaries.

16. Sandwich is also, by degrees, coming from her darkness. Asia, where the Gospel was first proclaimed—where the first missionaries received their commission; yea, where Christianity was first planted, but, by the working of the devil and his host, was lost sight of, is also coming forth from her darkness into the marvellous light of liberty and truth.

17. Rejoice, O ye people! and be glad that there ever was a Missionary Society established in this country, as well as in other countries where missionaries have been prohibited from preaching the Gospel: the door, thanks be to God, is now open, and the way made clear for our brethren to hear the Gospel in its purity. Then let us ascribe all honor and praise to God, the Giver of every good and perfect gift, for today the way is open for nearly all mankind to receive the blessed truths of the Gospel.

18. Look, then, my friends, and see what good has been accomplished through the untiring energy of the missionaries. In the space of two or three centuries Christianity has spread throughout nearly the whole earth, and is still going on.

19. But oh! look forth, my friends, and see the great work yet to be accomplished. Africa, Asia, and the islands of the sea, yea, our own beloved land, are calling unto us to come over and help them. They want learned, wise, and judicious men. Shall their cries be in vain? Young men and young women, arouse! awake, awake! it is time that you were preparing yourselves to go forth and work for God who has done so much for you, and for the elevation of mankind.

20. Then I appeal to young men and women who have the glorious opportunity of doing good, either by teaching or declaring the eternal truths of our blessed Saviour. Prepare yourselves immediately, for hundreds, yea, thousands are today thirsting for mental and moral instruction. I appeal to you in behalf of four millions—I appeal in the name of bleeding humanity, yea, I appeal to you in the name of God, to improve these golden moments by working for the elevation and advancement of the human family upon this earth.

21. Oh! do not throw your means away foolishly, but educate yourselves that you may become an honor to yourselves, an honor to your race, and an honor to your God.

In conclusion, as so much has been accomplished through the instrumentality of missions, how essential, then, it is to establish societies for the carrying on of this great and good purpose.

Hoping that my few broken remarks have been interesting to my hearers, and that they may be the means of putting into the heart of some young man or woman in this city the zeal to start a Missionary Society, I leave you with my best wishes and prayers for all attempts to further the cause of Christianity, and hoping that the Missionary cause may go on, and oh! that the day may not be far distant when the world may become Christianized.

ANNIE M. SMITH

Xenia, Ohio, Oct. 4th, 1865.

For the Christian Recorder.

LETTER FROM LOUISVILLE.

MR. EDITOR:—I have just returned from a tour to the South-west. I was out as far as Hopkinsville, Kentucky, where I found a large number of our people, who are really in a confused state. I found that the whites are taking every possible advantage of them, and they have no military protection at all. In the city of Hopkinsville, colored children are not allowed the privilege of day or Sunday-schools. Hundreds of them are running the streets, who are not allowed even to take a book into their hands. A colored lady had attempted to open a day school just before my visit, but the citizens, as I was informed, broke it up immediately and forbid either day or Sunday schools.

This is not the only disadvantage under which our people are laboring. Sometimes the owners of slaves find their slaves about town, and though laboring for honest wages, they, in some cases drive them back home, as if they were stray horses or mules, and tell them they are not free yet.

In a great many cases our people are treated most cruelly, merely for showing a disposition to be free, on account of which many are leaving, and going to Tennessee, which has become a kind of Canada for them.

Here I found a large colored Methodist church, under the care of the whites. I preached for them, and then told them of the A. M. E. Church, and of the many great advantages for the colored race to be found in its communion. They told me before I left that they had made up their minds fully to join the A. M. E. Connexion. I then started for home, though they were pressing me very hard to stay longer with them.

On my way home I stopped at Elkton. I had stopped there once before, as I went out, and preached for them. When they heard of our connexion, and of its increasing importance, and of the great privileges it affords to the colored man in this country, the leading man in the church told me they wished to unite with us with their whole congregation. But to stop longer with them I could not, as I would have but a few days after reaching home, to prepare for Conference.

I next stopped at Russelville, still on my way home, and there I found a large concourse of colored people, and a splendid colored Methodist church, but they had pledged themselves to the Zion Methodist connexion. I preached for them twice, and explained to them the real difference between the African Methodist Episcopal Church, and the Zion Methodist Church. When they had heard my explanation they said they would reconsider the matter and see me again.

Upon the whole, the prospects for a large extension of our Church are very good, indeed—I am now at home, making every arrangement for Conference. My charge is in a very prosperous condition. The city of Louisville continues brisk in business of almost every kind, and is still greatly thronged with refugees, white and colored.

T. STROTHER,
Louisville, Ky.

For the Christian Recorder.

LETTER FROM WASHINGTON

Washington, D. C.,
Sept. 25th, 1865.

We thank Almighty God, brethren and friends, that we are blessed with this glorious opportunity to say something on this occasion. And we are truly thankful that God is beginning to open the hearts of the white men, and that they are doing something for the down-trodden race of Africa.

Brethren, we thank Almighty God for His loving kindness towards us, and we thank the white man for his sympathy for us. Had it not been for the help of God, our country would have been lost.

Brethren, we are grateful to Father Abraham Lincoln for what he has done for the colored man, and to President Johnson for his kindness to us. We hope, brethren, that President Johnson will endeavor to follow in the footsteps of his predecessor, Abraham Lincoln. Brethren, we truly believe that Abraham Lincoln is in heaven, and we really hope that President Johnson's last days may be his best days. Brethren, we truly hope that there will not be one left to advocate the cause of the wicked one.

As time will not permit me to write longer, I shall be compelled to bring these few broken remarks to a close. If any thing has been said that is not right, please excuse it. We truly believe, brethren, that God has heard our voice, and the prayers of those white men who are our friends. To the Grand United Order of Odd Fellows we would say, May they always prosper in all their undertakings and may their light always shine with friendship, love and truth. Nothing more to say at present.

I remain yours,
P. V. G.

For the Christian Recorder.

NOTES BY THE WAY

MR. EDITOR.—Although I have been silent for some time, I have not forgotten the relation which I hold with your most valuable and interesting paper.

The hearts of many are rejoicing over the return of those gallant young men who enlisted in the 54th Massachusetts Regiment. Through the providential workings of a Supreme Being, some of those gallant heroes are now dwelling beneath the sunlight of our smiling countenances. They are looking extremely well, and some of them talk of enlisting in the *regular army*.

The names of those gallant young men are Rev. Wm. H. Brown, Wm. and James Hewett, Wm. Bush and Wm. Cain. May they live long as ornaments of society, and blessings to their country.

We learn that a young gentleman, who resides in New Haven, Conn., whose name is Francis M. Welch, was promoted from sergeant to lieutenant, for his bravery. Long may Lieutenant Welch live to do honorable service for the rights of his country.

These are progressive times, and we need those who are energetic, and disposed to ascend the hill of fame to lead the van. We want more of the grand principles of progression infused in the hearts of youth, that we may more speedily become an independent and respected nation. We want progression taught as a classical branch of education in our daily schools, and impressed upon the minds of the children by their respective parents.

The school of which I have had charge for the last year, is progressing finely. There is but one fault I find existing among the parents: they are not interested in the future welfare of their children. They do not instil the principles of progression regularly and punctually sufficiently upon the minds of those under their charge. Many seem to think that if they send their children one or two days in a month, that in four years the teacher is bound by duty to issue their diplomas; and if that is done, the instructors are censured for not doing their duty.

Moreover, if the rules are such as to forbid general disorder, but sufficient to preserve order, and require well recited lessons, how apt those of less studious minds are to find fault, and are ready to leave schools, and claim that they learn nothing.

This grievous and injurious fault should not be indulged in by those who are capable of judging better when they know that their children are inclined to be violators of school regulations, especially when they send them to school to get them out of their sight, because they are so wild that they cannot control them themselves.

This does not only prevail in Xenia, but all over the Northern States, where school privileges are granted. But go South, if you please, and there the scene is changed. Go into the school-house, and you will not only find the young, but the middle-aged and the gray haired persons seeking after knowledge, if it be but only to learn to read the Bible. Every one is eager to gather the precious treasures of books. We would say to those who live in the sunlight of knowledge, arouse from your lethargic dreams, and study the lessons of *progression*, and you will do well in so doing.

There will be a grand celebration of the Emancipation Proclamation, on the 22d of Sept., in Xenia. A free dinner will be given on the ground. It is said that it will the grandest affair ever known in Xenia.

The Baptist Association which convened here on the 30th of August, was well attended. Our little city was crowded with strangers from all points.

I will give you the particulars of the celebration at some future time. Yours,

ANNIE M. SMITH

Xenia, Sept 11th, 1865

For the Christian Recorder

CHARLESTON CORRESPONDENCE

Progress—The laying of the corner stone of the A. M. E. Church—Imposing ceremony—The excitement on the occasion—The happy results of our organization—Rapidity of our movement—The people rejoice and go forward—Our meetings and Sabbath Schools growing in interest—Help wanted.

MR. EDITOR.—Seeing you are at home again, I hasten to drop you a few items. With this thought comes the happy remembrance of the progressive movements, in this community. On the 15th day of May last, the first conference of the A. M. E. Church assembled at 9 o'clock P. M., in Zion Presbyterian Church. The meeting was opened with singing and prayer by Bishop Payne, they then proceeded to business by electing Rev. James Lynch Secretary.

Ten days of *astonishment* enraptured the citizens of Charleston. Wonder and amazement were mingled with delight. The dignity with which the deliberations were conducted, the character of the men, and the manly manner of debate, and the magnitude of the work which had been accomplished by the hand of God, in this wonderful deliverance of a people so long oppressed. The necessary revolution in the human mind incident to the advent of any new theory or organization has done its work: four months have passed away, the leaven "hid in the meal," has produced a mighty change. Those who first espoused the cause of our Church have been confirmed in their first choice, hundreds of others have been convinced of the importance and necessity of an organization in this city, and are hastening to give in their adhesion. The great central and predominating idea of self-government and religious liberty, has at last been enthroned in the minds of the citizens of Charleston. The rapidity attending the erection of the new church, has impressed the people with the earnestness of the work, and the certainty of success.

On Monday the 25th of September, at 4 o'clock, the corner stone of the first African church was laid with appropriate ceremonies. Rev. Mr. Randolph of the 26th Regiment, read the opening prayer. The choir rendered an appropriate chant. Rev. E. J. Adams read the fourth chapter of first Kings in a clear and distinct voice, after which Rev. R. H. Cain delivered an appropriate address from 1 Kings vi: 12, 13: "Concerning this house which thou art building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them, then will I perform my word with thee, which I spake unto David thy father, &c."

Over three thousand people listened with marked attention to the delivery of the discourse. The choir pealed forth one of those enchanting anthems, appropriate for such an occasion. Rev. J. P. Gibbs read the second prayer with his accustomed clearness. Rev. E. J. Adams read the address in a masterly style, being impressed by the grandeur of the scene. He looked truly like an *African Prince*, whose soul was fired by the love of his race, and the fulfilment of the prophetic declaration, "Ethiopia shall soon stretch out her hands unto God." A large collection was taken up after which Rev. E. A. Garlam read the declaration, and the stone was laid by depositing a historic sketch of the church from its formation, the names of the Bishops and members of the first Annual Conference of South Carolina, with names of the heads of the departments of the State and the United States, our Discipline, Hymn Book and Bible, the names of all the officers and committees of the new organization. Many children brought silver and deposited it in the jar along with their names also. Never has there been such a sight in Charleston: houses, fences, porches, wagons and every means of getting a good view was resorted to by the people. The ladies had dressed the platform in a very tasteful manner with evergreens and flowers, and all passed off pleasantly.

The building is of yellow pine, 95 feet long 45 feet wide, 18 feet ceiling, gallery on both sides and at the end 8 feet on sides, 13 feet front, and is calculated to seat at least 2,500 people. It is situated on Calhoun St. between Meeting and Elisabeth Sts., nearly opposite Zion church. It will cost about $10,000, and every man who is working on it is a colored man. Robert Vesey, son of Denmark Vesey, is the architect. The building is progressing very rapidly, and we expect to raise the frame on the second of October, and to dedicate the house on the second Sunday in November. We have thus far met all our obligations without going outside of the city for collections; since the first of July we have raised about $1,500. We are at present worshiping in Beaum's Hall, and in the woods within the city limits. The hall is not large enough to hold class meetings in, but by preparing seats under the trees in a yard close by, we have room enough to accommodate our people by having meetings in both places at the same time. Our Sunday schools, two in number, are very interesting, and are increasing rapidly; one numbers 270 and the other 70 scholars. We want singing books, the Golden Chain and the Child's Question Book. We have large schools on the islands, which number several hundreds, but we have no books for them. We want books and papers for them; we want teachers to go into the country and teach day schools; we want preachers to spread the gospel; young men are needed who have education; young women are wanted who will be pioneers in the work. Will not some of our churches send us a box of hymn books and children's papers for our schools? Direct them to Rev. R. H. Cain, No. 189 Coming Street, Charleston, South Carolina, where they will be thankfully received. Friends, help us: send us Books, Bibles and Testaments; for we need them.

C

"VICTORY" AND "ETERNITY"

The Bridge Street Methodist (Colored) Church. Sermons by Bishop Wayman, of Balt.—A Large Congregation in attendance.

A numerous congregation assembled yesterday afternoon and evening in the Bridge St. M. E. (Colored) Church, drawn thither by the announcement in "The Union" of Saturday that Bishop Wayman, a colored divine direct from Baltimore, would preach.

As usual, the congregation was composed of about an equal proportion of colored and white persons. The Bishop, whom we found to be a round, fat, and hearty gentleman, with any amount of firmness and good nature expressed in his full and pleasant face, took for his text the word and idea of "Victory," which was embodied in the last part of the 55th verse of 1st Corinthians 15th chapter:

"Then shall be brought to pass the saying that is written, Death is swallowed up in victory."

In the course of his sermon, which was wholly extempore, the Bishop made many happy allusions and illustrations of his subject, and, by the sheer force of impassioned natural eloquence carried his hearers away with him in the wild flow of his thoughts. At one time the excitement grew so rapidly among the female portion of the assemblage as to threaten the attainment of a ludicrous point. Though minus its intimate intensity of expression, the reader may be able to judge for himself in reading

THE SERMON

For more than 5,000 years Death has been styled the king of terrors, the terror of all kings, say some. He is also described as a monster who moves up and down the world to overthrow all things, speaking with a voice that compels men to understand. Skilful artists have attempted to describe him as an awful skeleton, standing with a long javelin in his hand pointed to man as his victim and only waiting for orders, and then the javelin flies with as much accuracy as the stone from David's sling unto the man and sets. But the author of our text is here endeavoring to console Christians that Christianity takes an entirely different view of death and points to an hour when complete victory shall be obtained over death; when "this corruptible must put on incorruption, and this mortal must put on immortality," when all the sublunary cares of life shall have subsided; when the roar of cannon on the battle-field shall be heard no more; when the deadly contest between two conflicting powers shall have all passed away, then death is swallowed up in victory. Every engagement has for its end victory—triumph over the powers contended with—and the future anticipations of the contestants are, that victory must be the result. It has always been so, and always, while time lasts, will continue. If a man is ambitious for literary fame, he goes in it and desires to accomplish his object—to soar aloft to its summit, and there be gazed at by the people as a man of science. If he has high military aspirations, he begins his study with the thought that he will succeed. If he have command of an army, his aspirations are nothing but victory. It is this that makes him on the field lose sight of his fear, the love of home and friends and devote his whole energies on victory. He desires the laurels of victory to deck his brow, and when he passes from the scene of life, the historian shall describe him with glowing pen as a great man and warrior. The feeling that actuates him is the same as that of the soldier of the simple Grecian times who brought to bear in the Olympian games all the energy of which he was possessed, that he might gain a simple wreath to deck his brow. But now let us look away from the earth and its contests, and we believe that the author of our text has contemplated a different victory—one in which there are none of the applauding shouts and the triumphs of the mere racer.

He is showing that the Christian's triumph is in death, he would have him look to another day, in which he would be changed in the twinkling of an eye. When the trumpet is heard, this mortal shall put on the garb of immortality, and then shall death be swallowed up in victory. Think then, of yourselves: Shall I be a participant in that victory? When the struggle of immortality is over when earth's grandeur and magnificence are all annihilated, shall it be then that I shall dwell forever? Victory! victory! These are words that seem to carry a power that others do not, especially when leading to a Christian hope. The word glory, for instance, if a definition of it could be given, seems to be something beyond every thing else; for when the heavenly choir sang, it was "Glory to God in the highest." It is equally true, that the word *victory*, when applied to the Christian, seems to go beyond other words, carrying him beyond these scenes of confusion and turmoil, to peace in heaven and victory forever.

It is said of Pompey, that when he had achieved a great victory, he hitched a lion to his chariot, and drove through the city in triumph; another has hitched an elephant—the largest of beasts—to his chariot in honor of such an event; and so the Christian conqueror, in entering heaven, shall go in gladness, and sorrow and sighing flee away. If you had stood on any eminence in April last, when you could see the Army of the Potomac marching into Richmond, to place the Stars and Stripes on the Capitol, you would have said the great day had come. Did you see the banners waving in the air, and did you hear the shouts of joy coming from every loyal heart, from Maine to Florida—from the Atlantic to the Pacific Ocean? What was its cause? The stronghold of rebellion had given way, and the old flag was floating again. That was a glorious sight—the march of the army on the triumph it had won.

Talk of Bunker Hill, of Waterloo, of the victories of Cæsar or Napoleon—what were they to this? But this is a mere song compared to the victory to be obtained by the army of God, when the scenes of this life are over, and it shall be said, "Well done, thou good and faithful servant; thou hast been faithful in a few things, I will make thee ruler over many." Then, then will death be swallowed up in victory—victory sounding out through heaven's high arch! O, Christians, will you be there to share in the triumph?

A commanding officer who was shot while leading his men on the field of battle, still held to his sword, and said, "Boys, victory! victory!" till his arm was paralyzed, and his tongue clove to the roof of his mouth. "Victory" has been the last word of thousands who have written their names on the sands of time; and when the sun of light shall arise and shine down, whispers shall arise and shine all around of "Victory! victory!" Though ye sigh, O sons of sorrow, victory is for you!

Ye who buffet, rudely tossed in the waves in this hard world, look up! it is close ahead. The ever-passing saints whisper it as they daily pass from earth to heaven—"Victory! victory!"—and the army of the other side call and whisper on, "Victory! victory!" Yes, my brethren, there is victory written on the brow of every dying Christian. To me there is something written in the sounds of the sods, as they fall rudely into the grave on the remains of a Christian, that sounds like "Victory," yes, and he lies there swallowed up in victory—swallowed up in victory, my hearers.

Cheer up, desponding Christians, there's victory! Don't despair! there's victory! Sing it all along; sing it as you stand on the verge of the grave. [Great confusion and screaming among the congregation.] Are you in pursuit of this victory? Have you the beginning of it in your hearts? As you progress, does it increase as you get toward the end of life's journey? If so, there is hope. No man likes to be defeated in any thing he undertakes. Some of you have never seen a defeated army. Had you seen our army running back from Bull Run, throwing away its guns and acknowledging itself overwhelmed and beaten, you would have felt sorry for the men, but what is that to being defeated and losing heaven forever, for the caverns of the damned? Not long ago I heard a man passing through the streets ringing a bell and crying out, "Lost child! lost child!" and the wretched mother following him. The thought came to me then, if that bell make so much noise, and the heart of that mother be so wrung by the loss of a child, what must be the wail over the loss of a soul? Can it be that the cry throughout eternity is, "Lost! lost! forever lost!" No; press on, press on—victory at last shall reign.

THE EVENING SERVICE

The subject of the evening discourse was "Eternity," and was treated in almost the same manner as the previous subject. The speaker had a great effect on the congregation, which was very numerous in the evening, by his impassioned delivery, and was the subject of much flattering gossip among the sable belles who chattered for awhile in the aisles and doorways on the conclusion of the sermon. He uses no notes to aid him in his labors, and evidently depends with the utmost confidence on the inspiration and promptings of the moment. In this system, it must be acknowledged, he is very successful, and the ideas thus conceived and flung out are all the more fresh, taking and natural.

A RESOLUTION.

We copy the following from the *Anglo-African*.

The following is a copy of a resolution passed by the American Baptist Missionary Convention, presented by Rev. Theo Doughty Miller, and unanimously adopted:

Resolved. That the thanks of this Convention are eminently due and are hereby tendered to the *Anglo-African*, of New York, and the "*Christian Recorder*," of Philadelphia, for their noble and generous publication of the meetings of this Convention gratuitously, and we hereby now recommend to our people generally, as a duty incumbent upon them, with the broad and liberal views by each sustained, that they see to it that neither of these valued organs of intelligence shall lack for want of support by prayers, contributions or means, while a colored American lives.

On the 26th of August a new planet was discovered by Dr. Robert Luther, director of the observatory at Bilk, Germany. It appeared as a star of the tenth magnitude, and situated in the right ascension, twenty-one hours thirty-four minutes and south declination fourteen degrees twenty-one minutes. This planet is the eighty fourth of the group of small bodies revolving between the orbits of Mars and Jupiter, and is the fourteenth detected by Dr. Luther.

The Christian Recorder.

Philadelphia, Saturday, Oct 14, 1865

SPECIAL NOTICE.

Our correspondents will please notice the following:

1 All matter intended for this paper must be directed to Rev Elisha Weaver of *Christian Recorder*, or it will not be published

2 All matters appertaining to books, paper, money must be directed to Rev Elisha Weaver, Box 2975, unless sent by express, when they should be sent to our house, No 619 Pine street, Philadelphia.

3 All persons sending any thing for publication should not send manuscript written with a lead pencil, or it will not appear in the paper We are sorry that we have had to exclude some communications written in this way already, as they were not legible

ELISHA WEAVER
Editor and General Book Steward

OUR TRIP TO AND FROM BALTIMORE, MARYLAND

GREAT ODD FELLOWS' CELEBRATION

Leaving for awhile the pleasant domestic circle of our homestead in the "City of Brotherly Love," on the 5th instant, we repaired to the depot of the Baltimore & Ohio Railroad, arriving there at half-past 10 o'clock, P. M Already the ear was saluted by the hissing steam rushing through the throttle-valves of the engine, as the dusky monster impatiently chafed and panted in the iron coils of the "night-line," and at half-past 11 o'clock the train started for Baltimore, having on board over two hundred colored ladies and gentlemen, in connection with over two hundred members of the Order of Odd Fellows, and arrived in that city at 5 o'clock on the following morning. We were met at the depot by a deputation. The Order formed in rank, and marched up to Douglass Hall, which is located in Lexington street—a very prominent section of the city; and here we met many of our old friends and acquaintances.

We then went to the boarding house of Mr and Mrs Adams, where we have frequently stopped on former occasions, and here we found many Philadelphians assembled. We then took breakfast in company with fifty or sixty persons, and still others were continually dropping in on all sides.

After breakfast we repaired to the boarding-house of Dr Hedson, which was also crowded to its utmost capacity. While here we learned that Bishop Daniel A. Payne was in the city, having just returned from the city of Richmond, Va We soon made haste and went to his place of lodging, which was at the house of Rev S L Hammond. We not only met the Bishop there, who was looking as hearty as ever, but Revs. D. Moore and Hubbard, Chaplains Turner, Hall, and J M Brown, during the day. They were attending the Missionary Board, then being held at the parsonage. They were all looking remarkably well, and exhibited an unusual degree of pleasure upon seeing us,—but not more so than we felt towards them; for we were glad to meet them away down on the soil of our "Sunny South."

Let us now revert to the Order of Odd Fellows, and their parade through the streets of Baltimore

This was the seventh anniversary of the organization of the Order. The route was passed over with precision by the great and grand procession—the grandest, we think, ever participated in by that noble body of men—without the slightest molestation from any quarter. The members of the different Lodges met at their various places of rendezvous, and proceeded to Mount Vernon Square, the place of general assembly

At 10 o'clock the procession was formed, with the right wing resting on Madison street, and marched along Charles to Madison street, headed by what may be termed a platoon of the city policemen. The Chief Marshal of the Day was P N. F. Greenbury D. Martin, while the Aids were P. G. M. C. L. J Lee and J. Scott. Boyer's celebrated band, composed of some twenty performers, accompanied the procession. Saml. W. Chase, Jr, was Marshal. His Aids were John H. Griffin and James H. Jordan, who were very conspicuous.

Order of the Lodges.

First came Nehemiah Lodge, No 1210; members represented, 36; Marshal, James Jackson Second Manasseh Lodge, No 1214; members represented, 35; Marshal, Isadore Oliver. King David Lodge; members, 23; Marshal, C. Dutton. Mount Lebanon Lodge; members, 47; Marshal, Alexander W. Cottman. Zerubbabel Lodge, No 1187; members, 38; Marshal, J C Hamer. Crystal Fount Lodge, No. 100; members, 48; Marshal, Elwood Foogood. Olive Lodge, No 907, members, 40; Marshal, Joseph S. Chase. Eden Lodge, No 902, members, 20; Marshal, W H Brown

In this procession was a car drawn by eight horses, in which were seated seventeen orphan children, who are under the care of the Grand Lodge of U. O of O F, and proved a great feature of the parade.

Our esteemed friend, George A. Hacket, was Marshal and Guide. The Mozart Brass Band, of Washington City, was present—Joseph Anbrush, leader. Prof A. T. Lillie, we believe, is their instructor.

Next came John F. Cook Lodge, of Washington; members, 18 Eastern Star and Potomac Lodge, No 1023, of Alexandria; members, 23 Union Friendship Lodge, No. 891, of Washington; members, 25. Delmonico Band, of Philadelphia; Jacob Boyer, leader. Wm. Gibson, Marshal, with his Aids, J. D Kelly and James W. Brown.

Star of Bethlehem Lodge, No 897, of Wilmington, Delaware; members, 27. Carthaginian Lodge, No. 1060, of Philadelphia, members, 21. Unity Lodge, No. 711, of Philadelphia; members, 26.

In addition to all these, there were delegations present from the Good Samaritan, Phœnix, Covenant, Friendship, Mount Olive, Mount Lebanon, Fraternal and Good Hope, of West Philadelphia, Good Will, of Norristown, Pa, and the United Brethren, of Wilmington, Del. There were also present the Past Noble Fathers, 65 in number; Council No 5, of Wilmington—members, 55.

Following these was the Grand Lodge of U. O. of O F, with the Ark and other emblems of the Order.

Grand Master James McC Crummel, of Philadelphia, with the Deputy Grand Master, Grand Treasurer, Grand Secretary with officers, in three barouches.

Regalias

The members of the various Lodges came out in rich and full regalia and made a most beautiful and striking appearance The design of the regalias was most magnificent and attracted much attention.

Spectators

Thousands upon thousands of spectators lined the streets as far as the eye could reach, while every stoop, window and house top was crowded with human beings The sight was most imposing and sublime as ever and anon the swelling gushes of sweetest music and the rattle of the drums rose above the din of the multitude 'Twas like some gala day of old—a modern Carnival of Venice The most perfect decorum and behavior was observed on the part of the citizens we have never seen better order any where Of course, there were some who had it been in their power would never have allowed the parade to take place at all

The display was one that reflected great credit upon the colored people; and the citizens of Baltimore deserve much praise for what they have done towards getting up the parade, and for the good accommodations which they provided for the people far and near. Many thanks are due them for their generosity and truly Christian deportment.

Addresses

The procession moved up Calvert street to Mount Vernon Square, in front of the court house, where a stand had been erected. The line of procession was divided, and the Grand Councils, officers, &c., passed through from the rear and proceeded to the stand. This was also a fine sight.

After considerable delay, when all had been seated, the exercises were opened by Rev William H Brown, a member of the Order, and Past Grand Master, and Grand Master J McC Crummel, who presided

Rev Samuel Chase was now introduced to the audience Mr. Chase congratulated the large assembly on the quiet and good order which pervaded the entire procession and visitors during the day. He then alluded to the great change which had taken place in Baltimore within the last few years Four years ago, such a thing as the present celebration would not have been tolerated within her limits, on any account. This, he considered, was due to the Governor of the State.

The next speaker introduced was Patrick H Reason, of New York, a brother of Prof. Reason, of the High School He made a very fine and chaste speech. He referred to the Order of Odd Fellows in a very appropriate manner. His arguments were sufficient to convince every opponent of the black man on account of color that the negro is not only capable of learning the deep mysteries of ancient land marks, but is to all intents and purposes in possession of the same kind of science as the white man, and also capable of using it

The next gentleman who spoke was N. F. Mr James H Jordan, of Baltimore, Md. Mr. Jordan made a very strong speech, convincing his audience of the great knowledge he possessed of the Order

During the course of his remarks, Mr. Jordan was much applauded by the audience There could not have been less that nineteen hundred persons present.

Boyer's Band discoursed some very delightful music, and tended materially to the general attraction.

The speaking having been gone through with at about three o'clock, P. M, the procession was formed anew, and marched through a number of the most prominent streets of the city, and then returned to the Douglass Hall, in Lexington St., where, after a time, it was formally and ceremoniously dismissed.

At night there was a grand supper given in the said Hall.

This is a very fine Hall It is owned by a company of colored gentlemen of the city of Baltimore,—and we feel compelled to say that it is far better than any thing that our people can show in Philadelphia. Too much credit cannot be accorded to the citizens of Baltimore for the ample provision they made for the accommodation of their visitors They are all alive to the great question of the day—the rights of every man, both great and small, on the face of God's earth. May they ever continue in their good work.

Saturday, Oct. 7.

To-day we took a little stroll around through the city making a few calls. Among others visits, we dropped in at the office of the "True Communicator," of which short Messrs Cooke and Williams are the editors We had a very pleasant interview with Mr Cooke, and found him to be a young man of very liberal education, and apparently doing all in his power for the elevation of our race

Mr. Williams

We were introduced to this young gentleman and were much pleased with him He has a most finished education, having been educated in Rome by the Catholics May great success attend these two gentlemen in the publication of the "True Communicator" May they never grow weary.

We left their office, much gratified with our visit, and elbowed our way along the thoroughfare, until we found ourself at the residence of Rev W D W Schureman, whom we found sitting quietly with his better half They both manifested great pleasure at seeing us—and we were scarcely less pleased to see them Brother Schureman and his congregation are building a church, and we feel free to say that, when completed, it will present a finer appearance than any colored church within the entire city of Baltimore It is being erected in the latest Gothic style, with a good basement story. The building is 40 by 60 feet Every thing is now ready for the putting up of the state room Bro Schureman is also having a parsonage built at the same time.

This is right This is the way to do business Brother Schureman's motto is, "less talk and more work" While others have been spending their time in discussing idle theories, he has been as busy as a beaver in putting his theories into substantial practice, which can be attested by the beautiful structure which now rears its top so proudly toward the skies With men like Brother Schureman, there is no such word as *fail* May the blessing of a wise and bountiful Creator attend Brother Schureman and his noble congregation, and at last crown them with a rich reward

Sabbath, Oct 8

This morning we went to Sharp St. church, which is under the jurisdiction of the M E. Church. The building was crowded to its utmost capacity. Rev. Mr Mars is pastor of this congregation He preached a very plain and able discourse from part of the 47th verse of the 24th chapter of Luke. Every thing denotes prosperity in this charge both spiritually and temporally

At three o'clock we preached for Rev. S L Hammonds in Bethel church and a larger congregation of people we never saw before assembled within the walls of that church,—long as we have been going there The church was literally "crammed with living souls" Nor did their liberality compare at all unfavorably with their numbers A special collection was taken up on this occasion and the amount called for was raised without a murmur. We cannot find words sufficient to commend the Christian zeal and liberality of the good people of Bethel church, Baltimore

A large number of visitors from various parts remained in the city over Sabbath Bp. Payne preached at Bethel church in the morning, and Rev John M Brown at night, which proved a rare treat to the congregation, as was evinced by their attention.

Monday, Oct 9

This morning Bishop Payne and ourself started for Philadelphia, and while engaged in penning these concluding sentences, we are quietly seated in our cosy sanctum in the "City of Brotherly Love"

ABSENCE FROM HOME

The editor of this paper will be absent from home for a few weeks and all private letters for him, should be marked "Private," and he will get them when he returns.

Oct 11—5t

BETHEL CHURCH APPOINTMENTS

The Bethel Church appointments for Sunday, October 15th, are as follows—At 10, A M, Right Rev. D. A Payne, 3 P M., Rev. William Cooper, and at 7 P M, Rev James H Muse

ACKNOWLEDGMENTS.

Baltimore, H Landis, $2 75; Corpus Christi, Texas, per Rev G. H White, Chaplain 28th Regiment U. S C. T, for eighteen members of his regiment $13 50.

FALL AND WINTER DRY GOODS

MRS A SHORTER HAWKINS

We desire to call the attention of our readers to the advertisement of the above named lady, who is well known as one of the most enterprising and business like of our day It is needless to mention that she has, as usual, laid in her well assorted stock for the fall and winter trade.

Those of our friends who need any articles in her line of business cannot do better than to give her a call. They will find her ever ready to supply their wants to the best of her ability, and with entire satisfaction to the purchaser.

XENIA CORRESPONDENCE

Xenia, Ohio,
Sept 22, 1865

MR EDITOR:—Again amid the bustlings of social enjoyment, I find my pen moving with great rapidity, in consequence of the varied, passing scenes.

Our little city is crowded with many visitors from afar, who, from outward appearance, have convened to celebrate the Emancipation Proclamation of President Lincoln. We witness sparkling eyes and smiling countenances as the crowd passes to and fro along the street.

The citizens having considered it their duty to celebrate the memorable event that transpired on the 1st day of January, 1863, all preparations were made, invitations sent out, a colored brass band solicited, and now that the hour had arrived, the procession was formed, consisting of colored Americans, both soldiers and civilians, and the Jamestown Delegation, in all forming quite a procession, which marched over the principal streets, and then proceeded to the fair-ground, were the exercises of the day will be be held. Now that the American flag is floating so gracefully, I can but borrow the language of the poet,—

"Flag of the free heart's hope and home,
By angel hands to valor given!
Thy stars have lit the welkin dome
And all thy hues were born in heaven
Forever float that standard sheet!
Where breathes the foe but falls before us,
With Freedom's soil beneath our feet,
And Freedom's banner streaming o'er us"

While the air was filled with well timed music, life was of an ideal character. And again I compared life to a river. Methinks the analogy is perfect, particularly amidst mountain scenery. A true life in all its connections and concerns, has an ideal and spiritual character, and while true to the country, it loses nothing of the deli[illegible] of reality, and is forever suggesting thoughts, taking new relations and peopling and giving action to the imagination.

But to the point All here gathered around the stand to listen to the noble sentiments of the orators The order of exercises were as follows.

Music by the Band
Reading of the 58th chapter of the Prophecy of Isaiah, by Chaplain E D Davis
Hymn—"Blow ye the trumpet, blow"
Prayer
Reading of the Emancipation Proclamation, by Mr J R Blackburn
Address—by Elder P Lowery, of Tennessee

The address, relating to the progress of our people in the South, was of an interesting character and was listened to with much attention We were then invited to refresh ourselves by discussing a very important question at the stand, where a free dinner had been prepared, but, as to the discussion of that question I will say nothing

At two o'clock, the air was again filled with melodious music At the sound of that music every heart seemed to bound with joy The soul was quite enchanted Just at that juncture of our enjoyment the music ceased, and Mr J M Langston was introduced, who spoke on the festivity upon "Negro Suffrage" You will receive his address in a few days I should have sent it this week but my time has been very much limited in consequence of having so much to attend to But let me inform the public that Mr Langston did justice to himself Every one was interested in his address, and although an hour and a half passed away while he occupied the stand, none who was interested in the welfare of his race, become weary After Mr Langston took his seat Colonel Hear, who had been taken prisoner by the rebels, was invited to address us He related the inhuman treatment of Unionists by the rebels, which made the blood of many boil for revenge, and when he had finished, the assemblage, bent their steps toward their respective places of refreshment The festival was well attended, and all seemed to enjoy themselves Mr Langston took his departure with many others, on Saturday morning

Mr Editor I close for the present, with the promise of forwarding Mr Langston's address in a few days if no providential hinderance occurs

Yours,
ANNIE M SMITH.

For the Christian Recorder.

A MISTAKE CORRECTED.

MR EDITOR—In the last number of the *Recorder*, in an article headed "The Church and the Moral and Social Condition of our People," you made me say that in the vicinity of Sixth and Lombard streets, there were ten police offices, which, with their officers, added to the degradation of our people It should have read "Policy Offices" These infamous dens that delude and rob the poor, are not only at Sixth and Lombard, but infest every alley and by-way for squares around, where the agents and proprietors find a safe and secure retreat, and their patrons who may be counted by thousands, spend their earnings and beggar themselves and their families at this unlawful game of hazard. Trying to get suddenly rich, they become dishonest teach their children habits of idleness and dishonesty, and finally subsist on public charity, and die in prison or in an alms house

It would be difficult to tell which does the most in robbing these poor victims, the rum shops or policy dealing. But however the law may foster and increase rum shops, it at least prohibits lottery and policy offices.

I have been at some pains to ascertain the number of rum shops in the neighborhood, and I find the following result:—Lombard Street, from 5th to 8th 20; Sixth Street, from Pine to South, 13; Seventh Street, from Pine to South, 9; Pine Street, from 6th to 7th, 2; total, 44 I think the inhabitants of this location are well supplied with rum I have not counted the numerous alleys that intersect the streets above named If there is not work here for the Church, I know not where we shall go to find it

PROGRESS.

For the Christian Recorder.

GLORIOUS NEWS FROM WILMINGTON

MR EDITOR:—Permit me, through the columns of your very interesting paper, to unfold to its numerous readers the great progress of our Church in this city.

I gave intelligence in my last communication of our expectations in relation to a very commodious chapel we were striving to secure. But before I proceed farther, I will explain some of the facts in relation to the arrangements made by the parties concerned.

On the 4th of September, we made arrangements to pay $4000 for the church $2000 of this was to be paid in thirty-five days after the agreement was signed. By this you will perceive our time was short, and the amount looked for stupendous. Many thought it impossible, and supposed the accomplishment of this agreement was problematical, and to attempt it was incompatible.

There appeared to be a deep under-current against our progress, which caused our prospects to appear dim; but we remembered that we must persevere if we would reign victors, and went to work, believing the God of armies would bring us through

The members stood in order, and said, like men of old, "We are able to possess the land." We went forth in the strength of the Redeemer, from house to house, and if we met any one on the way, we would always strive to get one or two greenbacks to help to buy the church.

Our people are very humane and generous indeed We therefore succeeded in getting the amount that was required to meet our demands, which was due on Oct. 9th. This was a grand day of rejoicing to us.

On Sunday, the 8th inst, we met to bid farewell to the old Penn St. Chapel I need not say that we had a most glorious time.

We received a visit from two brothers of the M. E. Church, one of whom was Rev Edward Prouty, of Vermont, who preached for us in the morning, and gave us a very stirring sermon, after which he presented the church with $5 He came back again at night, and gave us $6 more May the Lord bless him; may he live long to do good.

Many other prominent gentlemen of this city gave us very liberal donations. By the hospitality of our friends, we were able to meet all demands However, the house is now in our possession, and we are going to hold our Quarterly Meeting in it, next Sabbath, the Lord willing It is clearly perceptible to our friends, that we are moving on rapidly. We hope soon to give you intelligence of our progress in a scientifical point of view

Yours,
D P SEATON

Wilmington, Del., Oct. 10, 1865

For the Christian Recorder

LETTER FROM H J. YOUNG

BRO. WEAVER:—I find in the *Recorder* of September 30th, an article headed "Bishop Campbell and the Indiana Conference," in which the Bishop gave reasons why the bench of Bishops should meet in the interval "But, (says the Bishop) there is no need of calling a meeting of the bench of Bishops, to determine the legality or the validity of the ordinations by Bishop Green" I heartily concur with the Bishop in this decision, for the following reasons: First. If the decree of the Bishop, like the laws of the Medes and Persians, are unalterable until the sitting of the next General Conference

That decree has certainly gone out from Bishop Campbell, and not the Indiana Conference as intimated If I am not greatly mistaken, the Conference did not act upon legality or illegality of Elder William's ordination by Brother Green

My second reason for concurring with Bishop Campbell is, that the legality nor the validity of an ordination is not made a question in our Book of Discipline, in regard to ministers coming from other denominations

It simply provides for ministers who wish to unite with us coming from other evangelical churches

Now, Mr. Editor, it seems to me the only question should be, whether Green, Williams & Co are evangelical or not If this is not the question, I will wait to hear from the author of the idea, who has made it a question of legality or validity

Yours for keeping the law for conscience sake, and not to mend it,

H J YOUNG

A TERRIBLE fire at Constantinople at last accounts had destroyed 2500 houses, mosques, and public buildings Following so closely in the track of the cholera, by which thousands have been carried off Constantinople will long remember the plague and fire of 1865

A CARD.

To the Editor of *The Christian Recorder*

SIR.—Having learned that Doctor David Rosell of Brooklyn, New York, is about to assume the practice of his profession in our city we take pleasure in introducing him through your columns to our fellow citizens We also embrace the opportunity to congratulate them and ourselves on the fact that Doctor Rosell is to cast his lot among us here, and thus do something to fill if indeed it be possible to fill, the great void made in our midst by the deaths of our late, much esteemed and deeply lamented friends, Doctors Loclar and Wilson

Doctor Rosell is a gentleman of superior literary and scientific education The son of a well known and well esteemed family in Brooklyn, he pursued a classical course at Central College, New York, and afterwards at Union College, Schenectady. From this last named institution the foul spirit of caste finally cut him off. He then went to the celebrated University of Gottingen, Germany. After four years study in this, one of the first Universities of Europe, he graduated with the highest honors about two years ago. On his return home, he was appointed to the medical staff of the army, where he proved himself to be an accurate, expert surgeon and unskillful physician.

Coming to us as he does with such almost enviable credentials, Doctor Rosell is cordially commended to the favorable consideration, and we bespeak for him the liberal patronage, of the citizens of Philadelphia

Ebenezer D. Bassett, Principal of the Colored High School.

Wm J Alston, Rector of St. Thomas' Church
John B Reeve, Pastor Central Presb. Church.
I most heartily concur: Elisha Weaver, Editor *Christian Recorder*

Philadelphia, October 11th, 1861

WHY COPPERHEADS OPPOSE NEGRO SUFFRAGE

When the colored people of the South are enfranchised, there will be eight hundred thousand votes given for the Republican Union ticket, as not one black in a hundred could be coaxed or coerced into voting the Copperhead disunion ticket. People may talk about the influence and control the late masters would exercise over the votes of the blacks, but it is all a mistake. The candidates of the Republican party would receive the support of the freedmen quite as unanimously as the Copperhead candidates will obtain the votes of the ex rebels Give the colored men the ballot, and there will hereafter exist two great parties in the South, of not very unequal strength just as we have them in the North; but the Union party there, as here, would be in the ascendant. One party would be composed of three elements: first, radical Southern white Unionists; second, radical Southern colored Unionists; third, radical Northern Unionists who migrate to the South—the whole constituting the Republican Union party of the South, as the correlative of the Republican Union party of the North

The other party in the South would consist of first, the great mass of the late slaveholders, who were active rebels; second, the bulk of the "poor white trash," who also were rebels, and are controlled by the aristocracy in consequence of their dense and hopeless ignorance; third, Northern Copperheads living in the South, who sympathized with the rebels, voted against raising any more men or money to prosecute the war, and declared that the rebellion could never be put down by force of arms; fourth, a small sprinkling of blacks of the baser sort—pampered house servants and the like, but, all told, numbering only a few thousands in the entire South—the whole constituting the rebel Copperhead party of the South, and acting in concert and unity with the Copperheads of the North.

From this survey, it is obvious why Northern Copperheads are opposed to conferring the franchise on the colored man of the South. They perceive very clearly how that class would cast their votes. If they could be assured that the blacks would support the Southern Copperhead ticket, their hostility to colored suffrage would instantly undergo a modification Many of them would clamor as loudly for "universal suffrage" as they now do against it. The opposition of the Copperheads, therefore, is not to negro voting in the abstract, but to negroes voting for the Republican ticket The "poor white trash" in the South oppose colored suffrage on different grounds They have been taught by the crafty slaveholders to believe that their own rights and position in the scale of society would be imperilled or subverted by letting the negroes up, and that their assumed superiority to the blacks depended on keeping them down. Therefore they are hostile to the blacks being allowed to better their condition by acquiring wealth or knowledge or political privileges They are too lazy, shiftless, and degraded to move forward themselves on the road of improvement, and they can't bear to see the despised blacks passing by them. Hence their bitter resistance to any measure or policy which tends to giving the colored people a fair chance to rise from their prostration, and join even the rear of the column of progress.

But the opposition of the Northern Copperheads to colored suffrage rests on a less respectable foundation than even the miserable caste feeling of the ignorant white rebels, as the Southern blacks in no way compete with them in the labor market, in the school house, or in social relations The opposition to them is *partisan* They would deprive the black citizen of the right of voting, because the blacks enfranchised, would generally vote the Republican ticket They insist on letting the rebels vote because they will all vote the "Democratic" ticket; but they object to the loyal blacks voting, for the converse reason, that they will not vote the "Democratic" ticket. Some Copperheads give as a reason why the blacks should not enjoy the suffrage, that they are unlettered and ignorant. But if ignorance ought to exclude a man from the polls, more than half of the whites of the South, who are equally as ignorant as the blacks, must also be excluded, for why should not the rule of intelligence apply to the one equally as well as to the blacks? Thus it is seen that the "ignorance" objection is but a shallow pretext, the real reason of the opposition being, as before stated, that the colored men, if enfranchised, would vote the Republican Union and not the Copperhead Secession ticket.—*Chicago Tribune.*

PROFESSOR PHILLIPS delivered an address before the British Association at Birmingham, which was full of curious facts "The coal," he said, "dug up in one year in England would in good steam engines exert a power equal exactly to that of the whole human race—and this though nine-tenths of the force actually set free in the combustion of coal is unavailable and lost in space. He explained that the new process of spectral analysis had almost established the gaseous constitution of the nebulæ, the spectrum showing the lines of hydrogen, nitrogen, and some third kind of substance at yet unknown In the spectral analysis of the light of the moon and Venus, no lines indicating an atmosphere have been found; while in Jupiter, Saturn, and Mars, especially the latter, lines are found indicating a gas in the atmosphere which is not in our own The redness of Mars is believed to be due to such a gas, and not to its soil"

THE *Conciliatore*, of Naples, states that in the course of six months the government has suppressed eleven convents of monks and six nunneries, in Naples alone.

A PARIS letter says there is no prospect of reconciliation between the Emperor and Prince Napoleon.

THE French ships which entered French ports this year numbered 6423, measuring 1,131,611 tons, against 6552, measuring 1,080,730 tons, last year The French ships which sailed this year numbered 5564, measuring 948,047 tons, against 5488, measuring 864,088 tons, last year

Biblical.

MARRIAGE IN THE EAST

Marriage ceremonies in the East are widely different from those to which we are accustomed in this country Like every thing else there, they are primeval in their character, and are thus both interesting and instructive to the student of Scripture There are three stages in the progress of an eastern marriage, as follows

1 *The Choice of the Bride* When a young man arrives at maturity, he is expected to marry To do so, it is deemed a duty, which it would be not only wrong, but unbecoming to neglect. Yet he is not permitted to select a wife for himself His parents, or should they be dead, his nearest relatives make the choice; and it sometimes happens that he never sees his bride until the whole marriage ceremonies are completed. Usually, however, some opportunity is contrived of letting the young people at least see each other; but to attempt to converse together, or to hold private interviews, or to enjoy pleasant walks, or to correspond by letter, as lovers are wont to do in our land of liberty, would, in the East, be considered highly improper

In this respect, little change has taken place since the time when Abraham sent his steward away to Mesopotamia to seek a wife for Isaac And Rebekah, when her destined husband was first pointed out to her, ere he approached, acted just as a modern Arab maid would do: "She took a veil and covered herself." Genesis xxiv. 65

2. *The Espousal.* The bride having been selected, a formal contract is entered into. The nature of the ceremony is different among different sects The Jews draw up a legal document binding the parties under heavy penalties to fulfil the agreement in due time, which is usually about a year, though sometimes more or sometimes less, after the betrothal.

At the time of espousal, valuable presents are made to the bride, and occasionally a sum of money is paid to the father The presents, which are generally ornaments of gold, silver, and jewels, with rich robes and dresses, and even money, become the property of the bride, and form her "dowry" Such were the presents given by Abraham's servant to Rebekah: "He brought forth jewels of silver and jewels of gold, and raiment, and gave to her" (Gen xxiv 53) And such was the dowry offered by Shechem for Dinah, Jacob's daughter "Ask me never so much *dowry* [for the bride] and gift [for her relatives,] and I will give according as ye shall say unto me" Gen. xxxiv. 12.

The espoused bride, though virtually a wife, lives altogether apart from her husband. They are not permitted even to see each other All communication must be carried on through a third party, who is called the friend of the bridegroom. John iii. 29

3. *The Marriage.* This is the concluding ceremony which consummates the union. It is always a season of great festivity, and the rejoicings generally continue a week or more John ii. 1, *seq.*; Matt. xxii. 1-10; Judges xiv. 12.

On a day previously appointed, the bride is prepared to meet her husband. She is clothed in her richest robes; all her ornaments are put on, and often her head, arms, and her whole person are covered with gold and jewels. A large transparent veil, interwoven with threads of gold, is thrown over her She stands in the interior of her house, while her maidens and friends fill the court-yard and the street in the front, waiting for the coming of the bridegroom.

When I had the privilege, some years ago, of being present at the marriage of one of the richest Jews in Damascus, I saw for the first time how true and how graphic are the words of the sacred penman in such passages as Isa. lxi. 10; Jer ii 32, and Rev. xxi. 2.

At a fixed hour, usually in the evening, or during the night, the bridegroom, with a large party of relatives and friends richly dressed, sets out for his house. A procession is formed. Men bearing blazing torches on long poles lead the way, and range themselves on each side. Musicians, buffoons, mock combatants, and a motley crowd gather round the bridegroom, and fill the air with noisy music and shouts of joy The sound soon reaches the house of the bride, where it finds a ready echo Then the cry is raised, "Behold the bridegroom cometh!" Matt xxv 6 On reaching the house the bridegroom is welcomed with long, shrill, and oft-repeated cheers, or rather screams of women, such as one never heard but in the East. When this is concluded, the marriage is performed by a Rabbin Refreshments and sweet-meats in great profusion are handed round; and the numerous guests are entertained by music, dancing, and the shrill cries of women, until the hour arrives when the bride is taken away to her new home.

How wonderfully graphic was the prophetic curse pronounced upon Israel by the lips of Jeremiah: "Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem the voice of mirth, and the voice of gladness, *the voice of the bridegroom and the voice of the bride*; for the land shall be desolate" Jer vii 34—*Rev J L Porter*

Practical.

A CONTRIBUTION TO THE ALBUM OF EXPERIENCE.

In Romans 5: 4. St. Paul refers to experience.

There are two kinds of experience, that which is personal or our own, and that which is of others Their character also is different, for there is a professional and a religious experience, and it may be sound or unsound As there are vessels which are sea-worthy or un-sea-worthy, in the judgment of insurers, so known experience may be sound or unsound in the judgment of men who observe what is stated.

Sound experience, of either kind or character, has also the character of growing with the growth of man, and of keeping pace with the progress of society If ever improving, if ever correcting itself, in order to attain the standard of orthodoxy in this matter, sound experience is valuable, and often so valuable, as that, when matured, and if proper, it may be related to others under certain circumstances.

Some say that it is a sign of egotism, that it is liable to create pride and self conceit, to relate one's experience on any subject whatever The reply is, that such conduct is not always egotistical, that it is sometimes very useful to do so, that it is permissive under certain circumstances, and that it is no breach of Christian good breeding, especially if it be done in the circle of very intimate friends. It is believed, that in the presence of strangers, in the present stage of Christian civilization, the narrating of one's experience, no matter of what kind or character, *when out of Court*, should, as much as possible, be avoided, lest the narrator be considered egotistical, filled with feelings of vain boasting, and of pride and self conceit

But, did not St. Paul tell his experience? It is cordially admitted, that St. Paul, and perhaps other saints, spoke of themselves, and of their exercises upon things divine, on certain public occasions, but the best critics assert, that this part of such saintly conduct, is not to be imitated by Christians, except on occasions similar to theirs. All things are lawful, but all things are not expedient. If the experience teller, no matter of what kind or character it is or may be, desires to gratify his false humility, his secret pride, his craving after notoriety or self-glorifying, in relating his feelings on religion or any subject whatever, it appears to us that he will do more harm than good to himself and the cause he pretends to advocate, by his so-called witness-bearing for it, because the ends for which he speaks in the presence of strangers, *when out of Court* will not, and cannot permanently be attained by such a means, for he thus plants a plant which is his own and *not* that which is the Father's everlasting

It is believed by some, that there are some natural and spiritual experiences of such a kind and character, which should neither to strangers nor friends be related, when out of Court, lest evil arise from a lack of proper consideration. We have heard it asserted, that sometimes some persons, when visiting the sick and dying, will insist upon their having just such feelings, impressions and experiences, as these visitors have, or pretend to have or have found stated in some favorite author or authors of theirs, ere they will speak a word of encouragement or of comfort to the faint and weary, or grant them the presumption, that they also have a justifying faith and a well-grounded hope in the Saviour, having communed with saints at the altar of Christ with penitence and devotion We believe that this measuring and tallying of the feelings of the sick and dying with their own feelings is not the scheme of the Gospel of the New Testament, but a new measure of man's device, because it is setting up a standard of salvation different from that found in Holy Writ, for even the most experienced of such visitors, must be conscious, that his faith has never yet reached the size of a grain of mustard seed!

An enlarged measure of Christian prudence should also be exercised in this matter; (see Matthew 10: 16,) or as some of the good and old Church Fathers teach, Silence is often the summit of theology in many matters. We know not what, in such a case, others may do If sick, and such a visitor were admitted into our room, and he would raise his experience, or that of another's, as the standard to measure our hope in the Saviour thereby, we would no doubt tell him, "*Monsieur, ne jouez pas le jeune homme!*" which may be rendered, "Sir, don't cut a somerset here, for a sick room is next after the consecrated church, the most sacred place on earth," and, in peace, wave him a farewell, and trust to the declaration of the written Word rather than his sentiments, or those of his party.

We shall illustrate, in some measure, the foregoing statements by a few examples

RELIGIOUS EXPERIENCE

Job said, "I know that my Redeemer liveth," &c.

Solomon declared, "I know that there is no good [in more wealth] for all is vanity," &c.

St. Paul exclaimed, "I know in whom I have believed," &c

Dr Martin Luther felt and said, (and taught his followers to feel and say, when confessing at their confirmation,) "I believe that Jesus Christ is my Lord, who hath redeemed, purchased and delivered me, a poor, forlorn, condemned person, from sin," &c.

Bishop Butler said, when on his death bed, to his chaplain, "Though I have endeavored to avoid sin, and please God to the utmost of my power, yet from the consciousness of perpetual infirmities, I am still afraid to appear before the moral God of the universe."

"My lord," replied the chaplain, "you have forgotten that Jesus Christ is a Saviour."

"True," replied the bishop, "but how shall I know that He is a Saviour for me?"

"My lord," rejoined the chaplain, "is it not written, 'Him that cometh unto me, I will in no wise cast out?'"

"True," said the bishop, "and I am surprised, that though I have read that scripture so often, I never felt its virtue to this moment, and now I die happy."

Bishop Wilson said, "As I grow older, my religion is much more simple—nothing but Christ. I am weary of novelties in doctrine, morals, discipline, and Church-orders.

PROFESSIONAL EXPERIENCE

In each avocation experiences may be gathered.

Crœsus exclaimed, when placed on a pile to be burned, "Oh! Solon! Solon! Solon!" for he then experienced that even royalty is not exempt from the fickleness of fortune.

Julian, the Apostate, when wounded in battle and dying, said, "Oh! Galilean, thou hast conquered!" for, it appears, that he then felt most keenly, that he had not placed himself under the Divine protection

Sir Robert Peel confessed, on the rule to rest on the Sabbath, "I never knew a man to escape failure in either body or mind, who worked seven days in the week"

LEGAL EXPERIENCE

Lord Erskine, when at the bar, and when most eminent and popular, said to his friend, Dr. Parr, "I can scarcely figure to myself a situation, in which a lawsuit, is not, if possible, to be avoided.

MEDICAL EXPERIENCE

Dr. Hill, of Ohio, recently stated, "I fully believe, that the habit of using stimulants and narcotics, (such as intoxicating drinks, tobacco, opium, &c.,) is the principal cause of the undoubted increase in the prevalence of insanity, idiocy, epilepsy, and other manifestations of constitutional defects in the brain."

MILITARY EXPERIENCE.

The Duke of Wellington said to Lord Fitzroy, on the evening of the battle of Waterloo,—"Thrice have I saved this day by perseverance. I have never fought such a battle, and I trust I shall never fight such another."

May these examples suffice for the present—We perceive no egotism, no manifestation of pride and self conceit, desire of self glorifying, or craving after notoriety, in any of these confessions or testimonies of experience We believe them worthy of record, even on the pages of the *Lutheran and Missionary* And we further believe, that there are some experiences, which should not be related in any promiscuous assembly, whether secular or religious, except when in Court.

DANFORTH

Benevolence.

THE AMERICAN CHRISTIAN COMMISSION

Pursuant to arrangements, about two hundred and fifty clergymen and laymen met in the city of Cleveland, Ohio, on Wednesday, the 27th ult., and organized the *American Christian Commission.*

The Convention met at 10½ o'clock, A. M, Wednesday About two hundred and fifty delegates reported themselves in the morning, and enough more had arrived by the afternoon session to raise the total representation to about three hundred. They came from nearly every State.

The following denominations were represented: Congregational, Reformed Dutch, Baptist, Methodist Episcopal, New School Presbyterian, Old School Presbyterian, Episcopalian, Wesleyan Methodist, Disciple, Free Presbyterian, German Reformed, German Evangelical, Lutheran, United Presbyterian, Moravian Congregational, and Bible Christian

The Convention met in the Stone Church, and was called to order by Rev Dr. Goodrich, pastor of said church Rev Dr Corey, of Utica, N Y, was made temporary Chairman, and Rev. Dr. Davidson, of Pittsburgh, Secretary

Rev Dr Goodrich announced that Chief-Justice Chase was present, whereupon he was appointed permanent Chairman

On taking the chair the Chief Justice spoke substantially as follows:

Gentlemen of the Convention:—I cannot help regretting that you did not select for your chairman some person better qualified by experience than myself for the duties of a presiding officer. But I obey your voice, and will cheerfully do the best I can, trusting for the maintenance of order in debate and regularity in proceeding to the good-will and kind coöperation of every member of the Convention The character of the men whom I see before me, is a sufficient assurance that my labors will be light

The general object of the meeting, if I rightly understand it, is to organize a Christian Commission for the people, to follow up the work which has been so successfully accomplished by the Christian Commission for the army and navy

The conflict of arms is over. A great war is to be followed, as we hope, by a great peace. To heal the wounds which have been inflicted, to relieve wants inseparable from a period of transition, to aid the slaves whom this American nation has made citizens in preparation for their new position; to prepare, in short, a noble and happy future for the whole American people, is the grand aim which Providence seems now to propose for American Christians

The field is large. No one man, nor any one association of men, can occupy it. But every man and every association can do something. There is abundant room and opportunity and work for all. Every where there is grief to be consoled, want to be relieved, evil to be reformed, men to be helped and saved

And there are multitudes willing to help. The soldiers who have returned to their homes benefited and blessed in body and soul by the labors of the Christian Commission, will cheerfully second your efforts. The people, who have contributed, zealously and unremittingly, means and services to the Christian Commission, will gladly coöperate with you. And most heartily of all will those four millions—lately slaves, now citizens—welcome your work, and aid it by earnest endeavors and faithful prayers

It is indeed a great work and a great field; but you will go forward. You meet to deliberate on the best ways. It is little that I can do, but I count it among the most precious privileges of my life to be with you and do that little.

The following permanent organization was agreed to:

President—Chief-Justice Chase.

Vice Presidents—Rev E. N Kirk, D D., Boston; Jay Cooke, Esq, Philadelphia; G S. Griffith, Baltimore; Rev Bishop David Edwards, Ohio; Hon. Robert McKnight, Pennsylvania; E J Peck, Esq, Indiana; Rev D G Corey, New York; Rev Rufus W Clark, D D., New York; Rev J. M. Buckley, Michigan; Rev Wm Nash, D D, Ohio; Rev C P Krauth, Penna; N E. Chamberlain, Esq., Ohio.

Secretaries—Rev. W. A. Davidson, Penna; Rev. A. C Osborn, Missouri; Rev. J. N. McJilton, D D, Maryland.

The Business Committee reported the following resolutions:

"*Resolved*, That the best thank-offering we can make, as American Christians, for so great a national deliverance, and so welcome a peace, is in enlarged efforts to extend the gospel of our Lord Jesus Christ throughout the land" Adopted.

"*Resolved*, That in the further discussions of this Convention, no speaker occupy more than ten minutes, nor speak more than once on the same question" Adopted

"*Resolved*, That this Convention appoint a Commission consisting of fifty with power to add to their number, to be called 'the American Evangelical Commission,' which shall be charged with the work of awakening the attention of the Christian public to the urgent need of extending the gospel to the multitudes of this generation not yet reached by direct Christian labor, using for this purpose the press, public meetings, local organizations and other suitable means.

"*Resolved*, That it shall be the duty of the Commission to collect and diffuse information adapted to stir up the hearts of Christians every where to increased activity for the relief, rescue, and salvation of men; to suggest methods which extended observation, comparison, and experience have proved best adapted to these various ends; as far as possible to call forth and increase the voluntary, unpaid services of individuals in the Master's vineyard; to devise plans for the training and employment of woman's talent in the various spheres of Christian labor; to be a medium between Christian laborers and those who desire their services, whether churches, public institutions, societies, or individuals; to re-enforce, in every appropriate way, all forms of Christian effort and charitable work, and extend the blessings of the gospel to all men, even the most abandoned."

The name of the proposed organization in the next to the last resolution, provoked a discussion which occupied all the forenoon. The upshot of it all was, that the name was changed to the "American Christian Commission."

Rev. Mr Fielder Israel, of Baltimore, introduced the following resolutions, which were unanimously adopted:

"*Resolved*, That this Convention affirms its unwavering faith in the gospel of our Lord Jesus Christ, as the divinely appointed means for the moral and social regeneration of humanity.

"*Resolved*, That we believe that there exists in Evangelical Protestant Christianity, as seen in the various churches, sufficient, efficient, and practical agencies for the accomplishment of the great work committed to the Church, viz., that of improving the condition of men in this life, and securing their eternal happiness in the world to come.

"*Resolved*, That in order to the greatest efficiency of these means, this Convention recommends an efficient and hearty coöperation in the objects of the American Christian Commission."

The Business Committee came in and announced themselves ready to report the nominations of sixty gentlemen to compose the Commission. (The names of ten more individuals were added at a subsequent meeting of the Commission.)

Historical.

ANOTHER PAGE OF ECCLESIASTICAL ITEMS CONCERNING THE CHURCH OF ENGLAND

A Few Laws.—The Church was established by law in 858, A D, in England, and the first tithes were then also collected for the clergy. The clergy were then Roman Catholic. In 960, St Peter's pence was first lifted in this kingdom, as a tribute for the Pontiff. Under King John, Magna Charta was written. Some Catholics assert that they exacted this charter of every Englishman's rights from King John. This is an error. They exacted the *written* document of this charter, but the rights existed long *anterior* to the then established Church. England was never intensely Roman Catholic; for as early as Edward III laws were passed by which the influence of the Court of Rome was in some wholesome degree checked in this kingdom.

England became in 1500 a protesting State,—but it preserved almost all the laws in favor of the Church, as by law established in former times, in full force;—some say it became so later. The principle of the English Reformation was, that in its *articles of faith and discipline and Church government*, it was to follow the declarations of the Holy Scriptures and of the old Doctors, and of the General Councils, and of the example of the primitive Church, till the fourth century, A D. The heroes of the English Reformation were Cranmer, Ridley, Latimer, and others.

The Church.—In England, Church and State are intimately connected. By the words, The Church, are meant that religious society which is by law there established. Its clergy collect tithes and church rates of all, without fear or favor, with the power of the law on its side. The connection is *Erastian*. Those who do not belong to the Church are called Dissenters, at present. There are now about 16,000 clergy in the Church of England. There are eight grades in this clergy—such as Archbishops, Bishops, Deans, Archdeacons, Prebendaries, Canons, Incumbents, and Deacons. Besides these there are also Junior Bishops for some of the English cities, and Bishops for some parts of Scotland and Ireland, and for some colonies and other countries. They have the right to hold ecclesiastical conventions from time to time. In cases of controversy, the decision of the Bishop is not final, but the litigant can appeal to the Crown's Privy Council. Its decision is final. It is said that the Church's income is yearly about thirty millions of dollars. It is believed by some that this income is larger than the income of all the Protestant clergy in the world

Number of Clergy Yearly Required.—If fifteen die every year among one thousand clergy, about two hundred and fifty ministers would be required to fill vacancies yearly occurring and to take up new ground in England and other places. The fact is, that now about three hundred clergy are yearly required for domestic and foreign fields, and it is to be regretted that the supply is by far not equal to the demand

If the population of this kingdom be twenty millions of souls, it is said that but ten millions thereof belong to the establishment, while eight millions of people are Protestant and two millions are Catholic dissenters in England. Emigration and the laws of death are now here as strong as the law of life. But population does still increase, because many immigrants of Scotland and Ireland, and of the continent of Europe, yearly flock to England, to better their fortunes. In the times of James I, England's population was but five millions, all told

Books.—The authorized version of the Holy Scriptures was begun to be made in 1604. It is said to be one of the best translations of Holy Writ. Some critics declare that but six thousand different words of the English language are used in it,—and that now about four hundred words found in it are already become obsolete, since it was finished in 1611. Some desire a revision of this version. It is used by almost all *English*-speaking Christians of all denominations on the globe, except the Roman Catholics

Liturgy.—The English Church had quite early an authorized liturgy. It has several times been revised. The last revision was in 1661. Many in the Establishment desire a further revision of it at the present time. A party is now at work in England for said object. One of the Lord Bishops has recently publicly declared that if he had the power to change but twenty words in said Liturgy, more than twenty thousand Dissenters would at once unite with the Church, and give her their number, piety and wealth

English Bishops.—A historian in 1856 saith: Since 1530 the crosier has been handed to 608 Bishops of the Church of England. The most of them have been distinguished for their piety and zeal, their learning and devotion to the duties of their holy office. Some of them have been noted for their eloquence as preachers, others for their vigor as controversialists, and still others for their quiet passivity under all regal changes, and anon others for their ability as authors, revealing thoughts, and principles, and affections, worthy of record for all time to come. The Bishops of England are generally Englishmen, and those of Wales are Welshmen. Not one born in Ireland has yet reached the mitre in England. [Some of them were at first Dissenters, and after passing the Rubicon, by their talents, acquired prelacy,—such as Tillotson, Secker, &c.] Almost all of them in this list were sons of country gentlemen, or yeomen, or professional, or tradesmen—seldom from the lowest, and not often from the highest class of society. Some were sons of clergymen, and in ten cases Bishops were the fathers of Bishops.

On Church extension, the earnest and generous Episcopalian admits that the Church for the last two hundred years past has been rather too apathetic among the masses of the people. Within the last twenty years past much has been done to roll up this mighty work, so long neglected. The friends of this cause find often many obstacles in their way to move as rapidly in the proper direction as they desire, even with funds in hand. About twenty millions of dollars are yearly lifted, directly and indirectly, for the poor in England, to keep them in clothing, food and shelter. Besides this, several millions of dollars are collected for the Bible, Tract, Missionary and other benevolent and philanthropic Societies—which money is judiciously expended

ENGLISH PAPERS.

Our thanks are due and hereby tendered to our English friends who have sent us copies of the *Glasgow Morning Herald*, and *Dundee Advertiser*. From the former we learn that the "Glasgow Freedman's Aid Society," held a public meeting on Sept 22d, for the purpose of hearing addresses on the capabilities, condition, and prospects of the Freedmen of this country

Several very able speeches were made: among them, one by our friend and countryman, Rev. J. Sella Martin. Rev Dr Norris, of Cincinnati, Rev. A M Milligan of Pennsylvania, and Rev. Dr. N Macleod, shook the house with their mighty eloquence in behalf of the freedmen.—Space forbids us, or we would give our readers one or two of these speeches

MR J. ANDERSON RAYMOND.

On last Wednesday evening the above-named gentleman, whose name is somewhat familiar to the readers of the Recorder, preached his first (trial) sermon, in the Union Baptist church. He professes to be called to the work of assisting in evangelising the world, and, if so, we bid the brother God speed

REV D F SEATON

We desire to call the attention of our readers to the communication of the above named brother, relative to the progress of our Church in Wilmington. Brother Seaton is one of the working men of Zion, and, though he states the progress of his charge in a plain manner, we hope our friends will understand the same. From what we understand, the church raised the sum of $2,000 in little more than one month. This speaks well for itself.

PRESIDENT JOHNSON.

Those of our readers who are in doubt as to the course our worthy Chief Magistrate may assume towards the colored people of this country, are referred to the speech he made to the 1st District Colored Volunteers on Tuesday last. The speech may be found in any daily paper of Wednesday, 11th inst

THE AMERICAN FREEDMEN'S AID COMMISSION

One of the largest and most respectable audiences that ever graced the Academy of Music, assembled on last Wednesday evening, for the special purpose of forming an association which should have for its object the care and oversight of the moral condition of the freedmen of the South

Speeches were delivered by Dr. Bellows, formerly president of the Sanitary Commission, Rev H. Ward Beecher, and Bishops McIlvaine and Simpson. The whole tenor of the speeches was to show the great want of teachers to the South, to elevate the thousands of freedmen

Letters were read from Gen. O H Howard, Geo H Stuart, Esq, and Rev J G Foreman, all of whom approved of the meeting and spoke in highest terms of the many advantages offered by such an organization as the one proposed.

We regret very much our inability to attend, as we left in the evening train for the far west, thence to New Orleans, but return to the committee our thanks for their kind invitation

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The mine of spathic ore, or native steel, at Waterbury, has been sold to a Hartford company for $100,000, and a hundred men are now at work erecting smelting works, sinking shafts, &c. This ore is said to work directly into steel, without the usual carbonizing process

NOTICE

All itinerant preachers of the New York District of the African Methodist Episcopal Church are particularly requested to meet at the Sullivan street A. M. E. Church, in New York, on Tuesday, the 17th of October, 1865, at 10 o'clock A. M. for the purpose of forming a Preachers' Association.

HENRY DAVIS,
JOSHUA WOODLIN.

New York, Sept 30 1865
Oct 6—2t

INFORMATION WANTED

Information wanted of the whereabouts of my wife, Sophia Parker, and my two children George Walker Parker and Mary Fanny Parker. The boy is about fifteen years old, and the girl about nine years old

They formerly belonged to a man by the name of Thomas Kayth, who resided in Virginia, Culpeper County, four miles from the White Sulphur Springs, and who moved from there in 1861, to Winchester, Franklin County, Tennessee. I have not heard from them for three or four years. I should be glad if the ministers of the different churches down South would announce this to their congregations

RICHARD PARKER,
251 North 18th St.,
Philadelphia, Pa

Oct 6—1m

Married.

TILL—FORESON.—On Oct. 5th, by Rev W Moore, Rev. A. Till, to Mrs. Margaret, widow of the late Lewis Foreson, and daughter of the late Charles Gardner, of Phila

Obituary.

Died, in this city, on Wednesday, October 4th, after a short illness, which he bore with Christian fortitude, William Moore, the son of Chas and Emily Bond, aged 18 years and 2 months. He was interred at Olive Cemetery

Dear brother, thou hast left us to mourn thy loss. But we must remember that the death of a Christian is but the entrance to eternal life.

Calm be thy rest, beloved one,
We lay thee gently down,
With saddened hearts we breathe farewell;
God gives the lasting crown

Died, on the morning of the 1st inst., of consumption, Sarah M., wife of Samuel N. Cornish, in the 19th year of her age.

Died, September 22d, 1865, JULIA, wife of Cornelius Thomas, aged 22 years, 7 months, and 5 days. "She is not dead, but sleepeth."

With that lingering disease (Consumption,) she has been called from a world of sickness, of sorrow and pain, to join the company of angels, and those who have died the death of the righteous. From the commencement of her sickness, till death summoned her away, she confided in Christ; she exhorted all her young friends and companions to seek the Saviour. Yes, "she has done what she could."

While lingering upon her bed she would often call her young friends around her, and converse with them about Heaven. She longed to depart and be with Christ, yet she often expressed her willingness to wait patiently till her change should come. Oh! how much is her charming voice missed in the choir!

"But she has gone to join that heavenly choir,
And with the angels sing
The praises of our Heavenly Sire,
Who did salvation bring."

Advertisement.

NEW AND INTERESTING WORK.

LIFE OF
JOHN BRAINERD,

The New Jersey Missionary, from 1747 to 1781, by Rev. THOMAS BRAINERD, D. D., of Philadelphia.

"It is interesting as a novel."—*U. S. Gazette.*

"Dr Brainerd has given us a model biography."—*N. Y. Evangelist.*

"The volume will have a place alongside the memoirs of the elder brother, (David Brainerd) some of the characteristics of which it possesses."—*N. Y. Observer.*

For Sale at the
A. M. E. BOOKSTORE,
619 Pine Street,
PHILADELPHIA

Oct. 14-3t.

MRS. AMELIA W. ADAMS

Will open a SELECT SCHOOL for the benefit of children between the ages of four and [illegible], at her residence, 210 Juniper St., between Spruce and Pine, Thirteenth and Broad Sts., on Monday, 2[illegible] of October. Terms, moderate. A share of your patronage is solicited.

sept 30—1mo. *Phila. Sept. 25th, 1865.*

E. MATLACK & SON,
FINE CLOTHING
ESTABLISHMENT,
No. 904 Market Street,
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We would respectfully call your attention to our Large Stock of

Men's and Boys' Clothing

now on hand

Ready-Made,

embracing every variety of Style and Material suitable for the season.

We have also on hand a full assortment of

Fall and Winter Goods

adapted to

Men's and Boys' Wear,

and would invite your early attention thereto

These Goods have been purchased for CASH, and will be sold at a small advance for CASH.

Particular attention paid to all orders, so as to insure satisfaction to the purchaser.

E. MATLACK & SON.
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Oct.7-6m.

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COAL DEPOT.
COAL!! COAL!!!

THOMAS J. BOWERS,
631 Lombard St.,

Has constantly on hand a full supply of the best
LEHIGH AND SCHUYLKILL COAL,
At the lowest market price

Call and Try —:‡:— *Call and Try.*

Oct. 7 tf.

DYSPEPSIA AND FITS.

Fits A SURE CURE for these distressing complaints
Fits is now made known in a Treatise on Foreign and Native Herbal preparations, published by
Fits Dr O. PHELPS BROWN. The prescription was furnished him in such a providential manner
Fits that he can not conscientiously refuse to make it known, as it has cured every body who has used it, never having failed in a single case.
Fits It is equally sure in cases of Fits as of Dyspepsia; and the ingredients may be obtained
Fits from any druggist.
Fits Sent free to all on receipt of five cents to pre-pay postage etc. Address

DR O PHELPS BROWN,
No 19 Grand St Jersey City, N J

Sept 29—4t

NEW GROCERY
—AND—
PROVISION STORE.

ABRAHAM FIELDS respectfully informs his numerous friends and customers that he has opened a GROCERY AND PROVISION Store, at No. 421 South Seventh St., third door above the corner of Lombard, where all articles in the Grocery line will be kept constantly on hand, and sold cheap for cash.

We solicit our friends to give us a trial before purchasing elsewhere, as we study to please, and will give them the worth of their money.

Sept. 30, '65—tf

THE COLORED PEOPLE'S NATIONAL MONUMENT.

TO THE MEMORY OF
ABRAHAM LINCOLN.

The National Lincoln Monument Association, organized in Washington, D. C., April 25, 1865 for the sole purpose of erecting a Colored People's National Monument to the memory of Abraham Lincoln.

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AN APPEAL.

This Association now earnestly appeal to a loyal public, without distinction of color, to exert all their influence in aid of the accomplishment of this purpose, namely: The erection of a Colored People's Monument, in memory of our late beloved President, Abraham Lincoln; said monument to be a SEAT OF LEARNING, dedicated to God, to Literature, and to the Arts and Sciences, and shall be held and appropriated for the education of the Children of Freemen and Freedmen, and their descendants forever, and to be called "The National Lincoln Monumental Institute," to be located in the District of Columbia.

The Association most earnestly solicit contributions from the friends of the ever-to-be-lamented Chief Magistrate, and the friends of progress every where, for this noble undertaking, a Monument not of marble nor of brass merely, but a Monument of Education. Marble may crumble, brass may tarnish, but the light of learning is as enduring as time.

Deeply sensible, therefore, that in no other way can the people of color so well perpetuate the memory of Abraham Lincoln, as by carrying out, in this manner, the great aim he had in view—the elevation of their race throughout the land—this Association confidently relies upon the hearty coöperation of all the true friends of the lamented dead.

Churches, Sabbath schools, Masonic and Odd Fellows' societies, Benevolent and all other associations, especially of colored persons, every where, and regiments, officers and soldiers, are all most earnestly called upon to contribute in aid of this work.

The National Lincoln Monument Association is a permanency; the Monument will be built; its light will be spread abroad.

This Association then invites all to come up to its help, and thus assist in diffusing that light, and making a [illegible] name imperishable.

Friends, north, south, east and west, let your responses to this appeal be speedy, and equal to the occasion which calls them forth.

Rev. H. H. GARNET, President.

WILLIAM J. WILSON, } Secretaries.
LEWIS A. BELL, }

Agents will be appointed only under seal, with written signatures of the officers.

All business letters should be addressed to the Corresponding Secretary.

All contributions may be remitted to the Treasurer, Rev. Stephen Smith, Lombard Street, between Ninth and Tenth streets, Philadelphia, Penna., or to the Assistant Treasurer, Walker Lewis, at the office of the Association, 291 G Street, Washington, D. C.

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Dr. J. O. SMITH, General Agent,
Office, 291 G Street, Washington, D. C.

Other States, &c., will be filled as soon as the proper gentlemen can be obtained for the offices. jy 15 6m

"[illegible]"—There is a STERLING reality about the wonderful effects of Ambrosia on weak hair and baldness, and in restoring gray hair to its natural color.

"TO BE OR NOT TO BE; THAT'S THE QUESTION."—The question has been long since settled by the popular verdict, that, STERLING'S AMBROSIA is the only reliable preparation for strengthening weak hair. Sept. 16-3t

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Indian Rejuvenator.
FOR
IMPOTENCY;
FROM
EXCESS IN INDULGENCE,
FOR
All Diseases proceeding from an Erratic Life.

Vitality can be assured with from four to twenty doses, in accordance with the stage of disease, but the patient must follow the advice given upon receipt of medicine. CURE warranted, or money returned.

DR J. W CREEK,
Corner of North and Pleasant Streets,
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Testimonial

"I am grateful to Dr. Creek. Through excessive domestic trouble, I was led to seek consolation in stimulants. I applied to him, by the advice of a personal friend, and have only to state that I am once more in the enjoyment of good health.

My gratitude alone prompts me to make this avowal."

R. WATSON BRIGGS,
Commanding Schooner "Lookout."

Baltimore, Md., August 12th, 1865.
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AND
Fancy Goods.
633 PINE STREET, PHILADA
GEORGINA GLEAVES

Has just opened a large assortment of Ladies' Trimmings, Hosiery, Gloves, Flannels, Balmorals and Hoop skirts.

Gentlemen's Furnishing Goods.

COMBS, BRUSHES, SOAPS, Choice Perfumery and fancy articles.

Gents' Shirts, Drawers, Under-shirts, Collars and Neckties.

A general assortment of Stationery.

Ladies' Dresses and Under clothing made to order

Oct 17—6mo

A CARD.

MRS H T O'DONNELL,
Formerly of No 740 South St Philada,
Has removed to No. 913 Lombard Street, and has opened
A BOARDING HOUSE

For the accommodation of Ladies and Gentlemen who may pass through Philadelphia, and also those who may wish to spend some time in our city. Mrs O'Donnell will take great pleasure in accommodating her numerous friends, as far as she possibly can. Give her a call.

May 1 6mo

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MEDICINES WILL BE
DR. J. W. CREEK,
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Prescriptions Carefully Compounded.
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SENT BY

1865 1865

"COSTAR'S" EXTERMINATORS.
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For Rats, Mice, Roaches, Ants, Bed-Bugs, Fleas, Moths in Furs and Woollens, Insects on Plants, Fowls, Animals, etc.

"18 years established in New York City."
"Only infallible remedies known."
"Free from Poisons."
"Not dangerous to the Human Family."
"Rats come out of their holes to die."

☞ Sold by all Druggists and Retailers every where.
☞ ! ! ! Beware ! ! ! of all worthless imitations.
☞ See that "Costar's" name is on each Box, Bottle, and Flask, before you buy.

HENRY R. COSTAR
Principal Depot, 482 *Broadway*, N. Y

Sold by all Druggists, wholesale and retail, in Philadelphia, Penna.

1865.

HOUSEKEEPERS troubled with vermin need be so no longer, if they use Costar's Exterminator. We have used it to our satisfaction—and if a box cost $5, we would have it. We have tried poisons, but they effected nothing—But Costar's article knocks the breath out of Rats, Mice, Roaches, Ants and Bed Bugs quicker than we can write it. It is in great demand all over the country.—*Medina (Ohio) Gazette.*

See Costar's Advertisement in this paper.

1865.

FARMERS AND HOUSEKEEPERS should recollect that hundreds of dollars' worth of Grain, Provisions, &c., are annually destroyed by Rats, Mice, Ants, and other insects and vermin—all of which can be prevented by a few dollars' worth of Costar's Rat, Roach, Ant, &c., Exterminators, bought and used freely.

See Costar's Advertisement in this paper.

Sold in Philadelphia, Pennsylvania, by all Druggists and Dealers. Ap 29—6mos

BARGAINS IN CLOTHING!	BARGAINS IN CLOTHING!
BARGAINS IN CLOTHING!	BARGAINS IN CLOTHING!
BARGAINS IN CLOTHING!	BARGAINS IN CLOTHING!
BARGAINS IN CLOTHING!	BARGAINS IN CLOTHING!

Offered by Perry & Co.
Offered by Perry & Co.
Offered by Perry & Co.
Offered by Perry & Co.

No. 303 Chestnut St., above Third.
No. 609 Chestnut St., (Granville Stokes' old stand.)
And South-east Corner of Seventh and Market Sts., (Jones'.)

Messrs. Perry & Co. have undoubtedly the largest stock of ready made clothing, and finest variety of styles now presented to the public in this city. Their stock is new, bought at the lowest rates, got up in the best manner, and sold at

Wonderfully Low Prices.
Wonderfully Low Prices.
Wonderfully Low Prices.
Wonderfully Low Prices.

Our friends and the public are invited to call and examine for themselves, and be convinced that it is to their advantage to deal with us.

☞ Attention is also called to
Our Custom Department,
Our Custom Department,
Our Custom Department,
Our Custom Department.

In connection with each establishment, where as been constantly on hand
All the Latest and Best Styles,
All the Latest and Best Styles,
All the Latest and Best Styles,
All the Latest and Best Styles,

And can guaranty to our customers entire satisfaction in every respect.

No. 303 Chestnut St., above Third.
No. 609 Chestnut Street, (Granville Stokes' old stand.)
And South-east Corner Seventh and Market Sts., (Jones'.)
PERRY & Co.

THE MASON & HAMLIN
CABINET ORGANS.
Forty Different Styles, Plain and Elegant Cases,
For DRAWING-ROOMS, CHURCHES, SCHOOLS, &c.,
$110 *to* $600 *Each.*

They occupy little space, are elegant as furniture, and not liable to get out of order, are boxed so that they can be sent any where by ordinary freight routes, all ready for use.

THIRTY FIVE HIGHEST PREMIUMS

Have been awarded us within a few years, and our circulars contain printed testimony from

TWO HUNDRED AND FIFTY OF THE LEADING MUSICIANS

of the country, that the instruments of our make are

THE BEST IN THE WORLD

of their class. Circulars with full particulars free.

In obtaining a musical instrument, it is economy to get the best.

Address—
MASON BROTHERS,
596 Broadway, New York,
Or
MASON & HAMLIN,
274 Washington St., *Boston*

Sept. 2[illegible]-6m

PENNSYLVANIA CENTRAL RAILROAD
CHANGE OF TIME AND DEPOT.

On and after Monday, December 26, 1864, the trains of the Pennsylvania Railroad will leave the New Depot at THIRTIETH and MARKET Sts., instead of Eleventh and Market Sts., as heretofore.

The Second and Third, Fourth and Eighth, Green and Coates, Fifth and Sixth, Race and Vine, Tenth and Eleventh, Thirteenth and Fifteenth, Seventeenth and Nineteenth City Passenger Railways, connect with the Market St. Railway, whose cars run to and from Pennsylvania Central Railroad Depot in West Philadelphia.

The cars of the Market Street Passenger Railway leave Front Street every two minutes commencing one hour previous to the time of departure of each train, and allow about 30 minutes for a trip.

Their cars are in waiting on the arrival of each Train to convey passengers into the city.

On SUNDAYS—Cars leave Eleventh and Market Sts at 7 45 P. M., to connect with Pittsburg and Erie Mail, and at 10 25 P. M., with Philadelphia Express.

Mann's Baggage Express will hereafter, be located at N. 31 South Eleventh Street. Parties desiring baggage taken to the trains, can have it done at reasonable rates, upon application to him.

TRAINS LEAVE AND ARRIVE AT DEPOT THUS

LEAVE.		
MAIL TRAIN	at	8 00 A. M.
PAOLI ACCOMMODATION, No. 1	"	10 00 "
FAST LINE	"	12 00 M.
PARKESBURG	"	1 00 P. M.
HARRISBURG ACCOMMODATION	"	2 30 "
LANCASTER ACCOMMODATION	"	4 00 "
PAOLI TRAIN, No. 2	"	6 10 "
PITTSBURG AND ERIE MAIL	"	[illegible]
PHILADELPHIA EXPRESS	"	11 10 "
ARRIVE.		
PITTSBURG AND ERIE MAIL	"	6 10 A. M.
PHILADELPHIA EXPRESS	"	7 [illegible] "
PAOLI ACCOMMODATION, No. 1	"	8 20 "
PARKESBURG	"	9 00 "
LANCASTER TRAIN	"	1 [illegible] P. M.
FAST LINE	"	12 30 "
PAOLI ACCOMMODATION, No. 2	"	4 41 "
MAIL TRAIN	"	6 42 "
HARRISBURG ACCOMMODATION	"	9 40 "

Philadelphia Express leaves daily. Pittsburg and Erie Mail leaves daily, (except Saturday.) All other Trains daily, (except Sunday.)

For further information, as to time and connections, see bills and framed cards, or apply to

JOHN F. VANLEER, Jr., Ticket Agent,
At the Depot.

An Emigrant Train runs daily, (except Sunday.) For full information as to fare and accommodations, apply to

FRANCIS FUNK,
137 Dock Street.

Jan '65

WASHINGTON HOTEL,
BY WILLIAM TAYLOR,
PROPRIETOR

Corner of Bridge and Montgomery Streets,
GEORGETOWN, D.C.

No 10 1 year.

ONE PRICE CLOTHING.

JONES'
OLD ESTABLISHED
One Price
CLOTHING HOUSE,
604 Market Street,
(*Above Sixth*)

At JONES' Crescent One Price Clothing Store, the lowest selling price is marked in plain figures on each article, and never varied. All buy alike, whether judge or not. The stock is gotten up in a superior manner, expressly for retail sales. Those wanting a good, substantial and fashionable article, should not fail to go to

JONES',
604 *Market Street,*
One Price Store.

COAL! COAL!!

Coal delivered to any part of the city, by large or small measure, by

T J BOWERS,
Coal and Kindling Wood Depot,
No. 634 Lombard Street.

April 15—tf

Private Boarding
AT 633 PINE STREET,
PHILADELPHIA.

The Subscriber, having FITTED UP HIS HOUSE with care, takes pleasure in announcing to his friends and acquaintances travelling, that he is prepared to accommodate those who are visiting the city.

☞ Warm and Cold BATHS.

B. H. GLEAVES, Proprietor.

April 22—6mos

SHROUDING
AND
LAYING OUT of THE DEAD.

MRS MARIA HIGGGATES

Most earnestly solicits the patronage and attention of the generous public and her friends, as she is now in the best mode of shrouding and laying out of the dead, and will give all needed satisfaction. Residence—

No 1026 *Barley street,*
bet. 10*th* & 11*th*, & *Lombard* & *Pine Sts*

STOVE STORE.

The subscriber would respectfully inform his friends and the public generally that he has just fully stocked his store for the FALL and WINTER trade, with a general variety of the most approved patterns of

Gas Burner,
Parlor, Cooking, Fireboard, Chamber and Store
STOVES AND HEATERS,

which he offers at reasonable prices.

RANGES
The National Range, Philadelphia Range, Globe Range, &c.
HEATERS. The VULCAN, &c.

Casting for Repairs.
Job Work promptly attended to.

WILLIAM STILL,
107 North Fifth street, Philadelphia.

Orders received for Lehigh and Schuylkill Coal.
October 1st, 1865. sep31—1m

NEW
FALL AND WINTER
DRY GOODS.

All the Latest Styles of

MERINOS,
ALPACAS,
POPLINS,
DELAINES,
PALMETTAS,
CASSINETTES,
FANCY CLOTHS.

COLORED AND WHITE FLANNELS,
Muslins, Drapes and Crash Towelling
BALMORALS AND HOOP-SKIRTS.

Hosiery, and every variety of Fancy and Staple Trimmings, and Zephyr Goods. Also, Ladies' Under Clothing, and

GENTLEMEN'S FURNISHING GOODS

All selling at the Lowest Cash Prices

Call and see at the old stand,
S. SHORTER HAWKINS,
615 *Lombard Street, Philada*

to Ap'l 1—3m

OLIVE BRANCH
BOARDING HOUSE
No. 814 Lombard Street, Phila.

Mrs B M Cooper respectfully announces to Travellers that she has opened a first-class

BOARDING HOUSE

for their special accommodation, in a central [illegible] business of [illegible] she will spare no pains to make her guests comfortable

MRS. M BENNETT,
HERB DOCTRESS,
NO. 460 E SEVENTH STREET, BELOW PINE,

is prepared to cure Debility of the System, Bilious Fever, Diseases of Bladder, Diseases of Women, Nervous Disease, Scrofula or King's Evil, Dropsy, Piles, Cholera, Ague, Convulsions, Colic, Cancer, Rheumatism, Mumps, Catarrh, Bronchitis, Erysipelas, Consumption, Deafness, Gout, Influenza, White Swelling, Whooping Cough, Croup, Gravel, Dysentery, Asthma, Dyspepsia, Jaundice, Neuralgia, and Tumors.

The Doctress will give her personal attention to any of the above diseases, and guarantee a cure without the use of mercury. Her Indian syrups [illegible]. She also can stop bleeding, and take out fire without blistering.

ORNAMENTAL HAIR WORK

JOSEPH C. BUSTILL AND SARAH H. BUSTILL.

WIG MAKERS,
HAIR JEWELLERS,
AND
LADIES' HEAD DRESSERS,
No. 403 South Sixth Street,
Philadelphia.

WIGS,
BRAIDS,
TOUPEES,
FRIZETTES,
CURLS,
PUFFS
WHISKERS, MOUSTACHES, &c.,
STRAIGHT, WAVY, OR CRIMPED

Bracelets, Breast Pins, Watch Chains, Ear Rings, Finger Rings, &c.
BRAIDED AND MOUNTED TO ORDER.

Combs, Brushes, Soaps, Choice Perfumery, and Fancy Articles

Ladies' Hair-Cutting, Shampooing, Dyeing, and Head-Dressing.

BUSTILL'S CELEBRATED NEROLIAN HAIR TONIC.

A splendid preparation for promoting the Growth of the Hair—removing Dandruff—Strengthening, Invigorating, Softening, Beautifying, and preventing Premature Baldness.

Bustill's Compound Eradicator,

One of the most useful articles ever offered for shampooing the scalp, removing [illegible] grease spots and curing rheumatic pains, Tetter, &c.

HAIR BOUGHT.

Letters for information in relation to the purchase of Hair will receive prompt attention. Barbers and others having Hair can find ready sale. sep 24-tf

Cupping, Leeching &
BLEEDING
ATTENDED TO BY
NATHANIEL L. DURHAM,
911½ CHRISTIAN STREET,
Also Solicitor for "Security Life Insurance Company."

Jan 7—No 8—ly

"THE BEST AND THE CHEAPEST."
REIMER'S PHOTOGRAPHIC
GALLERY,
NO 615 & 617 NORTH SECOND STREET,
PHILADELPHIA,

Where you will find skillful hands, who use superior instruments, and have the advantage of a well arranged light.

☞ Pictures are made of all sizes; from a Carte de Visite to a life size in oil, at prices which can guarantee good work, and at the same time be within the reach of everybody. Pictures are made life size from small ambrotypes or Daguerreotypes. ly

JAMES C. CLARK, M. D.
(Eclectic.)
No 618 Pine Street, Philadelphia, Pennsyl'a.

OFFICE HOURS
From 7 to 9 A. M. }
From 12 to 2 P. M. } PHILADELPHIA.
From 6 to 8 P. M. }

Also, particular attention directed to all classes of Ulcers, recent or chronic. Treatment and cure, without the use of Mercury, or any other injurious drug, warranted.

Jan7—no7 ly

To The Travelling Public.

I most respectfully inform my friends and the public generally, that I have taken the large and commodious dwelling,

No. 1733 Addison Street,
PHILADELPHIA,
And have opened it as a first-class
Boarding and Lodging House,

and will be happy to see all of my old friends, and as many new ones as may favor me with their patronage. Your influence is respectfully solicited.

MRS. ANN E. FOSTER.

N. B.—Hot and Cold Baths. Terms reasonable.
jel ly

Hudson's City Hotel.

"I am going to Hudson's City Hotel. It is the Best and Cheapest House in Baltimore."

You can entertain your guests in Public or Private Parlors.

You can get your Meals at All Hours in this First-Class House.

No Improper Language or Behaviour allowed in this House.

Ice Cream Saloon, and Barber-Shop attached to the Hotel.

Nos 28 and 30 Corner of Bath and Davis Sts.,
(Near the Harrisburg Depot,)
Baltimore.

Dr D HUDSON, Proprietor. July 6—tf

Poetry.

SING LOW

BY [illegible]

Sing low, sing low,
As ye onward go
Like the meadow stream forever
Murmuring a tune like a sweet dream gone
As it hastens to gain the river.

Sing low, sing low,
As ye onward go
To the brink of the death-fork river,
Where the ferry-man bent with his muffled oar
Awaiteth thy footstep ever.

Sing loud, sing proud,
When the death dim cloud,
Falls from thy life's clear vision,
When with muffled oar ye have gained the shore,
Of the golden land Elysian.

Rochester, Pa.

THE CHRISTIAN WARRIOR

(Cor. ii. 30.)

Awake, my soul! and to the strife,
Of onward upward, Christian life,
In earnest faith prepare,
Where the fight rages fierce and high,
Goes forth the Church's chivalry,
And thou, too, must be there.

Thy Lord awaits thee in the field
Bring forth the spear essay the shield,
And bind thine armor on,
Low though thou art, for thee there's fame,
By thee a high and honored name,
And glory may be won.

Never, in journey or in fight
Did warrior old win name so bright,
As thou mayest win and wear
If like the valiant ones of old
Thy faith be strong, thy heart be bold
To do as well as dare.

Not with a sword by bloodshed stained,
Nor for a wreath, that, soon as gained,
Shall fade upon thy brow,
But with the sword of God's good word,
And for the "well done" of thy Lord.
Go forth and conquer now.

Wait not till foes in serried line,
And burnish'd armor flash and shine,
To tempt thee to the fray;
Thine enemies are all around,
And every spot is battle ground,
Where thou canst "watch and pray."

In little things of common life,
There lies the Christian's noblest strife,
When he does conscience make
Of every thought and thing within,
And words and works, of self and sin
Crushes for Jesus' sake,

And all the while no glory sees,
Save in his own infirmities,
Which magnify the grace;
That out of weakness, strength can bring,
And give, so low and vile a thing,
In God's high work a place.

Then up, my soul, and onward press
To Jesus—in the wilderness,
He waits and fights for thee;
Thy love to Him, devoutly prove
By deeds not words, and let His love
Thy "shield and buckler" be.

—*Monsell's Spiritual Songs.*

The Family.

GRANDFATHER'S OLD DESK

BY THE REV. JOHN TODD, D. D.

There it stood, in the darkest corner of the room, and there it had stood ever since we children could remember—"Grandfather's Desk." It was very dark-colored, had four long drawers, and a lean-to leaf—neither its front nor its top. This had a lock on it, and, when opened and resting on two little slides, it was a writing-leaf.—We knew it had been in the family over a century, and how much longer, who could tell? For aught we knew, it came over before the Mayflower ever saw old Plymouth. Within that great leaf were little drawers and pigeon-holes, and, as we understood, a mysterious secret drawer, that shut with a kind of wooden snap, and so wonderful that the most skilful thief living could never be able to find it out, unless grandfather was there to show him. This we had no doubt he would willingly do, if the poor thief was too much puzzled.

But the contents of that secret drawer! Why, we would not have been surprised to learn that sometime or other grandfather had as much as *ten dollars* in that drawer!—the highest sum we could imagine any mortal man to have at once, unless it was Robert Kidd, the pirate, who, as we understood, buried his money on every island in the big sea! I remember how we lay sleepless one night, as long as we could keep awake, out of sympathy with Mr. Hamilton, who owed "the store," as the little trading room, the only one in our region, was called the enormous sum of eighteen dollars! How the man could ever raise this awful sum, we could not imagine, and had we learned the next day that the man had committed suicide, we should not have been surprised. And how cruel we used to think old Mr. South was, who came regularly once in six months and took all the money there was in the old desk, though we knew it was interest on the little place which grandfather had been trying to buy for over thirty years—before our mother was born, as he told us! We never heard him complain, and if he was frugal, and careful, and put every dime he could get carefully away in the old desk, we knew it was only that he might be ready to face Mr. South. We had no doubt that any thing put into grandfather's desk was more safe than in any bank in the land. But, alas! all our notions are sometimes upset in a minute.

One day our grandmother went into the room, and, hoity-toity! what a scream! We all ran in, calling and telling grandfather we believed the study was full of thieves and murderers! In he rushed, and sure enough! there was the old desk, with the leaf open, the drawers splintered and scattered, the quarters, and dimes, and change lying about here and there, and every thing betokening violence. To our eyes, it was the most abominable sacrilege ever committed since the days of Nimrod. After wondering, and examining for a long time, the mystery all cleared up. It seemed that Sam Keeling had bought a huge rifle, which he was trying in all directions, and not having the fear of man before it, the ball had come through the clapboards, plaster, &c., and then smashed through the thin back of the desk, making sad havoc among the drawers. What a monster we thought Sam! And Sam thought so, too; but the number of apologies and "so sorrys" that he offered, and the promises to be "awful careful" in the future, put all to rights. There really was no great harm done, but to us children it was an era. We dated from the time of the great "breaking in" upon grandfather's desk!

That ancient piece of furniture was associated with the venerable, good, and holy men who owned it. To him it was an old desk of his fathers, very convenient to keep his little matters of worldly concern in. To us, it suggested all that was venerable among the dead and the living. We could hardly believe that grandfather was ever young, much less that he was ever a boy, a real, running, roystering boy. The thing was inconceivable. He was an old man to us; and he really was old when called away. The good old desk is now owned by a grandchild, and when her little boy now goes banging round the house, the very imp of mischief, he stops, and, awe-struck, is careful not to hit "grandfather's desk," that once belonged to his great-grandfather's grandfather. Good men here, glorious spirits there! How small an affair would they now look upon that old desk! and yet the dumb thing speaks to us, and recalls the image of good men, and makes us think every time we see it, that we have friends in heaven. It is thus now, and it will be hereafter a constant preacher and whenever some fire shall consume it, many years to come may claim thine, and it may every one feel and say "None but a pious godly man ever owned that desk."—*S. S. Times.*

"TEASE AND YOU'LL GET IT."

"Why, Lottie, how came you to get that beautiful book of engravings? I heard your mother tell you not very long ago to let it alone till she had time to show it to you."

"So she did, Jennie, but I was so impatient to see it that I would not wait, and I teased her till she let me have it. That's the way I manage always. I keep on asking and fretting, till I get what I want."

"But isn't it very wrong to worry your mother in that way when she is doing all she can to make you happy?"

"Oh! I don't do it for the sake of worrying her, and if she would let me have my own way at once, there would be no trouble. Besides, if she gives me her permission at last, as she always does, how can it be wrong in me to keep on asking till I get it?"

"Well, I don't mean to say that your mother does wrong, but I never dream of asking my mother a second time after she has once said no. And somehow even though I do not like to be refused at the time, I am pretty sure to find out in the end that mother was right."

"Nonsense Jennie; you talk like an old woman. Take my advice, and when your heart is set on having any thing and your mother will not give her consent, just tease, and you'll get it. That's my plan."

But Jennie would as soon have undertaken to storm the Alleghanies. Her mother was too sensible a woman, and too [illegible] with a feeling of her responsibility for the proper training of her children, to be influenced by any amount of persevering [illegible], and this was a trait her children were not slow to learn. That is a sad discovery for the little child to make, when, with its quick perception, it comes to comprehend the fact that its mother's decrees may be reversed, and that it has only to tease in order to secure its wishes. It will soon make a tyrant's use of its newly-discovered power.

Child's Cabinet.

THE BIRD'S WEEK

QUESTION.

Where have you been, my birdy bright!
Where have you been since Sunday night?
What have you seen and what have you heard?
Oh! where have you been, my darling bird?

ANSWER.

Monday.—I hopped to the woodbine bower,
And sucked the honey from many a flower,
From bush to bush and from tree to tree,
Raced with the butterfly and the bee.
Next, to the milkmaid's side I flew,
When she went to the field in the morning dew,
She milked steadily, I sat by,
She sang merrily, so did I;
And I laughed a little, though snug the while,
When she and the pail fell over the stile.

Tuesday.—It rained so I took to the barn
And perched on the beam to be safe from harm,
The kind old thresher I very well knew,
Was working for every bird that flew
"These precious fellows!" I heard him say,
"Have eaten a peck of my corn to-day."
So when the thresher went home to dine,
I hope his fare was as good as mine.
A large black cat came back at his side;
His eyes were keen and his jaws were wide,
He looked at me with a lowering leer,
As much as to say, "Come down, my dear,"
But I darted that moment through the air,
As much as to say, "Excuse me, sir."

Wednesday.—I rose quite stout and bold;
The flowers were jewels, the skies were gold,
Ants and ladybirds, beetles and flies,
Swarmed in the sun before my eyes;
Revelled in plenty and delight,
When sudden I heard the scream of a kite.
And a poor little dove dropped down and died,
With spots of blood on her milk white side,
"I was a piteous sight, I cannot deny,
But I whispered, much rather the dove than I.
Next, I followed, with footsteps light,
A gentle youth and maiden bright,
A word to mine ear the wind did bring,
Of a large plum cake and a small gold ring
But good little bird must hold his tongue,
And not tell tales of the fair and young.

Thursday.—I went to view the town.
For I would not be thought a country clown.
No, stable gleanings and stunted tree
Were not for free-born birds like me.
But the pert young sparrows made so free
As to hint I was not good company,
Because I uttered a harmless joke,
On their little black jackets, and smell of smoke,
So adieu, my cockneys, for I am away
To lavender beds and new mown hay!

Friday.—I joined a cornstalk band
Of merry wanderers in the land;
The cherries were ripe, the feast was long,
And long and clear was the thankful song.
A grave old judge would have looked away
From a troop of thieves so glad and gay,
Unless that judge had happened to be
The owner of that same cherry-tree.

Saturday.—Still I shudder to think
How I stood on ruin's veriest brink;
I was gathering worms at a cottage door,
A nurse and her child was playing before,
When I heard the cruel old monster say,
"You shall have that bird for your dinner to-day;
To catch you bird you never will fail,
If you take some salt and put on its tail."
But before the boy could turn his eye,
I was a mile toward the sky.

Sabbath.—I made the steeple my perch,
To watch the people going to church,
When they were in, I fluttered about
To watch the good people coming out.
Many nice boys I looked at there,
With snow white collars and shining hair
But amongst them all not one could I see
Like James and little brave Ben to me.
So now I've come back to the old hall door,
And will never leave James nor Ben any more.

Miscellaneous.

MARRIAGES OF MEN OF GENIUS

The rare concurrence of genius with domestic comfort is perfectly awful. Take Dante, the exile, who left his wife, never wishing to see her more, take Tasso, wifeless, Petrarch, wifeless; Ariosto, wifeless; Milton, thrice married, but only once with much comfort; Dryden, wedded, like Addison, to a title and discord; Young lives alone till past fifty. Swift's marriage is no marriage, Sterne's, Churchill's, Byron's, Coleridge's marriages, broken and unhappy. Then we have a set of celibates—Herrick, Cowley, Pope, Thomson, Prior, Gay, Shenstone, Gray, Akenside Goldsmith, Collins, Cowper, and I know not how many more of our best poets.

Johnson had a wife, loved, and soon lost her. Bacon, like his famous legal adversary Coke seems to have enjoyed little domestic comfort and speaks, for, as he says, "certain grave reasons," disapprovingly of his partner. Our metaphysicians—Hobbes, Locke, Bentham, Butler—are as solitary as Spinoza and Kant. The celibate philosopher, Hume, conducts us to the other great bachelor historians, Gibbon and Macaulay, as Bishop Butler does to some of the princes of English divinity—Hooker, cajoled into marrying a shrew, Chillingworth unmarried, Hammond unmarried, Leighton unmarried, Barrow also single. I only take foremost men, the list might be swelled with monarchs and generals in marriage.—*Lucas in Counsel.*

CAUGHT.

The *Commonwealth* tells a good story to the effect that some six or more years ago, as Mr. W——, a friend and admirer of the Rev. Theodore Parker, was walking in Winter St., Boston, one Sunday morning, reading a paper, a gentleman stepped up and asked him if he would direct him to Trinity Church. Mr. W—— did so, adding at the same time, "I perceive you are a stranger, but if you will step into Music Hall my honest friend, you will hear more truth in one half hour than has been dealt out in Trinity Church for twenty-five years." The stranger thanked Mr. W—— with a bland smile saying, "Excuse me sir, but I am going to officiate in that church, in an humble way myself, this morning." Mr. W—— passed on, with a low whistle.

A SURPRISED FATHER.

A fine looking man of noble physique and clad in overcoat, gloves, and stout boots, was walking out the other day with his little three-year-old daughter, a pale-faced child, with bare neck and arms, and morocco slippers. A neighbor, meeting them began to ask with great apparent concern, after the latter's health, adding,

"But I am glad your little one does not inherit your feeble constitution."

"Feeble constitution," exclaimed the astonished parent. "Why I was never sick a day in my life, while, as to my daughter, we fear she has her mother's consumptive tendencies."

"Indeed!" replied his friend, with a sly twinkle of the eye, "you took extra care to protect yourself from the cold, while she goes bare-necked and in paste board shoes, I inferred that it was you that inherited the mother's consumptive tendencies, and not she."

Science and Art.

STRIPPING A COUNTRY OF ITS TREES

The following article is well worthy of a perusal. We know not its source:

The summer heats are beginning to dry up the springs and brooks which were lately so full and noisy, and the attention of observing people is again turned to the fact of the diminution, year by year, of the quantity of water in our streams in certain seasons, in consequence of stripping the country of its trees, and converting the forests into pastures and tilled fields. Almost every where our rivulets and rivers show, by certain indications in their channels, that they once flowed towards the sea with a larger current than now. If we go on as we now do, we shall at length see many of our ancient water-courses nearly obliterated as Addison found them in Italy when he wrote:

"Sometimes misguided by the tuneful throng,
I look for streams immortalized in song,
That lost in silence and oblivion lie;
Dumb are their fountains and their channels dry;
Yet run forever in the muses skill,
And in the smooth description murmur still."

This denuding a country of its trees has made the rivers of Spain for the most part mere channels for the winter rains. The Guadalquiver, which some poets call a "mighty river," enters the sea at Malaga without water enough to cover the bare black stones that pave its bed. The Holy Land now often misses the "latter rain," or receives it but sparingly, and the brook Kedron is a long, dry ravine, passing off to the eastward from Jerusalem to descend between perpendicular walls beside the monastery of Mar Saba to the Valley of the Jordan and the Dead Sea. Mr. Marsh, in his very instructive book entitled "Man and Nature," has collected a vast number of instances showing how, in the old world, the destruction of the forests has been followed by a general aridity of the country which they formerly overshadowed. Whether there are any examples of frequent rains restored to a country by planting groves and orchards, we cannot say, but we remember when travelling at the West thirty-three years since, to have met with a gentleman from Kentucky who spoke of an instance within his knowledge in which a perennial stream had made its appearance where at the early settlement of the region there was none. Kentucky, when its first colonies planted themselves within its limits, was a region in which extensive prairies, burnt over every year by the Indians, predominated.

More than forty years since, a poet of our country, referring to the effect of stripping the soil of its trees, put these lines into the mouth of one of the aboriginal inhabitants:

"Before these fields were shorn and tilled,
Full to the brim our rivers flowed;
The melody of waters filled,
The fresh and boundless wood;
And torrents dashed, and rivulets played,
And fountains spouted in the shade.

"Those grateful sounds are heard no more;
The springs are silent in the sun;
The rivers, by the blackened shore,
With lessening current run
The realm our tribes are crushed to get
May be a barren desert yet."

The causes which operate to make the rains more frequent and the springs more regularly full in a well-wooded country, are probably more than one. Under the trees of a forest a covering of fallen leaves is spread over the ground, by which the rains are absorbed and gradually given out to the springs and rivulets. The trees also take up large quantities of this moisture in the ground, and give it out to the air in the form of vapor, which afterwards condenses into clouds, and falls in showers. All the snows, likewise, that fall in forests are more slowly melted and sink more gradually and certainly into the earth than when they fall on the open fields. On the other hand, the rains that fall in an unwooded region run off rapidly by water courses, and that portion of them which should be reserved for a dry season.

In some parts of the country, with a view of supplying the deficiency occasioned by the gradual diminution of water in the streams, they are beginning to resort to the old method of collecting the rains into reservoirs. In a part of Massachusetts contiguous to this State—the county of Berkshire—the owners of the paper mills on what is called the Windsor Branch of the Housatonic have already begun the construction of a basin on that stream, at a spot in Windsor sometimes called Windsor Falls and sometimes the Wahconah Falls. Here the mouth of a small valley through which the stream descends is to be closed by a wall of massive masonry resting upon a stratum of the original rock. No mound of earth would answer the purpose, nor wall of stone resting upon earth, since, if that were by any possibility to give way before the water pressing against it in a time of copious rain, a flood would be let loose which would carry destruction to the villages below. By this reservoir a hundred acres or more will be covered to a great depth, and as it is the centre of an extensive water-shed, it will be filled in rainy weather in a very short time.

This example will probably be followed in other parts of the country by those who desire to secure a supply of water for their mills in such a season as we had last summer, when the want of water was very severely felt.

ARABIAN LAUGHING PLANT.

In Palgrave's "Central and Eastern Arabia," some particulars are given in regard to a curious narcotic plant. Its seeds, in which the active principle seems chiefly to reside, when pounded and administered in a small dose, produce effects much like those ascribed to Sir Humphrey Davy's laughing gas; the patient dances, sings, and performs a thousand extravagances, till after an hour of great excitement to himself and amusement to the bystanders he falls asleep, and on awaking, has lost all his memory of what he did or said while under the influence of the drug. To put a pinch of this powder into the coffee of some unsuspecting individual is not an uncommon joke, nor is it said that it was ever followed by serious consequences, though an over quantity might perhaps be dangerous. The author tried it on two individuals, but in proportions if not absolutely homœopathic, still sufficiently minute to keep on the safe side, and witnessed its operation, laughable enough, but very harmless. The plant that bears these berries, hardly attains in Kaseem, the height of six inches above the ground, but in Oman were seen bushes of it three or four feet in growth, and wide spreading. The stems are woody, and of a yellow tinge when barked, the leaf a dark green color, and pinnated, with about twenty leaflets on either side, the stalk, smooth and shining, the flowers are yellow, and grow in tufts, the anthers numerous; the fruit is a capsule, stuffed with greenish padding, in which lie embedded two or three black seeds, in size and shape much like French beans; their taste sweetish, but with a peculiar opiate flavor; the smell heavy and almost sickly.

PRESERVATION OF FLOWERS WITH THEIR NATURAL COLORS.

Dried flowers, in their natural colors, have, for some time past, appeared for sale in the shops. The mode in which the operation is effected is this. A vessel with a moveable cover is provided, and having removed the cover from it, a piece of metallic gauze of moderate fineness is fixed over it and the cover is replaced. A quantity of sand is then taken sufficient to fill the vessel, and passed through the sieve into an iron pot, where it is heated with the addition of a small quantity of stearin, carefully stirred, so as to thoroughly mix the ingredients. The quantity of stearin to be added is at the rate of half a pound to one hundred pounds of sand. Care must be taken not to add too much, as it would sink to the bottom and injure the flowers. The flowers thus become dried, and they retain their color perfectly.—*Scientific American.*

PAPER BOARDS, PIPES, GUNS, AND ARMOR.

We learn from the daily papers, says an English journal, that Colonel Szerelmey having made the study of his life to discover the composition of the zopissa of the ancient Greeks, he has now found it, by means of this gum, paper can be rendered hard and durable. Zopissa paper boards can be produced of any length and thickness, and capable of being cut to any shape, like wood, with a common saw. These boards are fifty per cent cheaper than oak, are impervious to insects, and perfectly water-proof. Their strength may be gathered from the fact that they will resist a pressure of two hundred and fifty pounds to the square inch, or even more if required. These boards are said to be suitable for shipbuilding, the construction of portable houses, roofing, flooring, coach panels, boxes, piano and packing-cases, &c. Paper pipes for water, gas, liquid manure, &c., are produced from the same substance as the boards, and have the same properties. Rocket tubes, cartridge cases, large guns, and even houses may, we are told, be manufactured of this paper. It can be easily moulded to any form desired, and is capable of being used in mass, without waste, like fusible metal. It is entirely free from moisture; and while any ordinary paper would corrode iron, this can be made to adhere to, and form a covering impervious to water over it. These valuable qualities, naturally recommend the zopissa paper for use as a covering for boilers, steam tubes, funnels &c. Among other uses to which it has been suggested that Colonel Szerelmey's invention might be turned, is that of backing the iron-plates in which men-of-war are now encased, instead of teak or oak. The zopissa paper is said to have a power of resisting shot ten times greater than oak; and it is an important consideration that it is not liable to splinter like wood. We believe the government has already directed some experiments to be made on the subject. It is even said that by the use of this zopissa paper alone, of all the materials at present known, can a perfect electric cable be formed.

PURE JAPAN COFFEE.

The United States Consul at Kanagawa, having seen advertisements of Japan coffee in New York city papers, states that no coffee is grown in Japan, and any such representation can only be made for gain—the only pure part of it is, that it is a pure fabrication.

House, Farm and Garden.

HINTS FOR OCTOBER.

Kitchen Garden.—Harvesting the maturing crops and preparing for spring work will keep the gardener fully employed until cold weather. This is a good month in which to make drains. If the soil be stiff, it may be greatly ameliorated by throwing it up in ridges and allowing them to remain all winter. The rules of neatness and order are often relaxed at this season, and the garden presents an unsightly accumulation of rubbish. This should never be allowed.

Artichokes.—Earth up around them and throw over a little litter, to keep out hard frost.

Asparagus.—New beds may be made, setting two year old plants as directed in the Calendar for March, after which cover the bed with litter. Cut the tops from established beds and burn them. Give the bed a thick covering of coarse stable manure.

Beans.—Pick the late string beans and salt them. Shell and dry Limas before they are cut off by frost. If more ripen than are wanted for seed, try them in winter as baked beans, they are good.

Beets.—Pull in time, as when frosted, their sweetness is impaired. Those put in the cellar may be kept from wilting by covering with sand or earth.

Cabbages.—The late kinds may safely be left out until hard frosts. When put away for the winter, remove loose outside leaves, set the cabbages in a trench wide enough for three rows, packed closely together, and cover with six or eight inches of earth. Dig a drain around to carry off the water, and when the earth over the cabbages is frozen, cover it with four or five inches of litter. Another way is to dig or plow a shallow trench, over which two rails are placed lengthwise; set the cabbages, head down, on the rails, put on some straw, and cover the whole carefully with earth. If the cabbages are wanted for use every few days, a supply may be put in a cool cellar, or re-planted closely in a dry place, and covered with straw and a roof of boards.

Cauliflowers.—Store in the cellar before frost. Those which have not formed heads will usually do so if set out in a cellar or cold pit. Treat plants for early spring crops as directed above for cabbage.

Carrots.—Harvest and preserve as directed for beets. The tops will be much relished by cattle.

Celery.—Continue to earth up that grown in trenches, taking care that no earth enter the centre of the plant. That grown in flat culture should be "handled" to bring the stems to an upright position, if not already done, and at the end of the month commence digging and potting in trenches.

Cucumbers.—Gather for pickles as long as the vines continue to yield, and salt as heretofore directed.

Endive.—Take up with a ball of earth, and set closely together in the cellar for winter use.

Hot Beds.—When these are made in the spring, it is often difficult to find soil to use in them. Much annoyance will be saved, if sufficient rich earth be secured now and placed under a shed, or covered with boards, near where it will be needed.

Lettuce.—Plants may be set in a cold frame as directed for cabbage or in very mild localities they will winter with a light covering of straw.

Onions.—Any late sown plants for wintering over, will need an inch or so of straw upon them.

Parsnips.—Dig what will be needed for use during the time the ground is frozen, and put them in the cellar and cover them with sand to prevent wilting, and leave the rest in the ground.

Rhubarb.—Make new beds in highly manured soil, setting the plants three or four feet apart each way, any time before the ground is frozen. Plants are obtained by dividing old roots with a spade, so as to separate the buds with a portion of root attached. Old beds will need a liberal covering of manure.

Salsify.—Dig a part for use from time to time, and leave the rest as directed for parsnips.

Spinach.—Keep out weeds and cultivate until hard frosts, then lightly cover over with litter.

Squashes.—Be careful not to allow them to become frosted. House where they will not freeze or be subject to great changes of temperature. Use the greenest Hubbards first, as they will not keep, but are good long before they are ripe.

Sweet Potatoes.—Harvest as soon as the tops are touched by frost. Dig with great care on a warm day, and let them dry in the sun before storing them. The great secret in keeping them, is to handle carefully, and put them in a warm room, the temperature of which is uniform. They do well packed in barrels with cut straw between them.

Tomatoes.—The season may be prolonged by keeping the early frosts from some of the most fruitful plants, by means of some kind of covering. Preserve a supply for winter in jars or bottles.

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[By our National Poet, Dr. Geo. Allen Spangler.]

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The moon so gently beaming;
Here and there and every way
Was as the sunlight dreaming.

Around the flower that bloomed that day,
My memory fondly clasps,
But never can it fade away
From the Queen among the roses.

I saw her in her laurel green,
Her dress with silver stars so bright,
And the way she sat with her purple hat
Holding the golden curls of light.

'Twas Independence Queen, I learned—
A garland of bright posies
For our brave boys when they returned,
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"The 4th Article in the Constitution provides that, "The donation or subscription of not less than one dollar annually, shall constitute any individual, of good moral character, a member of this Society; and the payment, at one time, of twenty five dollars, shall make any person a life member." July 22—tf.

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Poetry.

For the Christian Recorder.

TEACH ME TO WATCH AND PRAY.

BY P. GARLAND

O God of heaven and earth,
To Thee I now appeal:
Teach me by Thy redeeming power,
The love of Christ to feel!

Teach me to watch and pray,
From sin cleanse Thou my heart,
That in Christ's foot steps I may walk,
And ne'er from them depart.

That when my course is run,—
My soul required of me,—
I can rejoice like one of old,
That Thou hast set me free.

From this polluting earth,
That often times decoy
The young and tender youthful mind
From Heaven's brightest joy.

Oh, then, I ask once more,
With faint and feeble breath,
To wash, to purify my soul,
That I may welcome Death!

Canton, Ind., Oct. 1, 1865.

For the Christian Recorder.

AN INTERESTING LETTER FROM THE 28TH U. S. C. T.

Corpus Christi, Texas,
September 19, 1865.

MR. EDITOR:—It is with great reluctance that I seat myself in a very unpleasant shelter tent, to write you a few lines. Were I not driven to it from a stern sense of duty, I would undoubtedly remain in unbroken silence. I must be, as you are aware, driven to write for or through the papers, as I am fully convinced that my calling is of a different grade, and I believe that no man can possibly go beyond his calling. So all friends must excuse me for not writing more about the colored troops of the 25th Army Corps.

At the same time let no one accuse me of disinterestedness in the welfare of my race and country, for the very spot at which circumstances compel me to seat myself at the desk, is of itself suggestive to the mind of every sane man, what I, and all who are still perilling their lives upon the altar of our country, think of the important crisis in which we are living. We left our wives and little ones to follow the stars and stripes from the Lakes to the Gulf, with a determination never to turn back until it should be proclaimed from Washington that the flag of the Union waved over a nation of freemen. Yes, freemen upon the battle field; freemen in Texas as in Ohio, and freemen at the ballot box, as at the cartridge box.

Some silly-minded men talk sometimes about home, and I have to quiet them by assuring them that all will come right in the end, at the same time feeling in my own heart, that unless we are made equal before the law, we have got no home.

Texas fever or no Texas fever, my hope is that I may never see Ohio again less than a man.—What! Shall traitors and rebels, who waged war against the general Government be made legal voters, at every ballot-box, and we, the National Guard, who, by the General-in-Chief and War Department were selected to establish a new picket-line on the Rio Grande, to look after the welfare of the whole nation, be deprived of that privilege?

While such is the case, I cannot believe that any set of Legislators will endorse what is already being done in some, if not all the Southern States.

My hope, politically speaking, is in the meeting of the next Congress, and I do sincerely invoke the special presence of Almighty God to guide them in their most trying deliberations, and bring them to such decisions as will reflect credit upon their country, release the down-trodden from their sufferings, and for ever wipe from our history this vexed question which has more than once convulsed our land from the Lakes to the Gulf.

The Government has a right to the services of men, when and where it pleases, and we calmly submit to it. But we soldiers ask the nation to grant us the right to vote, that we may, by that bestowment, be enabled to protect our families from all the horrors that prey upon a disfranchised people.

I am glad to see that there are some, both white and colored, who think as we think, and are determined to do all they can to arouse the mind of the nation to a sense of its duty. May they continue to speak until the bonds of ignorance are riven,—till dark oppression is driven from the earth,—till from every land and every sea, one universal, triumphant song is heard, to hail the long-expected jubilee, when every bond is broken, and every slave at liberty.

And ye, who possess the glorious dower of eloquence to thrill the immortal soul, use not unwisely the priceless gift, but let your ambition be a name enshrined upon the scroll, where generations yet unborn shall find the deathless deeds of those who fought and bled to free mankind; and we mean free in the broadest sense of the term.

No set of men in any country ever suffered more severely than we in Texas. Death has made fearful gaps in every regiment. Going to the grave with the dead is as common to me as going to bed, for I also attend on such occasions, in other regiments, rather than see men buried indecently. Chaplains are very scarce out here. It seems as though they only obtained commission to preach while around Washington, and City Point, Va., as I have never seen but one besides myself in all Texas. I suppose you have them all up north enjoying the fruits of their *hard earnings* in Washington and other places about as pleasant. "Go ye into all the world, and preach the gospel," is the Lord's command, but it seems as though some are still disposed to think that He only meant Judea, or Virginia. I hope to see them once more on earth, and have a talk over the hardships of the battle-field.

The Christian Commission was a good and glorious institution, gotten up for the express benefit of the soldiers. I suppose, like the chaplains, the Commission only worked in Virginia. I have seen a man who said he was an agent of the Christian Commission, and all he had was a few papers, some of them printed, I believe. This was when the rebels were in Maryland, in 1864.

I have spent a great portion of my time at the hospitals, and I never witnessed such fearful mortality in all my life. I have not seen a lemon, peach, apple or pear, nor corn enough over all that part of the country through which we have passed, to fatten a six months' pig. How the people live another writer must describe and not I. It may be better farther in the interior, but few are willing to search for it.

We hear of the rebels still holding their slaves, and treating them more cruelly than ever. We are having a great revival in my regiment at present, and many are becoming converts to the faith of the gospel. We baptised twelve not long since, most of whom were immersed in the briny ocean. I will not longer intrude upon your valuable paper by extending my letter about Texas.

The steamer is now at the wharf, ready to start, and I write to you in great haste, hoping that some of our people may learn where we are, if nothing more.

I am still with my command, and will be till we are mustered out, or until we all die. I will never leave it, so help me God. In conclusion, I am pleased to say that the health of the troops is decidedly better, and mortality greatly abating. All the troops have just been paid off, and we have no way of sending our means home. Even Adams' Express Company is played out with us. We are deserted by every body, it seems. I send you to-day $56 of what is due you for the *Recorder*. I have done all I can.

Our relatives should not look for us before our time is out. We send our love to all our friends at home, and beg them to be of good cheer, as the worst is over.

Yours fraternally,
GARLAND H. WHITE,
Chaplain 28th U. S. C. T.

For the Christian Recorder.

ALBANY CORRESPONDENCE.

MR. EDITOR:—In the last issue of your most valuable paper, the CHRISTIAN RECORDER, you announced your intention of devoting the fourth page of that publication more fully and particularly to the vindication of the rights of the colored race. By such a course you will benefit your friends and subscribers, and add many new names to your present list; for, in times like these, no colored man who has the welfare of his race at heart can offer objections to any movement that may be put on foot for the elevation and advancement of the cause of suffering humanity, seeing that we are surrounded by so great a cloud of enemies, ready to take the advantage of us whenever the slightest opportunity presents itself.

While I am no politician, I yet cannot refrain from being interested in the political movements going on at this time. Our FRIENDS! WHO ARE THEY? Is the Republican party our friend, or is the Democratic party our friend. GOD is our FRIEND—*and He alone!* Man's friendship is worthless. It can usually be measured by the depth of your pocket. If you ask him to define his friendship, he cannot do it,—much like the wars that have been between the great nations of the earth, as France, England, Austria, &c. They will boast of their great prowess and magnificent battles; but if you ask them what they were fighting about, or what good it ever did mankind, they cannot tell you. That is apparently of minor importance.

The subject of reconstruction now claims the attention of the whole nation. And are we not interested? I answer, If we are not, who in this country should be? I have not been disappointed in the action of the Southern State Convention, for they have held the black man in slavery so long, that to now grant him the right of the ballot-box, or equal standing before the law, would be a bitter pill for them to swallow. Like Pharaoh of old, they cling to the bondman unto the very last with an iron grasp. Though God has sent the plagues, yet their hearts are hard—and death alone will prove sufficient to burst the bonds of slavery.

I have been disappointed with the recent election in the State of Connecticut. Are not they who claim to be our friends carrying out the spirit that actuated Gehazi, the servant of Elisha? Yes; and God will send down his bitter curse upon them.

It is evident that this Government will fall back again into her old wickedness, as soon as the least loyalty is shown her generally by the South.

When the rebels appeared in their strength, and defeat followed defeat in quick succession, while the Government was bleeding at every pore—when there appeared to be no help or power to save the Union, the strong-armed black man, whom God had held in reserve, sprang forward and proved the salvation of our tottering Union.

These are indeed facts that cannot truthfully be denied.

The first charge made on the English troops in the war of the Revolution was led by a black man, named Attucks, whose bravery cost him his life—and thus the first blood shed for our glorious liberty and independence was, not that of a "Dimekrat," but the life-stream of a BLACK MAN, or, if you please, a negro! And black men fought throughout the war. When peace was restored, their services were forgotten by their "buncum phrenzy." Things relapsed into their old channel.

During the Florida war, colored men were called out, and fought bravely. For this, Gen. Jackson commended them to the Government, and the Government returned them back to slavery. All who refused to go, after receiving the promise of freedom, were shot down like dogs. This same Government has now emancipated the slaves of all rebels, as a war necessity, in order to deprive her enemies from using them against her. Will she now, like the swine, return to her wallow in the mire? Will she now act as Pharaoh did, who, when the plagues had been removed, hardened his heart again, and refused to let God's people go? Shall this come to pass?

I am forced to believe that this Government will do the same thing. The Republicans, who pretend to be our friends, could, if they had desired to, granted the right of suffrage to the black man. The power was in their hands in the State of Connecticut; but they have shown their antipathy towards him by excluding him from the ballot-box. This decision is unreasonable, unjust, and the result of cruel prejudice. It was given, not because they lack intelligence or capacity, but solely and simply because they are black—a reason that might almost make the suckling in the nursery smile, or a horse laugh, at the wondrous civilisation attained in the 19th century?

If the same antipathy existed in the breast of the black man towards the white, what might be not do in this country? We are in the minority here, but we are the most numerous in the world as a whole. One of our late authors has resolved the inhabitants of the earth into two classes, viz: the white and the brown, including the dark-brown, commonly called black. Of the so-called white there are three hundred and fifty million; of the brown there are five hundred and fifty million. So you see that we thus have a majority of two hundred million. If we were to raise the battle-cry of "Brown earth for brown men!" we could VOTE them out of this mundane sphere, and send them to the ghostly world, as not fit to live here.

Rhode Island has removed the last black stain from her statute-book, and stands on a level with Massachusetts. She has repealed the law prohibiting children, because they were not as fair in complexion as the progeny of Jeff. Davis or Henry A. Wise, from entering into the higher branches of education, in common with others. If a man wished to educate his children, he had to send them out of the State in which they then resided.

Mr. Downing, F. T. Waugh, Rev. Parker and others fought with the Legislature until their request was granted. If colored men in every State would do so, things would become more favorable. If the men of Connecticut had labored half as faithfully as did the men of Rhode Island, they would have enjoyed to-day the same privileges as other citizens. The Democrats are folding President Johnson in their arms. His plan of reconstruction must prove a failure. I hope that Congress will regulate the Southern States before they are permitted to return and take their places in the Union; for if the freedmen are left to the mercy of those rebels, their condition will be worse than when they were slaves. Shall this be?

This city is alive with political excitement. Last week John Van Buren and General Slocum were here to address a copperhead meeting. John stood under the shades of the Capitol, and, seeing a sprinkling of colored gentlemen present, he remarked that no man in the State was more free from prejudice towards the blacks than himself. No man would do more for them than he would. He had in nowise participated in the prejudice that would exclude them from the cars. He desired to see, and always employed them as servants; because he supposed a white man should turn his attention to something more honorable than waiting upon another white man, in any calling.

There is no prejudice here, is there? John, you're a copperhead.

He said he was willing that colored men should vote. He forgot that colored men did vote until the Democrats disfranchised them in 1821; and in 1846 the Democrats defeated the equal suffrage bill,—and in 1860, after the Republican Legislature had passed the equal suffrage bill, the Democrats defeated it; and not one Democrat can be found that voted for the adoption of the said bill.

John, you can't blarney the colored gentlemen of the State of New York in that manner. You must try it again; and see if you can't fix things a little closer together. Be consistent, and always remember that vinegar never catches flies.

Respectfully yours for the cause,
WM. W. GRIMES.

Albany, New-York,
Oct. 12, '65.

For the Christian Recorder.

LETTER FROM THE QUEEN CITY.

Cincinnati, Oct. 11th, 1865.

MR. EDITOR:—Thinking to-day of a promise made to you when you were in our city last, of writing for the *Recorder*, and perhaps the dulness of the day having something to do with it, I thought I would take advantage of the spare time which now hangs heavily on me, to make good my promise, although just now there is not any thing of much interest going on in our community.

RELIGIOUS MATTERS.

The Churches are all in as prosperous condition as when you visited us last. Bro. Shorter still holds forth with his usual eloquence at Allen Chapel. I was there last Sabbath afternoon, and heard an excellent sermon. The church, as usual, was largely attended.

There has been a great revival going on at Zion Church, for the past few weeks, and I learn from those who have been attending the meetings, that Bro. Shelton is laboring zealously in the cause of religion and humanity.

Bro. Newman, of Mound St. Church, is *up and doing*, and every Sabbath morning finds his Church crowded with anxious and attentive hearers.

THE CHRISTIAN RECORDER.

We look forward very anxiously for the coming of your interesting paper, for when it arrives we are sure to hear all that is going on of interest among *our people*, especially in the *Quaker City*. This is pleasant, for we always look back to our visit to your city with happy remembrances of the many pleasant acquaintances and dear friends we have there.

The *Recorder* seems to be a link between us and them, for in reading its interesting matter, we never fail to trace here and there a familiar name in its columns.

Indeed, I cannot forbear congratulating you, Bro. Weaver, on the success and growing prosperity of your paper. It is much liked, for one never fails to read in its columns something instructive or amusing.

A TIN WEDDING.

Speaking of the latter, I must beg leave to tell you of an evening spent very pleasantly this week, (9th inst.) at the residence of Mr. and Mrs. Alexandria Thomas, on Longworth Street. The occasion being the 15th anniversary of their marriage; consequently a *Tin Wedding*.

A select company of friends and relatives of the party assembled, by invitation, at their house, to spend the evening. Each guest brought with them a present, consisting of *tin ware* in all its varieties. The table, in the parlor, on which the wares were deposited, soon presented quite a flashy appearance; it being literally loaded with bright and shining tin.

The company were gay and agreeable. The host courteous and friendly, and the hostess flitting here and there, making every one feel at home by her agreeable manners and attentiveness to the wants of her guests. One could almost imagine, in spite of the little ones calling her *mamma*, in her robes of white, that she was a bride, and not a wife.

Most of the company present were those who had fifteen years ago wished the parties "much joy" as bride and groom, and had come again to their "tin wedding." Many were the kind wishes lavished that evening upon the pair, that they might live happily to have their "silver wedding," ten years hence, and still further their "golden wedding," to which we all say—amen.

A supper that would have tempted the appetite of the most delicate, was served, and the guests were not sparing of the good things set before them, and how could they be with the appeals of the host and hostess to eat, drink, and be merry.

After supper, we were favored with some excellent music, both vocal and instrumental, by some of the lady guests, which contributed much to the evening's enjoyment. Altogether, the "tin wedding" of our friends will long be remembered as one of those pleasant events in life that are interesting to stow away in the storehouse of our memory, to be thought of and looked at with our mind's eye, long after the event has passed.

What prettier picture than a loving couple treading life's pathway together, descending the hill of fame, and leaving worthy land-marks by the wayside, by which their declining years shall be made happy? "As ye sow, so shall ye also reap." For the present, adieu. F. C. B.

For the Christian Recorder.

DETROIT CORRESPONDENCE.

MR. EDITOR:—Since my last letter to your valuable paper nothing worthy of special notice has transpired, except the fact, that our city has been visited by the distinguished representative man of our people, the Rev. H. H. Garnet. I had the pleasure of hearing him on Friday evening last, and I must confess, with all due deference to perhaps thousands of our people, that I was somewhat disappointed. The hall, one of the finest in our city, was well filled, at an early hour, by our citizens, quite a number of whom were white. It was rather amusing to me, to see some of them, upon taking their seats, manifest so much pains for fear the black might rub off, and stick to them. At first, they sat in groups and patches, until, making a virtue of necessity, they took seats wherever they could get them.

The meeting was called to order by J. D. Richards, Esq., and prayer was offered to the throne of grace: after which Mr. Richards, in a few and appropriate remarks, introduced the distinguished lecturer.

I noticed a large number of our old and leading citizens upon the stage; but only one white gentleman, and I could not help asking why it was, that there were no more of our white friends upon the stage.

The Rev. gentleman commenced by giving a description of his visit to Europe, and how he, on one occasion, had stood up in that country before an audience of thousands as the only advocate for American rights, when all other Americans present had become weak in the knees and back.

He then treated us at some length with an account of his observations while in the South, embracing, among other things, the cupidity with which our people acquire knowledge, and how well they understood the issues before them, and how much better prepared they were to enjoy the elective franchise than we would suppose.

He next touched upon the President's address to the colored soldiers on their return to Washington, and expressed his fears, after criticising the President's remarks pretty closely, that he would fail to be the "Moses" he had promised to be while in his native State.

The speaker next appealed to the North to set the example to the South in the repeal of all laws denying the right of the elective franchise to the people of color, and closed with a very beautiful allusion to the memory of the late illustrious Lincoln.

I remarked, Mr. Editor, in the commencement of my communication, that I was somewhat disappointed in the Rev. gentleman as a speaker. His style of oratory is rather singular, and, of all the distinguished speakers I have had the pleasure of listening to, there is no one in my mind at present that he resembles in his style. My opinion is that he is too conscientious a man to make a good politician, and hence he is very guarded in his expressions, and weighs well his words before he utters them. It might have been from the fact, that he was in a city largely copperhead in politics, and did not wish to say any thing that they might take exception to, which, of course, was well enough. He pleased his audience very much, and he pleased me; but still I thought that, in some of the essentials of a popular public speaker, he was really wanting. I will say this much before I leave the subject. I believe him to be a good man, a Christian, and a gentleman.

This winter our claims will be presented to the Legislature of the State through the various Leagues that have been formed, but with what success none of us can tell. Connecticut has set such a bad example, that I fear her action will be somewhat contagious. We can only hope for the best. My own prediction is, that unless Congress and the Legislatures of the various States do something more for us than what has been done, it will not be long before we see darker days in this republic than ever before: mark that. The issue for weal or woe must be met, and may God protect the right!

Since my last I have continued my observations of men and things, and am happy to say the developments are still favorable. Our churches are well attended. We have two Equal Rights Leagues, (there should be but one,) and we intend to try to spend the winter to as much social, intellectual, and religious advantage as we possibly can. I see no good reason why there might not be a Lyceum or some other literary society formed, in addition to the two leagues we have, into which our young gentlemen and ladies might be joined for mutual improvement. It would certainly be a very pleasant and agreeable way in which to spend their evenings.

Detroit must move out from her moorings, and sail away with her sister cities on the tide of intellectual and moral improvement. She has the ability, and unless she grasps, with a powerful hand, the destiny of her sons and daughters, she will be recreant to her duty, and the many favorable opportunities that present themselves.

Mr. Editor, in our church and public ministrations we must seek the good of the masses—we should seek to throw around the young and rising generation all the restraining influences at our command—we must throw aside selfishness, and, to some extent, pride of position; take our down-trodden humanity by the hand, and help them to a better place in the scale of civilization. O, how often are the words of the immortal poet Gray true in our case, for the want of proper culture. He says,

"Full many a gem of purest ray serene,
The wild unfathomed caves of ocean bear;
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air."

Yours, for Humanity, M

Detroit, Oct. 14th, 1865.

For the Christian Recorder.

LETTER FROM GAINESVILLE, FLORIDA.

MR. EDITOR:—In your paper of Sept. 9th, 1865, I saw a letter from Fort Butler, over the signature of William P. Green, and Sir, how glad would I be if I could contradict the statement in it made! But even for my dear friend I cannot. I can only endorse it: honor and justice demand that I and every other colored soldier should or every one from this military division that I have heard speak upon this matter, and in evidence of the fact I will state the experience of our own command, as it has been since we left Jacksonville, for this post on June 8th, 1865. Since the surrender of the troops in Florida by General Samuel Jones, and during the actual existence of the Rebellion, we have been told by our commanding officers on the eve of battle to forget old grudges and prejudices, and fight like men for a common cause, meaning for us not to let the unjust and cruel treatment of the officers to the men, influence us to a disregard for our duty to our common country. But now there is nothing of the kind to fear, the officers feeling that they have nothing now to fear from stray bullets, are exercising all the arrogance and despotism that their power gives them, and what appeals has an enlisted man if he applies for redress to the superior officer? It can only be endorsed through the officer who is his worst enemy, whose endorsement will be, as a matter of course, the most detrimental to the interest of the soldier. Now we have the tying up by the thumbs of which Mr Green speaks, on the public streets of the town, and what is called riding the horse, which is two upright posts set in the ground, fully seven feet high, and a three cornered cross beam, on which men are compelled to sit astride, and other punishment, which even those people, both white and black, are horrified at witnessing, used to slavery and its horrors as they all are. And for what? Because some of those staunch union men, many of whom wear the uniform of the so-called confederacy, and have not to this day taken the oath of allegiance: but their word is sufficient to condemn any amount of colored soldiers or citizens, for even citizens feel the effect of that most prevalent and baleful disease, negrophobia. Negro citizens although they have been the only true and avowed friends of the United States Government in this section of country, are still compelled to feel that they are black, and the smooth oily tongue of the white planter is enough to condemn any number of them to a tying up for twenty-four hours, or two hours up and one down.

Such, my friends, is what we endure or witness, and if the United States Government ever gets five year men, she will not get them from the veteran 3d Regt. U. S. C. T., until she is compelled to give us officers of our own choice, who will be officers and gentlemen. Officers who can sympathise with the enlisted man without regard to color; men who will take into consideration a man's former conduct before punishment.

We are rarely allowed to mingle with the people of color around us; in consequence of which, I have not written to you for a considerable time, although there is considerable interesting matter to be found worth relating to your readers, which would throw considerable light upon many things that at present seem dark to the public mind. Hoping that I have not occupied too much space, I am truly a soldier, and I hope a good soldier.

H. S. HARMON,
Co. B, 3d U. S. C. T.

For the Christian Recorder.

NEW LONDON CORRESPONDENCE.

MR. EDITOR:—It may not be out of place to pen a few lines to the *Recorder*, to let my old friends know of my whereabouts, and how I am getting on in my new field of labor.

I entered on Lafayette Circuit on the 23d of September, and preached on Sabbath morning and evening. On Tuesday the 26th, I left for Lafayette and thence to Crawfordsville, and truly I can say I have never been more kindly received by a charge in my sixteen years' travel.

In obedience to our law the first collection I took up was for our Bishop's allowance, and I raised twenty dollars, and forwarded it to the Bishop's address.

I left Logansport last Thursday, the 5th inst., and came to Galveston, and after a hard walk of thirteen miles, a portion of the distance I travelled through some of the worst roads I ever saw, sometimes knee-deep in black mud and water, with my carpet bag on my back. I arrived here last evening, and found my old friend and brother John Shuell Roberts, of Orange Co., Ind. I found his wife in a bad state of health with consumption. I also called on and remained all night with Bro. D. Rush, at Deer Creek. I found him looking as well as ever, but found his wife very low with fever, and two of his children down with the chills and fever. This is a very sickly place: there is not a single family in Bro. Rush's neighborhood but what some one of the family are sick, and therefore, I could not hold a meeting there.

Mr. Editor, I think it would provoke the patience of good old Job, if he were in our annual conference, to see how some of our brethren act in conference. Brothers Hill, Winslow, and Brown, got one of their crazy spells on them to have Grant County Circuit attached to Lafayette Circuit, and in spite of all the argument that could be produced, it was attached. I find that the people on both circuits were utterly opposed to it being attached to Lafayette after it was once separated from it, and they even told Bro. Hill not to interfere in the matter. Some of the brethren in our conference just put me in mind of some mischievous children, always seeking to do something that they have no business to do. I hope they will yet repent for it, and never be so hasty hereafter, for these things are of too much importance to rush head-long into them. No one will kick at this, only those who are guilty. I must close by saying that I ever remain yours truly, W. J. DAVIS.

New London, Indiana, Oct. 7th, 1865.

For the Christian Recorder.

THE EVENING WALK

AN ESSAY.

MR. EDITOR:—As the din and bustle of city thoroughfares dies away with the rays of the luminous Day King, the mind is prone to wander with unrestrained velocity to airy regions, and soar aloft from care, and at times dreams of days of yore. Just at sunset, when the air is filled with the odor of beautiful and delicate flowers, which bedeck the gardens of our city, and present a picturesque scenery, that is animating to the beholder, we are apt to propose the propriety in taking an evening walk, especially when our companions are those on whom we look as intelligent beings, and in whom we confide. Then the soul swells with inexpressible ecstasy, and goes out in voluptuous wanderings. As we pass along with slow, and steady pace, how frequently it is that we take a retrospective glance of the past and dream of the future, yea, build "air castles," which crumble and fall, as did the mighty and massive walls of Babylon.—But the evening is pleasant. As we pass along the retired streets of our cities, we behold the varied beauties of flowers, and muse upon the languages thereof, and call to memory the language of the botanists, and vainly imagine ourselves perfect botanic conversants. As the rays of Sol fade into moonlight beauty, we are then attracted by the myriad million of sparkling orbs which bedeck the ethereal concave of heaven. In the west, we behold that twilight is produced, because the sun is now 18 degrees below the horizon. And then we have the exquisite pleasure of examining Venus, the beautiful evening star, and thus we travel from star to star, until we are lost in the immensity of boundless space. There is, in fact, a manifest sympathy between great minds and this world's surroundings, deep heavings, measureless, everlasting, infinite deep. By taking evening walks, observers of nature's teaching, often become more perfectly impressed that it is the duty of all to become students or practicers of unostentatious charity. For, in passing along, we behold those who are destitute, wandering to and fro through the streets seeking shelter, and if passed by unnoticed, the crime may be unpardonable, and punishment may be inflicted beyond the portals of death, and, while sinking under excruciating and unavoidable pains, which are but to hurry us from the pleasure of evening walks, we may have vain imagination of recovering anticipations, which are but to torture us more, that we may be recompensed for the uncharitable actions while thus taking pleasure in this world of care and misery. Thus, in taking evening walks, let it be our desire to do good, that it may be well in death. Then let our evening walk not only terminate in self-enjoyment, but in the enjoyment and pleasure of others.

ANNIE M. SMITH.

Xenia, O., Oct 2d, 1865.

For the Christian Recorder.

THE NEWLY ORGANIZED CHURCHES OF THE SOUTH.

BY REV. JAMES LYNCH.

The colored churches of the Methodist Episcopal Church, South, recently organized under the jurisdiction of the African M. E. Church, are *de facto* the property of the colored people.

1st. Because they built them by their own exertions.

2d. They have always occupied them for their special use.

Indeed, some of the colored churches can set up a still stronger claim than this (for instance the Church at Savannah) that the Methodist Episcopal Church South *abandoned* them when its ministers *fled* with the hastily retreating armies, and when its annual Conference ceased to exercise jurisdiction in the places where they were located, because of the relations of ministers and bishops to the rebel government.

Some timid ones fear that the colored people of the South who are members of these churches will not, under civil rule, be able to hold them. But there is not so much to cause such apprehension as most suppose.

A great many of the ministers and members, and some of the Bishops, favor the union of the colored Methodists of the South with the African Methodist Episcopal Church.

The Methodist Episcopal Church South has a regard for public opinion in the North and in the world, however much it has been wedded to slavery. The kindly manner in which the Bishop's Pastoral, issued at Columbus, Ga., spoke of the freedmen, shows this *regard*; for, we who know them, know nothing else prompted it.

The action of the various Diocesan Conventions of the P. E. Church, exhibiting interest in the future welfare of the colored people of the South, is another evidence of the restraining influence of public opinion at the North on the religionists of the South.

Now this regard for public opinion will ever be a bar to the taking advantage of a legal technicality; even, if possible, to dispossess the colored people of *their* church property.

The colored people are in possession of the churches, and the fact is patent to all around them that the said churches have always been considered as *theirs*. The doors can only be closed against them by order of the civil courts, from which successive appeals may be taken, until the matter is brought up before the Supreme Court of the land.

Let us test our rights—a decision in one case often becomes law, makes universal change, and works radical reform.

We have, in addition, this to cheer us, that there are good and great men in the Methodist Episcopal Church South, who will stand by the colored people in this matter, because they stand by the right.

THE FREEDMEN'S CONFERENCE IN PHILADELPHIA.

Many former slaveholders, whether rightfully or not, consider themselves relieved of the responsibility of caring for their liberated bondmen. We have been credibly informed that many of these masters are heartlessly indifferent even to the sufferings of the freedmen—do nothing for them even when they might—refuse them employment when they actually need their services—endeavor to extend over them a slavish "apprenticeship" system—maltreat their persons—desecrate their churches—and take a malicious satisfaction in proving their own statements of the colored man's natural incapacity, by hedging up his path, and then pointing to his forlorn condition. In every conceivable way the blacks are brought into notice, only to be brought into contempt. They "are troubled on every side," with few to sympathise, and still fewer to counsel, encourage, and assist.

Our own colored church members are suffering under depressing disabilities. Many of them are destitute of homes, churches, schools, means, employment, education, experience, and influence. The extravagances of their religious worship, which are purely the result of defective instruction, are ridiculed when they should be kindly reformed. What renders their condition more perilous is that their connection with the Philadelphia Annual Conference has been severed, and their ministers have been organized into a separate body. True, this may ultimately teach them self-reliance; but does it not, at present, keep up the odious distinctions of caste, expose them to contumely and persecution, deprive them of our prestige, and lessen our own feelings of responsibility and interest in their welfare?

It is evidently too soon to expect every master to accept properly his changed relationship, to overcome his prejudices, to yield at once his emoluments and resentments, to grant the black man his inalienable rights, to be generous as well as just, to provide still for the wants of those who are so unexpectedly thrown on their own limited resources. But we, too, are partially at fault for the former enslavement and present degradation of the freedmen. We insisted upon and were privileged to share in their emancipation. We absolutely must, therefore, now devote ourselves to their regeneration. As we brought about the present state of affairs by our words, by our votes, by our bayonets, we are morally bound manfully to accept the ultimate results of our principles. We must make good our promises. We must vindicate our assertions. We cannot do less than contribute to the fulfilment of our own prophecies. Having violently separated the freedman from those who made a tolerable provision for their necessities, consistency, honor, duty, bind us to do even more for them than their former masters could or would.

The National Government is setting us an example in this matter. The State Legislatures will find it to their interest to care for this portion of the population. The Freedmen's Bureau, to the extent of its ability, is watching over the rights, and ameliorating the condition of the blacks. Voluntary associations, outside of the Church, are organizing and consolidating to supplement the efforts of the Government. But, nevertheless, we are not absolved from our peculiar responsibility. The utmost efforts of all these will fall far short of the end proposed.—Neither because the Delaware (colored) Conference, and its charges, are under the supervision of our Bishops and of the General Conference, are we at liberty to overlook or neglect them. The numerous and perplexing ecclesiastical questions of reoccupation, of reconstruction, of jurisdiction, of church extension, which are forced upon our Church by the reopening of the South, will so absorb the attention, expend the time and consume the energies of our Bishops and of the General Conference, that full consideration and adequate provision for the claims of the freedmen are too much to expect. Moreover, the best general plans must fail of proper local application. We therefore conclude that so destitute are the freedmen within our bounds of practical information, so accustomed to being led, so childish and hopeless in every respect, that the providence of God imperatively, though informally, constitutes us their guardians. Let us accept the trust in the fear of God!—*Methodist.*

HOW IT WAS DONE.

The Rev. Silas De Roo had from the —— town church five hundred dollars a year for his support. He fed, clothed, and educated two sons and two daughters out of that income. The sons were carried through the College and Theological Seminary, for Dominie De Roo was a scholarly and pious man. The highest position his sons could occupy, in his opinion, was the ministry of the gospel; therefore he prayed earnestly that the good Lord would call them to His holy work, and the prayer, being sincere, was answered. One of these sons is a faithful, successful missionary in a Western State, the other a missionary in one of the Territories. The result has been accomplished out of five hundred dollars a year.

How was it done? My dear madam, Dominie De Roo has his second wife. That's how it was done. You wish me to be more explicit. I will be. The two educated sons and daughters represent chiefly the life, the thought, care, work, flesh, and blood of the first Mrs. De Roo invested in them. That intelligent, godly, excellent woman worked herself to death in maintaining the decency and achieving the education of her children, so that what with housekeeping, sewing, loss of sleep, and hard work, she died of exhaustion. You say that's horrible. My dear madam, it is true. I have used a fictitious name, but the story is true. What do you think ought to be the epitaph of the first Mrs. De Roo? I think it should be: "Murdered by the parsimony and dishonesty of a professedly Christian congregation." The church grew in means during the Dominie's ministry. Some paid off the mortgages on their farms, and were out of debt and worth about seven thousand dollars. On had been laying money for ——

the day when they attended the funeral of Mrs. De Bow, they extolled her virtues and said she had sacrificed herself for her children, and wondered how her place could be filled in the congregation and where the Dominie would find another such a wife. And do you know, my dear madam, it never entered the heads of these sympathetic people that the wrinkled, pale face before them was saying, "This is the result of the endeavor to rear a family in decency and intelligence on the five hundred dollars a year which you contribute?"

Now, my dear madam, the next time I am called to conduct such a funeral, my text will be the Sixth and Eighth Commandments: "Thou shalt not kill," "Thou shalt not steal." I hope it may not be my duty to enlarge on such themes beside the coffin of the first wife of your pastor.—*Chris. Intelligencer*

The Christian Recorder.

Philadelphia, Saturday, Oct. 21, 1865

SPECIAL NOTICE

Our correspondents will please notice the following:

1. All matter intended for this paper must be directed to Rev Elisha Weaver or *Christian Recorder*, or it will not be published.

2. All matters appertaining to books, paper, money, must be directed to Rev Elisha Weaver, Box 2975, unless sent by express, when they should be sent to our house, No. 619 Pine street, Philadelphia.

3. All persons sending any thing for publication should not send manuscript written with a lead pencil, or it will not appear in the paper. We are sorry that we have had to exclude some communications written in this way already, as they were not legible.

Elisha Weaver,
Editor and General Book Steward.

ABSENCE FROM HOME

The editor of this paper will be absent from home for a few weeks, and all private letters for him, should be marked "Private" and he will get them when he returns.

Oct. 11—6t

NEGRO SUFFRAGE IN CONNECTICUT.

With expectation almost amounting to anxiety was the result of the vote in Connecticut, for and against negro suffrage, looked for. Not that *de facto*, so very much, either pro or con, would accrue to the colored man of America; but the well-known weakness-in-the knees of the State, when called upon to stand up for the right, and to repudiate the inhuman workings of the whole system of Southern slavery, gave room for many to doubt, and a few to wonder, if she would be able to stand erect for Justice when the day of trial should arrive.

How she stood the test is well known to us all. Frail and broken, she tottered and fell. Connecticut refused to say that, though his skin be black,

"A man's a man for a' that."

The colored men of the United States may congratulate themselves that (although, we must confess, the result has done us no good,) the example of Connecticut can do them but little harm. Had it been some State noted for dealing justly by us, (Massachusetts, for example,) we might have had cause for profound regret. But the known insignificance of this mean State will not allow her example to influence any State even partially disposed to mete out Justice to all mankind, irrespective of the color of the skin.

We cannot, however, agree with one of our most worthy exchanges, which says, "For the wrong done to the Connecticut negroes in this matter, we care very little. Their number is small, and many of them, doubtless, feel themselves to be amply compensated by their exemption from taxation for their exclusion from the honor of citizenship." This is indeed a hard saying. How would the same number of whites in Connecticut, New York, or any other State, like to be denied the privileges of that citizenship which was so recently snatched from the colored man in the former State? We dare say they would deride the idea of being repaid for the loss of citizenship by "exemption by taxation."

Again, we would say that the Connecticut vote should act as a mighty stimulant and impetus so far as regards the workings of the various colored Leagues of the land. It should affect the National as well as the various State combinations and Leagues. They should be alive to the fact, that their services in the proper direction are now needed more than ever before. Instead of the bickerings and shallow contentions which are apt to arise, there must be unanimity of action, or all will result in the most miserable and stupid failures.

The men who have been placed at the heads of the Executive Departments of our State and National Leagues must not be backward, but bold in their actions. All such petty nonsense as personal wrongs and private animosities must be laid aside, if we desire the work to go on harmoniously. The people have selected their representatives, and these representatives must now and their labors by issuing pamphlets containing a report of the proceedings of such and such a State Convention, and ending with a resolution to the effect that said State Convention will meet at such and such a place one year hence.

This will not—cannot do. If men once selected fail to do their duty, we must send others in their stead. The people, too, must see to it that *they* do not give up simply because they are not all delegates or officers. If all were generals, none would be soldiers, and but little fighting would be done; while, on the other hand, were all soldiers, there would be no leaders, and then would there be "confusion worse confounded."

At the head of the National Equal Rights' League we have a man most eminently suited to the position. The other officers and the Executive Board include some of the best men in the land. Let them show that they will work, and that nobly, in the cause.

THE METHODIST.

On another page will be found an article clipped from the last number of the *Methodist*. We forbear making comment, and allow our readers to form an idea of the anxious care with which the white Methodists of this country pretend to be viewing the progress of their sable (in color of skin, but not always of heart,) brethren.

THE CONVENTION OF COLORED MEN IN VIRGINIA

We acknowledge the receipt of a copy of the proceedings of the above body. We see from the same that an address was issued to the "Loyal Citizens and Congress of the United States." So the same will be intrusted to the hands of some staunch friends of our cause, who will see that there be no delay in sending the same to Congress.

MR ZABADIAH SMITH

This gentleman will please send us his address and we will immediately fill his order. The post mark was utterly unintelligible, and no clew was given in the letter as to what part of the country it would the gentleman resided in.

We hope our friends and correspondents will be rather more careful in this particular, for they often neglect giving us any address, relying, we suppose, upon our ability to decipher the stamps of every post office in the country, when, in fact, some of them, as in this case, are beyond our comprehension.

GOOD NEWS FROM ST LOUIS

We learn that our people in St Louis, Mo., held a public meeting on Monday evening, 2d inst., to discuss questions of general interest pertaining to them as a people. Negro suffrage was strongly urged, and, after several speeches were made, a series of resolutions were adopted. The great want of a colored newspaper was also talked of, and, as a committee was appointed to make arrangements for frequent meetings of the kind, we hope much good will result therefrom.

THE DOUGLASS INSTITUTE OF BALTIMORE.

The above-named Institute, owned by a stock company of thirty or forty colored men of Baltimore, was formally dedicated for the purpose of the intellectual advancement of the colored portion of the community, on Friday, 6th inst. We had hoped our Baltimore Correspondent would have furnished us with an account of the proceedings, but were disappointed.

THE CONSTITUTIONAL AMENDMENT

LETTER FROM HON. CHAS. SUMNER

We clip the following from an exchange, and invite a perusal thereof:

The N. Y. *Independent* says the question whether the affirmative action of the Legislatures of three-fourths of the *loyal* states amounts to a legal ratification of the amendment lately proposed by Congress to the Constitution of the United States—the loyal states so acting being less than three-fourths of *all* the states embraced in the Union before the rebellion—is certainly one of much interest in itself, and is a by no means impossible contingency, it may become of great practical importance. It is a question of law, worthy to tax the judicial intellect of the country. We think it only justice to our readers, to give a conspicuous place to the following letter from Mr. Sumner, commending his argument to their serious and candid attention.

To the Editors of the Evening Post:

As a faithful reader of the *Evening Post* for many years, I have perused your article insisting that all present efforts for guarantees of national security and national faith must be postponed, in order to obtain the ratification of the Constitutional Amendment, by which slavery is abolished throughout the United States. If the Constitutional Amendment were not already ratified by the requisite number of states, I should doubt if even this most desirable object could be sufficient excuse for leaving the national freedman and the national creditor exposed to peril, when our assertions can save them. But allow me to inquire if you do not forget that, according to the usage of the national government in analogous cases, this amendment has been already ratified by the requisite number of states, so that, at this moment, it is valid to all intents and purposes, as a part of the Constitution? There was a butcher once who looked every where for his knife, forgetting that he held it then between his teeth. There also was Southey's good "doctor" who was in love without knowing it: and you have laughed, I am sure at the story to illustrate this condition, where the traveller, asking how far it was to a place called "The Pan," was answered, "You be in the Pan now." It seems to me that like the traveller, the doctor, and the butcher, you already have what you desire, so that, even according to your programme, the way is clear for insisting upon those things embraced under "Security for the Future."

The Constitution of the United States decides that "the Congress, whenever *two thirds of both Houses* shall deem it necessary, shall propose amendments to the Constitution, which shall be valid to all intents and purposes as part of this Constitution, when ratified by *the legislatures of three-fourths of the several States*." On these words the simple question arises, "What constitutes the quorum?"

But the usage of the national government in analogous cases has determined that the quorum is founded on the States *actually participating in the government*. This has been decided in both houses of Congress. The House of representatives led the way in fixing its quorum *according to actual representation*, or in other words, at a majority of the members elected and qualified. The Senate, after careful consideration and protracted debate, followed in establishing a similar rule. The Constitutional Amendment was originally adopted in both houses, *organized according to this rule*. The national debt has been sanctioned by both houses *thus organized*. Treaties also with foreign powers have been sanctioned in the Senate *thus organized*.

Applying this rule, the quorum of States requisite for the ratification of the Constitutional Amendment is plainly three-fourths of the States actually participating in the government; or, in other words, three-fourths of the States having "legislatures." Where a State has no "legislature," it may be still a State; but it cannot be practically counted in the organization of Congress; and I submit that the same rule must prevail in the ratification of the Constitutional Amendment. The reason of the rule is the same in each case. If you insist upon counting a rebel State having no "legislature," you make a concession to rebellion. You concede to a mutinous State the power to arrest, it may be, the organization of Congress, or, it may be, amendments to the Constitution important to the general welfare. This is not reasonable. Therefore, on grounds of reason, as well as usage, I prefer the accepted rule.

If this conclusion needed any support in authority, we would find it in the declared opinion of one of our best law writers, who is cited with respect in all the courts of the country. I refer to Mr Bishop, who, in the third edition of his Commentaries on the Criminal Law (vol. I, p. 1776,) published within a few days, discusses this question at length. In the course of his remarks, he uses the following language:—

"If the matter were one relating to any other subject than slavery, no legal person would ever doubt that, when there are States with Legislatures and States without Legislatures, and the Constitution submits a question to the determination of the Legislatures of the three-fourths of the several States, the meaning is, three-fourths of the States that have Legislatures. In fact, it does not require either legal wisdom or legal acumen to see this, provided we look at the point disconnected from the peculiar subject of slavery."

The learned author then proceeds to illustrate this statement in a manner to which I can see no answer.

To my mind all this seems so plain that I am disposed to ask pardon for arguing it. Of course there is no question whether a State is in the Union or out of the Union. It is enough that it is without a "Legislature," and on this point there can be no question. Being without a Legislature, it cannot be counted in determining the quorum.

Therefore unless I greatly err the Constitutional Amendment has been already ratified by the requisite number of States, so that slavery is now abolished in name,—first, by the proclamation of President Lincoln and secondly, by Constitutional Amendment. It remains, that we should provide supplementary safeguards, and complete the good work that has been begun by taking care that slavery abolished in fact as well as in name and that the freedmen are protected by irreversible guarantees. Without this further provision I see small prospect of that peace and reconciliation which is the object so near our hearts.

I am, sir, your obedient servant,
Chas. Sumner.

Boston 28th Sept., 1865

THE 11th U. S. COLORED HEAVY ARTILLERY

We are pleased to note the arrival, in New York, of the above-named veterans. They have friends all over the North and West, who will be delighted to know that the regiment is about to be disbanded, and ere long many firesides will be cheered by the presence of those long absent ones, who have been fighting the battles of the republic.

THE PARADE OF MONDAY

The grand parade of the Firemen of this and other cities which took place last Monday totally eclipsed all other processions we ever witnessed. The column was nearly eight miles in length, and occupied nearly four hours in passing a given point. Our citizens surely did pay homage to the noble men, for many forgot even their accustomed dinner and supper, so great was their desire to see both ends of the display. The shades of night appeared long before the prescribed route was travelled over, though the line commenced moving before eleven A. M. Another such turn-out may not be anticipated during this generation.

For the Christian Recorder.

OUR CHARLESTON CORRESPONDENCE

The A. M. E. Church and the M. E. Church South—Fraternal Relations—Action of the Fourth Quarterly Conference of Charleston—Changes—Reception of a Petition, and Resolutions in response—Trinity Church granted to their use.

Mr. Editor.—The revolving wheels of time unravel many mysteries—bears to the surface many characteristics in men and things. But a few months past, the name of the African M. E. Church was pronounced, by a certain class in this city, to be a disgrace; and one went so far as to say, that if Bishop Payne would return North he would pay his passage back. Little did that class of men think that this little vine was destined to grow and cover the whole city, and bring forth abundant fruit to liberty and humanity. Yet there has been a mighty revolution in this city—an earthquake in churches. Every denomination has contributed its share in swelling the mighty tide which is flowing into this Church—Presbyterians, Lutherans, Episcopalians, Catholics, Congregationalists, Baptists, of all shades, for there are more sects here than in any other city of the same size I know of. But the Methodists have covered the great field of battle in this mighty contest. The contest was generated by a misconception on the part of certain parties, who had established *caste distinctions in society* on a false basis—a basis which existed under the old regime, but which is repugnant to every instinct of a high-minded freeman, and incompatible with the genius of liberty. And on the other hand, this contest has been fanned and kept alive by the ill advice of their leader, who certainly cannot have the best interests of the people at heart, while he counsels them to a continued separation and antagonism among themselves, and a warfare with those with whom they were formerly identified, in church relations, as pastors and flocks. The injunction of the apostle of the Gentiles was, to "*follow peace with all men;*" in this, there was certainly a departure from the apostolic advice. Hence, there has been a contest twofold: on the one hand, they have fought the African Church, and on the other the M. E. Church South. The contest was unequal and unwise: the results ought to have been anticipated by wiser men. The results have been, that much ill feeling has arisen between the M. E. Church North, here, and the M. E. Church South, the former members utterly refusing to hear the Southern preachers or have any connexion whatever with them, on the ground that they formerly held slaves, and would not grant them the same privileges as the whites will have in the Southern churches. The ministers of the Church South very properly demur to the pleadings of these colored brethren, on the ground that under the former state of affairs these colored brothers held slaves too, and if they were sinners as ministers, they were equally so as members of their churches. Then, secondly, they say that the M. E. Church North does not grant colored people the same rights in their houses of worship, and why should they expect it in the South?

The reasoning is rather logical, and a good lawyer would rest his case on such premises. The conclusion of the jury would be plain. Such is a truthful statement of the case, and such was the position of affairs. The *Africans* having peaceably withdrawn, delivering unto Cæsar the things that were his, and were peaceably "*pursuing their work for the good of the craft*," when there was an unusual alarm in the camp. From Washington was sounded the restoration of the Southern churches to the former ministers. These churches had all been in the possession of the Rev. T. W. Lewis and the members of the M. E. Church North. They were by this order deprived of their use, and removed to the Normal School House. The churches being unoccupied prospectively, the Africans apply for the use of one of them, at the Fourth Quarterly Conference, by petition. Their pastor and petition are both cordially received, and resolutions passed, and Trinity Church, in Hasel street, is granted till it shall be required by the whites. The assurance was given, in the kindest manner, that whatever could be done to aid the African organisation by the M. E. Church South, would be cheerfully accorded. These men feel, that, under the new state of things, the colored people can better accomplish their moral, social, and religious elevation by their own efforts, than by remaining in the white churches. Such have been the upheavals by the revolution here.

RESOLUTIONS OF THE QUARTERLY CONFERENCE.

Charleston, Oct. 10, 1865

Whereas, a petition from the African Methodist Church of this city has been presented to this body, setting forth their necessities as a Church, and asking such assistance as this body can conveniently render; therefore,

Resolved, That this Quarterly Conference reciprocates the expressions of Christian kindness of the African Methodist Church as set forth in their petition to this body, and that we hereby convey to them our continued desire, now as heretofore for the improvement of their people in education, morals, and religion, and the assurance that we are still prepared to make proper efforts to promote these ends.

Resolved, That in answer to their petition, and as an evidence of our appreciation of their purpose to help and improve themselves as indicated by their prompt and energetic efforts to erect a church building for their own use, we hereby tender them the use of Trinity Church, Hasel street for their exclusive use, till such time as we shall re-open it for regular services to our own membership, or afford them more convenient accommodation.

Resolved, That the Secretary be requested to inform Rev R. H. Cain of the action of this Quarterly Conference.

The Quarterly Conference was presided over by Rev Mr Rasor, P. E., Rev. Mr. Meynolis, and Rev Mr. Mood, former pastors of the churches in this city.

A petition was also presented by the other party, and Spring Street Brick Church was granted to them.

The good work is going on. Every Sunday adds to our numbers. Last Sunday, fifty-seven cast in their lot with us. Our new church is assuming grand proportions daily. We hope to have it finished about the latter part of November. More anon. Yours, R. H. C.

For the Christian Recorder

LETTER FROM HANIBLE

Dear Recorder:—Having a leisure moment, and glancing at your familiar face, I am reminded, that I had nearly forgotten you for this week, so I again trouble your obliging editor with my amateur production. Said a friend to me a day or two ago,—"Don't Brother Weaver get tired deciphering your chirography?" I nodded assent, and intend to profit by his impromptu advice.

Our smoky city was enlivened last week, by the appearance of Miss Alice Sherman and companions, who sang at Wylie Street church. These young people—Miss Sherman, Miss Berry and Mr Russell,—are trying to secure means to complete their education. Thus far they have succeeded beyond their expectations.

Miss Sherman, the centre of attraction, (aside from Miss Josie Warren, quite a promising young lady of twelve summers,) is in possession of rare talents as a vocalist. But she excels as a lecturer. Her style and modulation are easy and graceful, and her lectures possess that happy combination of attraction, good sense and perspicuity, together with a vivacious tendency, which render them very agreeable.

Brother Warren lectured to the young men on the following evening. He spoke in his usual bold, fearless manner, and his subject was a good one and digested with considerable care.

Our people seem to manifest a disposition to *take issue* at President Johnson's late speech to the colored troops. The characteristic points are those in which he expresses the *fear* that we might fail to so shape our course and exemplify our conduct as citizens, to the satisfaction of our Anglo-Saxon brethren; that it would be incumbent upon the government to remove us to a more genial clime.

Oh, what philanthropy on the part of the government, and our worthy Executive! Give us our rights of citizenship, Mr President, and we will take care of ourselves in our own country—the United States.

And as a further expression of our views upon the subject, allow me to insert an extract from the Pittsburg *Gazette*. The editor says:—"We have read with care the speech of President Johnson to a colored regiment just returned home to the District of Columbia. The chief objection to this, and all other speeches to colored men that we have read is, that too much prominence is given to the advice to *go home and behave themselves*. This is good advice in itself, but why, after having been iterated should it be reiterated? Do colored men need this advice any more than *white* men? They have been good soldiers according to the *President's* own testimony, and would it not have been fair to infer that they will make equally good citizens? What is there, in their past or present history, that makes them sinners more than all they that dwell at Jerusalem? It seems, however, to be the rage just now, to lecture colored men, and the President has just fallen into the general practice. Leaving this out of view, we call attention to the main idea that runs through the speech, to wit: That this is your (the colored man's) country, as much as any body else's country. He recognizes the colored man as a citizen. If he is a citizen, then let the country treat him as a citizen. The President assures them they shall be protected, and have a fair chance."

Of course, we are thankful for any concession on the part of the government in our behalf, which tends towards our elevation, and the President doubtless means well by giving such advice. Yet our people, being very sensitive, think this partakes too much of that old party spirit which looks upon our inferiority as essential to the well-being of a community.

But we must be off to hear that little enchantress, Miss Alice Sherman, as she sings tonight at Lafayette Hall. We will take a glimpse at the condition of our people in the city and vicinity another time. *Vive Vale*

Hanible.

Western Theo. Seminary,
October 13th, 1865.

For the Christian Recorder

ARRIVAL AND RECEPTION OF THE 55th DELAWARE (OHIO) REGT.

After an absence of nearly three years, the boys arrived home on the morning of the 28th of September, very pleasantly surprising us. We had been looking for them for some time. Several of the citizens, on the previous evening, went to the depot to meet them—but, to their great disappointment, had to return alone. We came to the conclusion that it would be several days before they would arrive. However, on the succeeding morning the folks were much astonished at hearing an incessant rapping at their doors, with cries of "Open unto me!" They all knew their voices, and opened unto them. Then came such a grasping and shaking of hands as would have done your heart good to witness. It was a joyful meeting.

After the embracing and kissing of mothers, sisters and sweethearts, (the latter being the most interesting,) they were ushered in and partook of a bountiful breakfast, such as they had not been in the habit of doing for some time—especially so when prepared by a mother or sister's gentle hands.

Breakfast being over, and the boys feeling somewhat reluctant to conform immediately to the habits of private life, they fell into ranks and marched to the grove, where they had a grand reveille. After spending about two hours in the grove, they again returned to the city, where they dispersed in different directions, each one to his own house, where the loved ones flocked around them, eager to hear of the trials and tribulations which they had passed through and endured during their absence. Happy hours were those—hours that had long been looked for and now at last arrived. Never, never will they be forgotten.

Friday passed away. On Saturday the reception was proposed, but, owing to the non arrival of the Lieutenant, it was postponed until Tuesday, October 3d. By the way Mr. Editor, let me say that we can boast of one Lieutenant in our little band. The rest, I presume, are capable of holding the same office, and would do so, if it were not for the contemptible prejudices existing against them. The Lieutenant is a nephew of the Rev. J. Shorter, whose name is familiar to the public. He is a fine looking young man, and possessed of that stern determination which few men of his age evince. He is slow to anger, but terrible in his wrath. Beware how you incense such a mild-mannered one; for the deadliest jet of lightning always flashes from a summer sky. The Lieutenant bids fair to become a leading spirit among his people. He is engaged to a fair young nymph of about nineteen years of age, who is possessed of all the charms that are peculiar to the female sex. We hope he may capture the prize.

Tuesday, Oct 3.

The Lieutenant having arrived, they began to prepare for the reception. The young ladies immediately repaired to the Hall, where, in the course of a few hours, they had every thing looking well enough for the reception of a king. But who could do it as well as these "dear girls" did it for these "dear boys?" Well, after the coup de grace had been administered, we had the pleasure of taking a peep at the sanctum before the arrival of the guests. Such a scene as met our eyes we cannot faithfully describe. Festooned flags ornamented the walls. Various mottoes and placards could be seen peeping from out their wreathy bowers—such as "Welcome Home, Brave Soldiers," "Equality," etc. After satisfying ourself that nobody but these dear girls could have done this, we retired, with the full expectation of returning in the evening of the same day.

Evening came, and found us there. The house was filled to overflowing. After a few moments had elapsed, the house was called to order, and the Rev J. W. Roberts, minister in charge, took the stand, but owing to his indisposition, he made only a few brief but very appropriate remarks, in that clear and logical style so peculiar to himself, and then resumed his seat midst loud applause.

Mr J. J. Williamson was next called for. Upon taking the stand, he was greeted with prolonged cheers. His remarks generally tended towards the present and future welfare of his people, and entreating them to secure an education, as that was the only means by which they could become a nation. He wound up with a general Welcome Home.

After this, supper was announced. The brave boys and dear girls took the lead, the citizens bringing up the rear, and soon all hands were doing full justice to all the delicacies that Delaware and vicinity could afford, and every thing went on finely.

Supper being over, our heroes and heroines again took the lead, and were soon lost in the grand promenading stream which continually swept through the Hall. Time passed on thus, until the dear girls made a sudden rush upon the Lieutenant, desiring that he should cause his men to "Present arms!"—whereupon the Lieutenant, seeing no other avenue of escape open to him, as the dimpled arms of his fair captors enfolded him on every side, complied with the request, and went through the general order and method of handling small-arms. His various orders were executed with a precision and accuracy that did credit to the men, as well as their skilful commander.

After this, ice-cream and other refreshments were announced. When all had partaken heartily of these delicious confections, and after listening to several patriotic songs by the choir, the assembly began to disperse, each with a light and happy heart, after enjoying a pleasant evening with those brave ones that had stood as a living wall between us and the rebellion for nearly three long and weary years. But I fear I weary you. With the promise of more, I shall now bring my letter to a close.

Yours with much respect,
Observer.

Delaware, Ohio, Oct. 10, 1865.

For the Christian Recorder.

OUR HARRISBURG LETTER

Mr. Editor:—The past week among the colored citizens of this place has been one of vast interest and importance—one long to be remembered by them. All appear to have been awakened anew to the position in which they are placed, and under the direction of the "Garnett League," with its intelligent and ever active Executive Board, they have done more within the past month, toward showing the dormant class, that we are capable of appreciating and presenting their claims for the rights of men and immunities of citizens, with more effect than years have accomplished before.

On Tuesday evening, the 10th inst., under the auspices of this League, the Wesley Union Church was filled to its utmost capacity, to hear the Rt. Rev. J. J. Clinton address the Garnet League upon "The condition of the Freedmen." On the platform we noticed the intelligent, active, and earnest advocate for the rights of our people, Capt T. Morris Chester, of Liberia. Rev Geo. Bosley, Elder of the Church, Rev John E Price, President of the League, Rev David Stephens, ex-Chaplain of the 16th U. S. C. T., Rev Hiram Baker, Pastor of the Second Presbyterian Church, Mr Martle Perry, Vice President of the League, Mr Simon Chisol, and others were present.

The subject was one in which all were deeply interested; and the wide-spread popularity of the bishop insured great attention. The address, occupying more than an hour, was replete with matter in defence of the freedmen, showing their earnestness to become an intelligent and industrious class, was received with enthusiastic applause; and in response to the appeal of the bishop for assistance to enable the freedmen to have books and other articles necessary and desirable, a collection of $26 was contributed by the League, the audience coöperating. A resolution of thanks was tendered to the worthy bishop by the League, for his able address, and the great interest he had taken in the condition of the freedmen.

At the conclusion, the bishop returned thanks for the liberality displayed, and expressed a regret that engagements in Philadelphia would prevent him being present when Professor Day would lecture for the League.

At the suggestion of Chaplain Stevens, the amount necessary to insure the bishop's presence on that occasion, was immediately contributed. Chaplain Stevens being called for, came forward and said: "Having been in the army, he could endorse all the bishop had said in reference to the freedmen. He had found them in Virginia, Maryland, and Texas, eager and anxious to work and to learn. They were the only reliable and truthful class of people in the South, and should be rendered all the assistance within our power. We should send them ministers to take charge of their churches, and teachers to take charge of their schools.

A number of returned soldiers were present, and he urged them to form organizations for their improvement, and to assist the freedmen in every possible manner."

The chaplain's remarks were received with much enthusiasm, and the meeting adjourned with the proud satisfaction of having rendered some assistance in a good work.

On Wednesday evening, the 11th inst., the Garnet League held their regular meeting, having extended an invitation to the public, the church was again crowded to excess. Thirty-three new members were enrolled by the Secretary, and arrangements were inaugurated to give the returned "colored soldiers" a grand reception, by appointing a committee on subscription and a committee of arrangements, of which Capt T. M. Chester is Chairman. The prospects are very flattering for its being the most brilliant affair ever held among the colored people of this State.

The officers and members of this League, deserve great credit for the spirit of improvement and activity exhibited. It now numbers 150 members. Nothing is left undone by them, and there is but little use for any similar organization in the city, as they would have nothing to do but stand and look on in amazement at this monster League, with its go-ahead-a-tive spirit, absorbing all the desirable material, bringing forward all the important measures, and success attending its every movement.

It is proposed that this grand reception shall take place about the 14th of November next.

On Friday evening, the 13th inst., was the greatest demonstration ever seen here of the kind among the colored people. Again the Garnet League comes forward and introduced a new idea among the colored people—"a pay lecture." Such a thing was never heard of before among the colored people.

The Executive Committee of the League secured Prof. Wm. Howard Day to deliver the lecture. His subject for the occasion was one of great interest and magnitude. The church was filled to overflowing, and the League gained another success. The platform was crowded with lady and gentlemen members of the League. Prominent among them were Capt Chester, who presided over the meeting, Rev. Messrs Baker, Russell and Stevens, Right Rev. Bishop J. J. Clinton, Rev John E. Price, President of the League, Messrs. Perry and Chisol and others too numerous to mention.

At the invitation of the League, the returned soldiers, to the number of seventy, met and attended the League in a body, under the command of Sergts. Miller, of the 54th Mass.; Chrisier, of the 24th Penna; Henderson, of the 127th, and Dancy, of the 45th United States Colored Troops.

At 8 o'clock, the President of the evening called the meeting to order, and said the exercises would commence by singing John Brown's favorite hymn, "Blow ye the trumpet, blow," in which the whole audience joined; after which the Rt Rev. Bishop Clinton invoked the throne of grace for blessings upon the freedmen, the people at large, the rulers, the audience present, and the orator of the occasion.

Captain Chester then came forward, and in a brilliant and happy manner introduced Professor Wm. Howard Day. I shall not attempt to give you any thing of an idea of the lecture. To be appreciated it must have been heard.

The following is from the "Harrisburg Telegraph:"

PROF DAY'S LECTURE.

"We were present and heard the lecture of the eminent Anglo-African orator, last evening, delivered in the African Church, on East South St. The subject of the lecture related to the assassination of the late President, with reflections on the reconstruction policy adopted by the Administration, and a full discussion of the safety of enfranchising the free colored men of the country.

While we listened patiently and were highly delighted with the wonderful ability and charming oratorical power of the lecturer, it is not our purpose to attempt any thing more than a meager sketch of the lecture. Prof Day, in his initial remarks, drew a beautiful picture of two marked events which occurred at the first settlement of the American colonies. While the *May Flower*, with its freight of bold, brave men, seeking free homes on the Western Continent, was cleaving the waves and hastening across the Atlantic, another vessel, freighted with human beings, was riding on the waves of the same ocean, sailing to the same shores.

As the Pilgrim Fathers landed on Plymouth Rock, and blessed God that they had reached a land of freedom—rejoicing that they had escaped from bondage—the other vessel arrived at Jamestown, in Va., and landed its freight of human beings, but these, alas, were forced to the new world as *slaves*. The one body of emigrants came hither in search of freedom, the other was brought in chains to establish slavery. Thus, at the same time, was planted on the soil of the Western Continent, the principles of slavery and freedom, and these have been antagonizing each other, until the antagonism culminated in the great war which has just been ended.

The lecturer's historical views of the growth and development of the institution of slavery, constituted a most instructive condensation of a great mass of interesting matter, while his analysis of the corrupting influences of the institution on both classes, the enslaved and the slaveholder, was a startling picture of word painting, a most horrible portraiture of a condition of society little understood by the people of the North, and from which the people of the South will thank God, ere long, they have escaped.

Slavery was abominable in all its forms. It did not only destroy those whom it loaded with chains, but it stood at the doors of the Senate with bludgeons in its hands, to strike down the advocates of freedom, and laid in wait, armed with steel, to murder a President who upheld the doctrine of liberty. After discussing the natural wrongs, the social evils, and the political corruptions produced by the influence of the slave holders—after tracing these wrongs in the groans of millions of people lately held in civil bondage, in a land professedly governed by laws of equal and exact justice to all—after showing how utterly debasing the institution is to society, how it works the degradation of the white as well as the black man—after proving that it devastates and desolates the soil on which it exists, the lecturer then proceeded to examine the services rendered by the negroes of all sections of the country, in quelling the slaveholder's insurrection.

In the hour of the Government's boasted strength, when the authorities pleased themselves on their prowess and power to crush rebellion, the offered services of the negro were indignantly refused. But when defeat came to humiliate the nation's pride—when the disaster of the first Bull Run fell with crushing weight on the national ardor, the negro espoused what seemed a hopeless cause and bravely demanded to be put in the fight. Thereafter, on many well contested battle fields, the African had fairly attested his valor and established his ability to fight. Having exhibited his ability, having established his power in assisting to preserve the Government, why should he not be invested with equal rights in participating in the control thereof? This point was then debated at length and with great ability."

The lecturer concluded with an appeal to those of his race to devote themselves to lives of virtue, fair dealing with all men, obedience to the laws, industry and religion. Political equality might not be conceded to the negro of to-day, or to-morrow, or in a year hence—but equality before the law would come—*must come*—BECAUSE GOD RULES ON EARTH AS WELL AS IN HEAVEN!

In concluding our hasty and imperfect sketch of Prof. Day's lecture, we cannot refrain from acknowledging alike its matchless eloquence, the beauty of its composition, the faithfulness of its historical references, the logic of its arguments, and the fairness of its deductions. Those who heard and could appreciate it, will never forget it—while those who did not hear it, missed a treat which may not again be offered for their enjoyment under the same auspices.

At the conclusion of the Professor's remarks, the Secretary of the League offered the following resolutions, which were unanimously adopted:

Resolved, That we return our sincere and grateful thanks to Prof. Wm. Howard Day, for his able and eloquent speech upon "Assassination or no Assassination—Proper Re-construction or no Proper Re-construction—Freedom and Enfranchisement for the Colored Man are safe;" and while we hail him with pride and exultation for his fearless advocacy of our rights, we are thrilled by the rebuke which his transcendant abilities and refined cultivation administer to the enemies of our race, who doubt our capacity for becoming enlightened citizens.

Resolved, That the Garnett League confer upon Prof Wm. Howard Day, the proud distinction which he so eminently deserves—"The Champion Orator of American Negroes."

After the passage of these resolutions, he was hailed as the champion orator, with three loud cheers, amid the waving of ladies' handkerchiefs and gentlemens' hats, making "old Zion's" walls vibrate with the shouts of the audience.

The Rev. J. Walker Jackson, one of the most eminent of American speakers, was present, and being called upon to address the audience, entertained them in a brief but highly interesting and eloquent manner.

Capt Stevens was next called on, and made some very appropriate and interesting remarks; after which the "John Brown Song" was sung by the audience, assisted by Miss Mary Williams, who presided at the organ. The audience was dismissed with a doxology and benediction by the Rt. Rev Bishop Clinton. This closed the demonstrations for the week. Garnet League has done much more than any other institution has ever done here before—it has much more to do, and I believe has spirit and material necessary for the work. May success attend its efforts in every good work, and all other institutions, not forgetting yours, for

Equal Rights.

Harrisburg, Oct. 16th, 1864.

For the Christian Recorder.

ANOTHER GLORIOUS LETTER FROM WILMINGTON.

Mr. Editor:—My Quarterly Meeting came off on Sabbath last, according to my statement in your last number. Sabbath morning came, and the rain fell heavily; yet amid this storm, vast multitudes of God's people were making their way to the church. The rain did not embarrass them at all, and at the hour of ten and a half o'clock the house was well filled with attentive hearers. Earnestly they listened to the melodious sound of the gospel of Christ. A large number of persons came down from Philadelphia to participate with us. They gazed upon the church with astonishment and delight. It brought to my mind the delightful words expressed by the poet—words which eminently suited the occasion:—

"Let strangers walk around
The city wall and dwell—
Compass and view the holy ground,
And mark the building well."

The choir was filled with singers, whose melodious anthems of praise reverberated through the house with joy and gladness. The children even seemed to join in the great hallelujah of prayer and praise. We were favored with the presence of our much esteemed Bishop Weymen, who preached the opening sermon for us at half-past ten, A. M. The Bishop's text was taken from Deut. xxxiii. 29—"Happy art thou, O Israel! Who are like unto thee," &c. The Bishop treated the subject with great eloquence and spirit, which caused men to rejoice in the religion of Christ. I need say no more concerning the Bishop; for his ability is acknowledged by white and colored. Our morning service passed off very pleasantly, and every one appeared to be highly gratified.

At the close of the morning service the Bishop stated to the congregation that he wished to raise fifty dollars for the Church, and in fifteen minutes the money was laid upon the table. This is the right spirit.

The pastor then announced that service would be again held at three o'clock in the same afternoon.

At the appointed time the house was again crowded, and I was informed that never before was such a large audience seen there. The people appeared to flock in from all parts of the city to see what was going on within the portals of Bethel church.

The sight was glorious to behold. Our much esteemed brother from Salem, New Jersey, Rev. N. H. Turpin, preached at 3 P. M. He took his text from the 63d Psalm, fifth verse—"And I looked, and there was none to help," &c. The Elder discussed the points of his theme with a tact and ability that at once stamped him as a theologian and scholar of the first order. He dwelt, first, upon Christ as a Warrior and Prince without an army; and secondly, how the history of Calvary was consummated on the morn of the third day. The sermon was delivered with great power and boldness. The Elder let himself out at full length, and many of his hearers shouted with joy while he unfolded the word of God to them.

When the Elder had concluded his remarks, he set out the table and called for a collection of fifty dollars, and in an incredibly short space of time the amount was raised The Sacrament of the Lord's Supper was then administered The occasion referred to will long be remembered in this city.

Meeting was again held at a quarter past seven o'clock, P M The church was so crowded that many found it impossible to obtain a seat in the capacious auditorium Consequently some were obliged to go away disappointed We were again favored with a startling sermon from the Bishop He took his text from Numbers, 10th chapter and twenty ninth verse—"We are journeying," &c Never did I hear the Bishop speak with greater power in my life In tones of wondrous eloquence he dwelt upon his theme—now bursting forth like the mighty cataract of Niagara, and then sinking away in tenderness, like the gentle murmurs of some distant rivulet Truly the Lord was present with us in all his omnipotent grandeur.

I am happy to be able to add that we had a most splendid time all day, both in a spiritual and temporal point of view. The people came prepared to help us through We have been struggling for more than thirty days, and during that time we have raised over two thousand dollars The friends of the Redeemer and his glorious kingdom seem never to tire in helping us on with the good work. This was manifested beyond the power of dispute on the Sabbath referred to. On that day, the Bishop, in conjunction with Elder Turpin, raised the sum of one hundred and twenty-five dollars. This speaks better things for the people than we could possibly describe.

The future looks bright before us, and I believe that the prosperity of Zion will be greatly increased; and it may be said that she is coming out of the wilderness, looking "fair as the moon, clear as the sun, and terrible as an army with banners."

There appears to be an earnest desire among our right-thinking young men for the forming of associations; and those with whom I have conversed have concluded to make arrangements for the adoption of some method by which they may accomplish their design upon that point. I will soon be able to give you a full statement of our moral and intellectual progress. Oh, that every sable son and daughter would seek knowledge and place themselves on a level with those who claim to be their superiors. My time is up. I am going to the Convention.

Yours, D. P. SEATON.

Wilmington, Delaware.

For the Christian Recorder.

LETTER FROM SALEM

MR EDITOR:—Permit me to occupy a small space in your most valuable and interesting paper, as I wish to inform you and your numerous readers how we prosper here.

We have held our Second Quarterly Meeting, our worthy Elder conducting the morning service In the afternoon, after an able sermon by Rev. A. Stanford, the Lord's Supper was administered. At night the congregation was most delightfully entertained by Rev. D. P. Seaton, and I must say the Rev gentleman is able to fill his position. It was truly a glorious season of rejoicing; the Lord seemed to be present in the hearts of a vast number of persons, and sinners lay prostrate on the floor crying for mercy: four were added to the church. Our meetings appear to grow better and better; in fact, there is great change of matters in all respects.

Our Sabbath School, which is the nursery of the church, has revived, and is increasing rapidly. Our Elder has also established a Wednesday night prayer-meeting, which is very well attended, and at which we experience some seasons of refreshing.

Mr. Editor, Rev. N. H. Turpin is the man for Salem; he is a working man in the cause, and should we be blessed with him here the next year, we will try to enlarge our church, which is entirely too small for the pressing crowd which now attend.

Miss Sheppard has closed her last school term for this fall, and Bro. Turpin, being interested in the progress of the children, has taken the school until we can get another teacher for the winter. I don't know but that I should act unjustly in not saying that Mrs. Turpin is also earnestly engaged in the school, and appears equally as much interested in the improvement of the young

May great success attend our worthy Elder, and may the Great Head of the church continue to pour out such blessings amongst us, so that believers may be strengthened to press forward, and sinners come flocking home as doves to the windows of Noah's ark.

Yours fraternally,
JOSEPH GIBBS.

Salem City, October 17th, 1865.

For the Christian Recorder.

THE SOCIETY OF INQUIRY ON MISSIONS.

Wilberforce College,
Xenia, Ohio, Oct. 10th, 1865

MR. EDITOR:—We beg leave to insert the following:

We, as a society, do not wish to boast of what we have done, but we want to let the world know that while we are out here in the woods, trying to get an education, we are also alive to the interests of our fellow creatures, and have been striving during the past year to raise means in our little society to help to carry the gospel to those who are destitute of it. We have raised during the past year $91.30. Of which $23 00 was sent to the A M. A., and $64.00 to the Parent Missionary Society. We have also sent a box of clothing to the freedmen, valued at $25.00. And be it remembered, that the Society of Inquiry on Missions is composed of students. Now, Mr Editor, if we as students have done so much, and laboring under great disadvantages at times, why cannot missionary societies be established in all our churches, and the young give their money to the great and glorious cause of Missions, instead of squandering it away foolishly.

We take this opportunity of returning thanks to the following members for what they have done for us, although far away from Wilberforce, yet they seem to be with us in our great undertaking, of trying to help to spread the Gospel. By a vote of the society we return our heart-felt and sincere thanks to

Miss Carrie Woodson,	$5 30
Miss Margaret Dutton,	3 00
Mr. Bellard,	50
Mr. J. E. Carter,	1 00
Mr. S. Thompson,	6 00
Total,	$15 80

These, sir, were once students and members of our society, but after our institution was burned down they left for their homes May the blessing of God attend them in all their days

For the benefit of the members who are at a distance we will state that Right Rev D A Payne was re elected President, and J P Shorter 1st Vice President, and Miss M E Ashe 2d Vice President Miss P Rouse Rec Secy and James E Porter Cor Secy

It is our intention to keep up this society as long as there are members to fill the several offices. So the members at a distance can still send us their dues, and as much over as they please Always remembering that it is for a good cause T H JACKSON,
Cor Secy S I M

TRIBUTE OF RESPECT

At a special communication of Prudence Lodge, No. 11, A Y M, held at their hall, South 11th Street below Pine, on the evening of October 10th, 1865, the following preamble and resolutions were unanimously adopted

WHEREAS, It has pleased Almighty God, in His inscrutable wisdom to take from our midst our worthy and much beloved brother, George White, after a brief illness of twenty-four hours, therefore, be it

Resolved, That we deeply mourn the loss of our esteemed and valued associate, whose integrity of character, and affable, dignified manners, commanded the respect of his Masonic Brethren and all who were privileged to make his acquaintance; who proved, by his walk and works, the excellency of the precepts of our sublime order with which he was so long connected.

Resolved, That in the demise of our brother, the community has lost an exemplary and worthy citizen, and the order one of its brightest and most skilful workmen

Resolved, That we tender our warmest sympathies to the family and friends of our deceased brother, and would especially commend them to Him who doeth all things well

Resolved, That the above preamble and resolutions be published in the *Christian Recorder*, and a copy be transmitted to the family of the deceased.

NATH L DURHAM,
DENNIS GREEN,
RALPH G GILMORE,
Committee.

NOTICE.

A very important public meeting of the colored citizens of Philadelphia and their friends will be held at the Philadelphia Institute, Lombard street above 7th, on Monday evening, October 23d, in behalf of the National Lincoln Monument Association

Addresses will be delivered by D J. B. Smith, the general agent of the Association, and several other distinguished gentlemen A full attendance of the friends of progress and humanity is earnestly solicited

STEPHEN SMITH,
WILLIAM WHIPPER,
JACOB O. WHITE

APPOINTMENTS.

Appointment for Bethel A. M E Church, Sunday, Oct. 22d:—

Rev H. J. Rhodes, 10 o'clock, A. M
Rev Wm. Moore, 3 P M.
Rev Daniel P. Seaton, 7 P M.

For the Christian Recorder.

A GRAND RECEPTION

MR EDITOR:—On the 12th ult., the Mount Moriah Lodge, No. 35, of Pittsburgh, gave a grand reception to our Grand Worthy Senior Deacon, Aaron B. Faucett, Esq, of your city. The affair was rich. The old and well tried Lodge, St Cyprian, No 13, was also in attendance. After his Worship, the Deacon, had addressed the Brethren in a fraternal manner, we all retired to the splendid dining saloon of Simpson & Billons, and there awaited us a magnificent supper, gotten up with a great deal of taste, and you may depend that every *workman* discharged his duty, especially around the table of plenty.

I wish that you could have been in the number of workmen after having retired from labor to refreshments.

Sapientia est ornamentum vitæ
L. H. TURPIN.

Western Theol. Seminary, Allegheny, Oct. 16

INFORMATION WANTED

Information is wanted of my brother, Madison Woods, who was sold from Rocky Mount, Va., to Richmond. He was there bought by a Southern planter. Any one having any idea of his whereabouts will confer a favor by addressing
RICHARD HENRY CROXEN,
Pittsburgh, Pa

WANTED.

A colored girl for general house-work Also a good cook and waitress To such good wages will be given. Must come well recommended. No. 2216 Green street

NOTICE

Bishop Wayman's appointments from October 29th to November 12th.

Sunday morning, October 29th, dedication at Deep Cut, Camden, N. J.

Sunday afternoon, Oct. 29th, Union Church, Philadelphia.

Monday night, Oct 30th, Jordantown, N. J

Tuesday night, Oct. 31st, Burlington, N. J

Wednesday night, Nov. 1st, Attleborough, Penna.

Thursday night, Nov. 2d, Camden, N. J.

Friday night, Nov, 3d, Bridgeton, N J.

Sunday morning, Nov. 5th, Frogtown, N. J

Sunday night, Nov. 5th, Salem, N. J.

At home from 6th to 8th.

Wednesday night, Nov. 8th, Union Bethel, Washington, D. C.

Thursday night, Nov. 9th, Richmond, Va

Sunday, Nov 12th, dedication, Charleston, S. C. A. W. WAYMAN

Balt. Oct. 18th, 1865

NOTICE

All itinerant preachers of the New York District of the African Methodist Episcopal Church, are particularly requested to meet at the Sullivan street A M E Church, in New York, on Tuesday, the 17th of October, 1865, at 10 o'clock, A. M, for the purpose of forming a Preachers' Association HENRY DAVIS,
JOSHUA WOODLIN

New York, Sept 30, 1865.
Oct. 6—2t.

INFORMATION WANTED

Information wanted of the whereabouts of my wife, Sophia Parker, and my two children, George Walker Parker, and Mary Fanny Parker The boy is about fifteen years old, and the [illegible] about nine years old

They formerly belonged to a man by the name of Thomas Keyth who resided in Virginia, Culpeper County, four miles from the White Sulphur Springs and who moved from there in 1860 to Winchester, Franklin County Tennessee I have not heard from them for three or four years I should be glad if the ministers of the different churches down South would announce this to their congregations

RICHARD PARKER
2nd North 18th St
Philadelphia, Pa

Oct 6—1m

Our Country.

The delegation from South Carolina on Friday presented their memorials for the pardon of Jefferson to the President A long conversation ensued to which the sentiments of the South Carolinians were discussed, but the President carefully abstained from saying anything on the subject of Jefferson Davis' pardon

It is reported from North Carolina, that two-thirds of the stories published about cruelties to negroes are falsehoods. Reconstruction is progressing satisfactorily.

If the Post-office Department re-establishes all the Southern mail routes, there will be an annual deficit of $8 000,000.

It is now reported that two of the Congressmen elected from Virginia will not take the Congressional oath.

The Mississippi Legislature meets on Monday The guerrillas are renewing their depredations near Vicksburg

General Howard has gone to the South, by the President's order, to settle difficulties between the planters and freedmen in South Carolina, Georgia and Florida.

General Steadman has ordered the suspension of all military orders interfering with contracts between white men in Georgia

General Grant has begun the work of reducing the army. All volunteer cavalry east of the Mississippi are to be mustered out. The Southern forts are to be garrisoned by colored troops

Seven regiments of colored troops were mustered out on Wednesday.

A Michigan railroad company has sent to Washington for four hundred laborers. Their pay is to be 87 cents a day and board.

Secretary Harlan has announced himself in favor of negro suffrage.

The State debt of New York is $25,634,539 The value of property in the State is $1,550,879,685.

The Sub-Treasury at St. Louis, was robbed of $1000 on Monday.

The new grain elevator at St Louis will be opened on Monday. It cost $300,000.

Married.

CHAMBERS—POTTS —On Saturday, Oct. 7th, by Rev. Peter Boo, of the Union Church, Mr. ROBERT CHAMBERS to Miss SUSAN JANE POTTS, all of Pottsville, Del Western papers please copy.

MORRISON—FLOOD —In Pittsburgh, Pa., Sept. 26th, 1865, by the Rev. Samuel Watts, Mr. SIMON MORRISON, of Philadelphia, Pa., to Miss MARY FLOOD, of Winchester, Va

Advertisement.

Dr. David Rosell.
907 LOMBARD STREET.

OFFICE HOURS, } 7 to 8 A. M.
Sprech-Stunden, } 3 to 5 P. M.
} 7 to 8 P M
Oct 21—6mo PHILADELPHIA.

NEW AND INTERESTING WORK.
LIFE OF
JOHN BRAINERD,
The New Jersey MISSIONARY, from 1747 to 1781, by Rev. THOMAS BRAINERD, D. D., of Philadelphia.

"It is interesting as a novel."—*U. S. Gazette.*
"Dr. Brainerd has given us a model biography."—*N. Y Evangelist.*
"The volume will have a place alongside the memoirs of the elder brother, (David Brainerd,) many of the character istics of which it possesses "—*N. Y Observer*

For Sale at the
A. M. E. BOOKSTORE,
619 Pine Street,
PHILADELPHIA

Oct. 14–3t.

MRS. AMELIA W. ADAMS

Will open a SELECT SCHOOL for the benefit of children between the ages of four and fourteen years, at her residence, 330 Juniper St., between Spruce and Pine, Thirteenth and Broad sts., on Monday, 2d of October. Terms, moderate A share of your patronage is solicited.
Sept. 30–3mo. *Phila. Sept 25th, 1865.*

E. MATLACK & SON,
FINE CLOTHING
ESTABLISHMENT,
No. 904 Market Street,
PHILADELPHIA

We would respectfully call your attention to our Large Stock of
Men's and Boys' Clothing
now on hand
Ready-Made,
embracing every variety of Style and Material suitable for the season
We have also on hand a full assortment of
Fall and Winter Goods
adapted to
Men's and Boys' Wear,
and would invite your early attention thereto.
These Goods have been purchased for CASH, and will be sold at a small advance for CASH.
Particular attention paid to all orders, so as to insure satisfaction to the purchaser.
E. MATLACK & SON.
904 Market Street
Oct.1 6m

BOWERS'
COAL DEPOT.
COAL!! COAL!!!
THOMAS J. BOWERS,
634 Lombard St.,
Has constantly on hand a full supply of the best
LEHIGH AND SCHUYLKILL COAL,
At the lowest market price.
Call and Try *Call and Try*
Oct. 7–tf.

DYSPEPSIA AND FITS.

Fits A Sore Cure for these distressing complaints is now made known in a Treatise on Foreign
Fits—and Native Herbal preparations, published by Dr O Phelps Brown The prescription was
Fits furnished him in such a providential manner that he can not conscientiously refuse to make
Fits it known as it has cured every body who has used it, never having failed in a single case
Fits It is equally sure in cases of Fits as of Dyspepsia; and the ingredients may be obtained
Fits—from any druggist.
—Sent free to all on receipt of five cents to
Fits prepay postage etc Address
DR O PHELPS BROWN.
No 19 Grand St Jersey City, N J
Sept. 30 —

NEW GROCERY
—AND—
PROVISION STORE.

ABRAHAM FI[illegible] respectfully informs his neighbors, friends and customers that he has opened a GROCERY AND PROVISION Store, at No. 131 South [illegible] street, third door above the corner of Lombard, where all articles in the Grocery line will be kept constantly on hand, and sold cheap for cash.
We solicit our friends to give us a trial before purchasing elsewhere, as we study to please, and will give them the worth of their money.
Sept 16, '65 tf

THE COLORED PEOPLE'S NATIONAL MONUMENT,

TO THE MEMORY OF

ABRAHAM LINCOLN.

The National Lincoln Monument Association, organized in Washington, D. C, April 25 1865, for the sole purpose of erecting a Colored People's National Monument to the memory of Abraham Lincoln.

OFFICERS

REV H. H. GARNET, President.
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Carter A Stewart, Samuel Datcher, John F. Cook,
Thos. H. Green, Colling Crusor, Wm A. Nichols,
Wm. Syphax, G Snowden, Sam Williams

AN APPEAL.

This Association now earnestly appeal to a loyal public, without distinction of color, to exert all their influence towards the accomplishment of this purpose, namely. The erection of a Colored People's Monument, in memory of our late beloved President, Abraham Lincoln; said monument to be a SEAT OF LEARNING, dedicated to God, to Literature, and to the Arts and Sciences, and shall be held and appropriated for the education of the Children of Freemen and Freedmen, and their descendants forever, and to be called "The National Lincoln Monumental Institute," to be located in the District of Columbia.

The Association most earnestly solicit contributions from the friends of the ever-to-be-lamented Chief Magistrate, and the friends of progress every where, for this noble undertaking: a Monument not of marble nor of brass merely, but a Monument of Education. Marble may crumble, brass may tarnish, but the light of learning is as enduring as time.

Deeply sensible, therefore, that in no other way can the people of color so well perpetuate the memory of Abraham Lincoln, as by carrying out, in this manner, the great aim he had in view—the elevation of their race throughout the land—this Association confidently relies upon the hearty co operation of all the true friends of the venerated dead.

Churches, Sabbath schools, Masonic and Odd Fellows' societies, Benevolent and all other associations, especially of colored persons, every where, and regiments, officers and soldiers, all are most earnestly called upon to contribute in aid of this work.

The National Lincoln Monument Association is a permanency; the Monument will be built, its light will be spread abroad

This Association thus invites all to come up to its help, and thus assist in diffusing that light, and making a venerated name imperishable

Friends, north, south, east and west, let your responses to this appeal be speedy, and equal to the occasion which calls them forth. REV. H. H GARNET, President.

WILLIAM J. WILSON, } Secretaries.
LEWIS A BELL, }

Agents will be appointed only under seal, with written signatures of the officers.

All business letters should be addressed to the Corresponding Secretary

All contributions may be remitted to the Treasurer, Rev. Stephen Smith, Lombard Street, between Ninth and Tenth streets, Philadelphia, Penna., or to the Assistant Treasurer, Walker Lewis, at the office of the Association, 241 G Street, Washington, D. C.

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Right Rev. Daniel A Payne,
Right Rev. J. J Clinton,
Right. Rev W. H Bishop.
Right Rev. J. P Campbell,
Right Rev. J. D. Brooks,
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Dr. J. B SMITH, General Agent,
Office, 241 G Street, Washington, D. C.

Other States, &c, will be filled as soon as the proper gentlemen can be obtained for the offices. jy 15 6m

"LIKE THE FAINT ECHOES OF A DREAM"—There is a STERLING reality about the wonderful effects of Ambrosia on weak hair and baldness, and in restoring grey hair to its natural color.

"TO BE OR NOT TO BE, THAT'S THE QUESTION"—The question has been long since settled by the popular verdict, that, STERLING'S AMBROSIA is the only reliable preparation for strengthening weak hair. Sept. 16–3t

THE
Indian Rejuvenator.
FOR
IMPOTENCY;
FOR
EXCESS IN INDULGENCE;
FOR
All Diseases proceeding from an Erratic Life.

Vitality can be aroused with from four to twenty doses, in accordance with the stage of disease, but the patient must follow the advice given upon receipt of medicine CURE warranted, or money returned.
DR J. W CREEK,
Corner of North and Pleasant Streets,
BALTIMORE.

Testimonial.
"I am grateful to Dr. Creek. Through excessive domestic trouble, I was led to seek consolation in stimulants. I applied to him, by the advice of a personal friend, and have only to state that I am once more in the enjoyment of good health
My gratitude alone prompts me to make this avowal."
B. WATSON DEDIUS,
Commanding Schooner 'Lookout."
Baltimore, Md., August 13th, 1865
sept 19—1mo

TRIMMINGS
AND
Fancy Goods.
683 PINE STREET, PHILADA
GEORGINA GLEAVES
Has just opened a large assortment of Ladies' Trimmings, Hosiery, Gloves, Flannels, Balmorals and Hoop shirts
Gentlemen's Furnishing Goods
COMBS, BRUSHES, SOAPS, Choice Perfumery and fancy articles.
Gents' Shirts, Drawers, Under shirts, Collars and Neck ties.
A general assortment of Stationery
Ladies' Dresses and Under-clothing made to order.
Oct 17—6mo

A CARD.

MRS H T O'DONNELL
Formerly of No. 7[illegible] South St. Phila.
Has removed to No. 813 Lombard [illegible]
A BOARDING HOUSE
For the accommodation of ladies and friends who may pass through Philadelphia and others who wish to spend some time in the city. Mrs. O'Donnell takes great pleasure in accommodating her numerous friends as far as she possibly can. Give her a call.
May 1—6mo

MEDICINES WILL BE
SENT BY
EXPRESS, OR
THE MAIL
DR. J. W. CREEK,
Physician & Apothecary,
Cor North and Pleasant Sts.,
BALTIMORE
Prescriptions Carefully Compounded

1865 1865

"COSTAR'S" EXTERMINATORS.
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"COSTAR'S" EXTERMINATORS.
EXTERMINATORS.

For Rats, Mice, Roaches, Ants, Bed-Bugs, Fleas, Moths in Furs and Woollens, Insects on Plants, Fowls Animals, etc

"18 years established in New York City."
"Only infallible remedies known."
"Free from Poisons."
"Not dangerous to the Human Family."
"Rats come out of their holes to die."

☞ Sold by all Druggists and Retailers every where
☞ ! ! ! Beware ! ! ! of all worthless imitations
☞ See that "Costar's" name is on each Box, Bottle, and Flask, before you buy
HENRY R COSTAR
Principal Depot, 482 Broadway, N. Y
Sold by all Druggists, wholesale and retail, in Philadelphia, Penna.

1865.

HOUSEKEEPERS troubled with vermin need be so no longer, if they use Costar's Exterminator. We have used it to our satisfaction—and if a box cost $5 we would have it. We have tried poisons, but they effected nothing — But Costar's article knocks the breath out of Rats, Mice, Roaches, Ants and Bed-Bugs quicker than we can write it. It is in great demand all over the country.—*Medina (Ohio) Gazette*
See Costar's Advertisement in this paper.

1865.

FARMERS AND HOUSEKEEPERS should recollect that hundreds of dollars' worth of Grain, Provisions, &c, are annually destroyed by Rats, Mice, Ants, and other insects and vermin—all of which can be prevented by a few dollars' worth of COSTAR'S Rat, Roach, Ant, &c., Exterminator, bought and used freely.
See Costar's Advertisement in this paper.

Sold in Philadelphia, Pennsylvania, by all Druggists and Dealers. Ap 28—6mo

Bargains in Clothing! Bargains in Clothing!
Bargains in Clothing! Bargains in Clothing!
Bargains in Clothing! Bargains in Clothing!
Bargains in Clothing! Bargains in Clothing!
Offered by Perry & Co
Offered by Perry & Co.
Offered by Perry & Co.
Offered by Perry & Co.
No. 309 Chestnut St, above Third
No. 609 Chestnut St., (Granville Stokes' old stand.)
And South-east Corner of Seventh and Market Sts., (Jones')
Messrs. Perry & Co have undoubtedly the largest stock of ready-made clothing, and finest variety of styles now presented to the public in this city. Their stock is new, bought at the lowest rates, got up in the best manner, and sold at
Wonderfully Low Prices.
Wonderfully Low Prices.
Wonderfully Low Prices.
Wonderfully Low Prices.
Our friends and the public are invited to call and examine for themselves, and be convinced that it is to their advantage to deal with us.
☞ Attention is also called to
Our Custom Department,
Our Custom Department,
Our Custom Department,
Our Custom Department.
In connection with each establishment, where we have constantly on hand
All the Latest and Best Styles,
All the Latest and Best Styles,
All the Latest and Best Styles,
All the Latest and Best Styles,
And can guaranty to our customers entire satisfaction in every respect.
No 309 Chestnut St, above Third
No. 609 Chestnut Street, (Granville Stokes' old stand)
And South-east Corner Seventh and Market Sts., (Jones')
Perry & Co.

THE MASON & HAMLIN
CABINET ORGANS.
Forty Different Styles, Plain and Elegant Cases,
For DRAWING-ROOMS CHURCHES, SCHOOLS, &c.,
$110 to $600 Each
They occupy little space, are elegant as furniture, and not liable to get out of order; are boxed so that they can be sent any where by ordinary freight routes, all ready for use
THIRTY-FIVE HIGHEST PREMIUMS
Have been awarded us within a few years, and our circulars contain printed testimony from
TWO HUNDRED AND FIFTY OF THE LEADING MUSICIANS
of the country, that the instruments of our make are
THE BEST IN THE WORLD
of their class. Circulars with full particulars free.
In obtaining a musical instrument, it is economy to get the best
Address—
MASON BROTHERS,
596 Broadway, New York;
Or
MASON & HAMLIN,
274 Washington St, Boston.
Sept. 30–6m

PENNSYLVANIA CENTRAL RAILROAD
CHANGE OF TIME AND DEPOT

On and after Monday, December 26 1864, the trains of the Pennsylvania Railroad will leave the New Depot, at THIRTIETH and MARKET Sts, instead of Eleventh and Market Sts as heretofore.

The Second and Third, Fourth and Eighth Green and Coates, Fifth and Sixth, Union Line, Tenth and Eleventh, Thirteenth and Fifteenth, Seventeenth and Nineteenth City Passenger Railways, connect with the Market St. Railway, whose cars run to and from Pennsylvania Central Railroad Depot in West Philadelphia.

The cars of the Market Street Passenger Railway leave Front Street every two minutes, commencing one hour previous to the times of departure of each train, and allow about 30 minutes for a trip.

Their cars are in waiting on the arrival of each Train to convey passengers into the city.

The UNION LINE Cars leave Fifteenth and Market Sts at 7 25 P M, to connect with Pittsburg and Erie Mail, and at 10 10 P M with Philadelphia Express.

Mann's Baggage Express will hereafter be located at No 31 South Eleventh street. Parties desiring baggage taken to the train can have it done at reasonable rates, upon application to him.

TRAINS LEAVE AND ARRIVE AT DEPOT THUS

LEAVE.		
MAIL TRAIN	"	[illegible] A M
PAOLI ACCOMMODATION, No 1	"	[illegible]
FAST LINE	"	[illegible] M
PARKESBURG	"	1 10 P M.
HARRISBURG ACCOMMODATION	"	2 30 "
LANCASTER ACCOMMODATION	"	4 00 "
PAOLI TRAIN, No 2	"	5.30 "
PITTSBURG AND ERIE MAIL	"	8.30 "
PHILADELPHIA EXPRESS	"	11 10 "
ARRIVE.		
PITTSBURG AND ERIE MAIL	"	6 30 A M
PHILADELPHIA EXPRESS	"	1 03 "
PAOLI ACCOMMODATION, No 1	"	8 20 "
PARKESBURG	"	9 30 "
LANCASTER TRAIN	"	12 30 P. M
FAST LINE	"	12 50 "
PAOLI ACCOMMODATION, No. 2	"	4 10 "
MAIL TRAIN	"	5 40 "
HARRISBURG ACCOMMODATION	"	5 40 "

Philadelphia Express leaves daily, Pittsburg and Erie Mail leaves daily, (except Saturday) All other Trains daily, (except Sunday)

For further information, as to time and connections, see bills and framed cards, or apply to
JOHN F. VANLEER, Jr., Ticket Agent,
At the Depot.

An Emigrant Train runs daily, (except Sunday.) For full information as to fare and accommodations, apply to
FRANCIS FUNK,
Jan '65 137 Dock Street

WASHINGTON HOTEL,
BY WILLIAM TAYLOR,
PROPRIETOR
Corner of Bridge and Montgomery Streets
GEORGETOWN, D C.
No 10 1 year

ONE PRICE CLOTHING.
JONES'
OLD ESTABLISHED
One Price
CLOTHING HOUSE,
604 Market Street,
(Above Sixth.)
At JONES' Crescent One Price Clothing Store, the lowest selling price is marked in plain figures on each article, and never varied All buy alike, whether judge or not. The stock is gotten up in a superior manner, expressly for retail sales. Those wanting a good, substantial and fashionable article, should not fail to go to
JONES',
604 Market Street,
One Price Store.

COAL! COAL!!
Coal delivered to any part of the city, by large or small measure, by
T. J BOWERS,
Coal and Kindling Wood Depot,
No. 634 Lombard Street.
April 15—tf

Private Boarding
AT 633 PINE STREET,
PHILADELPHIA.
The Subscriber, having FITTED UP HIS HOUSE with care, takes pleasure in announcing to his friends and acquaintances travelling, that he is prepared to accommodate them when visiting the city.
☞ Warm and Cold BATHS.
R. R. GLEAVES, Proprietor.
April 22—6mo

SHROUDING
AND
LAYING OUT of THE DEAD.
MRS MARIA HIGHGATES
Most earnestly solicits the patronage and attention of the generous public and her friends, as she is now in the business of shrouding and laying out of the dead, and will give all needed satisfaction Residence—
No 1026 Barley street,
bet 10th & 11th, & Lombard & Pine Sts

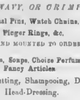
STOVE STORE.
The subscriber would respectfully inform his friends and the public generally that he has just fully stocked his store for the FALL and WINTER trade, with a general variety of the most approved patterns of
Gas Burner,
Parlor, Cooking Fireboard, Chamber and Store
STOVES AND HEATERS,
which he offers at reasonable prices.
RANGES.
The National Range, Philadelphia Range, Globe Range, &c.
HEATERS—The VULCAN, &c.
Casting for Repairs.
Job Work promptly attended to.
WILLIAM STILL,
107 North Fifth Street, Philadelphia
Orders received for Lehigh and Schuylkill Coal.
October 1st, 1865 sep21 3m

NEW
FALL AND WINTER
DRY GOODS.
All the Latest Styles of
MERINOS,
ALPACAS,
POPLINE,
DELAINES,
PALMETTAS,
CASSINETTES,
FANCY CLOTHS
COLORED AND WHITE FLANNELS
Muslins, Draper and Crash Toweling
BALMORALS AND HOOP-SKIRTS.
Hosiery, and every variety of Fancy and Staple Trimmings, and Zephyr Hoods Also, Ladies' Under Clothing, and
GENTLEMEN'S FURNISHING GOODS.
All selling at the Lowest Cash Prices
Call and see at the old stand,
S. SHORTER HAWKINS,
615 Lombard Street, Philada.
to Ap'l 1—6m

OLIVE BRANCH
BOARDING HOUSE
No. 814 Lombard Street, Phila.
Mrs D M Cropper respectfully announces to Travellers that she has opened a first-class
BOARDING HOUSE
for their special accommodation in a central (to business or elsewhere) part of the city, as above named, where she will spare no pains to make her guests comfortable

MRS M BENNETT.
HERB DOCTRESS,
NO 405 S. SEVENTH STREET, BELOW PINE,
Is prepared to cure Debility of the System, Billious Fever, Diseases of Bladder, Diseases of Women, Nervous Disease, Scrofula or King's Evil, Dropsy, Piles, Cholera, Ague, Convulsions, Colic Cancer, Rheumatism, Mumps, Catarrh, Bronchitis, Erysipelas, Consumption, Headache, Heat, Influenza, White Swelling, Whooping Cough, Croup Gravel Dysentery, Asthma, Dyspepsia, Jaundice, Neuralgia, and Fevers
The Doctress will give her personal attention to any of the above diseases and guarantee a cure without the use of mercury Her Indian syrups alone are used by her She can stop bleeding, and take out fire without blistering.

ORNAMENTAL HAIR WORK



JOSEPH C. BUSTILL AND SARAH H. BUSTILL.
WIG MAKERS,
HAIR JEWELLERS,
AND
LADIES' HEAD DRESSERS,
No 403 South Sixth Street,
Philadelphia
WIGS,
BRAIDS,
TOUPEES
FRIZETTES,
CURLS,
PUFFS
WHISKERS, MOUSTACHES, &c.,
STRAIGHT, WAVY, OR CRIMPED
Bracelets, Breast Pins, Watch Chains, Ear Rings, Finger Rings, &c.
BRAIDED AND MOUNTED TO ORDER.
Combs, Brushes, Soaps, Choice Perfumery, and Fancy Articles
Ladies' Hair-Cutting, Shampooing, Dyeing, and Head-Dressing.
BUSTILL'S CELEBRATED NEROLIAN HAIR TONIC.
A splendid preparation for promoting the Growth of the Hair—removing Dandruff—Cleansing, Moistening, Softening, Odorizing, Invigorating, Beautifying, and preventing Premature Baldness.
Bustill's Compound Eradicator,
One of the most useful articles ever offered for shampooing the hair removing dandruff, preventing premature baldness, restoring soiled garments, removing grease spots, and curing rheumatic pains, Tetter, &c
HAIR BOUGHT.
Letters for information in relation to the purchase of Hair will receive prompt attention. Barbers and others having Hair can find ready sale. sep 24–tf

Cupping, Leeching & BLEEDING
ATTENDED TO BY
NATHANIEL L. DURHAM,
911½ CHRISTIAN STREET,
Also Solicitor for "Security Life Insurance Company"
Jan 7—No 6—1y

"THE BEST AND THE CHEAPEST"
REIMER'S PHOTOGRAPHIC GALLERY,
NO 615 & 617 NORTH SECOND STREET,
PHILADELPHIA,
Where you will find skilful hands, who use superior instruments, and have the advantage of a well arranged light
☞ Pictures are made all sizes; from a Carte de Visite to a life size in oil, at prices which can guarantee good work, and at the same time be within the reach of everybody. Pictures are made life size from small Ambrotypes or Daguerreotypes. 1y

JAMES C. CLARK, M. D.
(Eclectic.)
No 618 Pine Street, Philadelphia, Pennsyl'a.
OFFICE HOURS.
From 7 to 9 A. M. }
From 12 to 2 P M } PHILADELPHIA
From 6 to 9 P. M }
Also, particular attention directed to all classes of Ulcers, recent or chronic. Treatment and cure, without the use of Mercury, or any other injurious drug, warranted.
[illegible]—no7 1y

To The Travelling Public.
I most respectfully inform my friends and the public generally, that I have taken the large and commodious dwelling,
No. 1733 Addison Street,
PHILADELPHIA,
(And have opened it as a first-class
Boarding and Lodging House,
and will be happy to see all of my old friends, and as many new ones as may favor me with their patronage
Your influence is respectfully solicited.
MRS. ANN E. FOSTER.
N. B.—Hot and Cold Baths Terms reasonable.
jel 1y

Hudson's City Hotel.

"I am going to Hudson's City Hotel. It is the Best and Cheapest House in Baltimore"
You can entertain your guests in Public or Private Parlors
You can get your Meals at All Hours in this First-Class House
No Improper Language or Behaviour allowed in this House
Ice Cream Saloon, and Barber-Shop attached to the Hotel.
Nos 28 and 30 Corner of Bath and Davis Sts,
(Near the Harrisburg Depot,)
Baltimore.
Dr D HUDSON, Proprietor July 9—tf

Poetry.

THE MOTHER'S PRAYER

BY ANNA CHAMBERS [illegible]

They sleep. Athwart my white
Moon marbled casements with her solemn smile
Silently watching o'er their rest serene
Goeth the starry night.

My girl, sedate or wild
By turns—as playful as a summer breeze,
Or grave as night on star-lit Southern seas
Serene, strange woman child!

My boy, my trembling star!
The whitest lamb in April's tenderest fold
The bluest flower bell in the shadiest wold
His fitting emblems are.

They are but two and all
My lonely heart's arithmetic is done.
When these are counted. High and Holy One
Oh, hear my trembling call

I ask not wealth nor fame,
For these, my jewels. Diadem and wreath
Soothe not the aching brow that throbs beneath
Nor cool its fever-flame

I ask not length of life,
Nor earthly honors. Weary are the ways
The gifted tread, unsafe the world's best praise,
And keen its strife.

I ask not that in me
Thou spare them though they dearer be,
Than rain to deserts, spring flowers to the bee
Or sunshine to the sea.

But kneeling at their feet,
While smiles like summer-light on shaded streams
Are gleaming from their glad and sinless dreams
I would my prayer repeat.

In that alluring land,
The future—where, amid green, stately bowers,
Ornate with proud and crimson flushing flowers,
Pleasure, with smooth white hand,

Beckons the young away
From glen and hill-side to her banquet fair,
Sits the grim she wolf, couched in her lair,
Ready to seize her prey

The bright and purpling bloom
Of Nightshade and Acanthus cannot hide
The charred and bleaching bones that are denied
Taper, and chrism and tomb

Lord, in this midnight hour
I bring my lambs to Thee. Oh! by Thy truth,
Thy mercy, save them from th' envenomed tooth,
And tempting poison flower.

Oh, Crucified and Crowned,
Keep us! We have no shield, no guide, but Thee!
Let sorrows come—let Hope's last blossom be
By Grief's dark tempest drowned—

But lead us by Thy hand,
Oh, gentle Shepherd, till we rest beside
The still clear waters, in the pastures wide
Of thine own sinless land!

—*Mothers' Journal.*

The Family.

GEORGE SURLIN'S WOODEN PICTURE

Several hundred years ago there lived in Germany a skillful and pious painter. His name was George Surlin. He painted pictures of the good men and women who had lived in past times, and his beautiful works were in great demand throughout the country as ornaments for churches and chapels. He always had as much as he could do. Even the greatest congregations thought themselves very fortunate if they were only able to procure a little picture by George Surlin for their great sanctuary.

One day, as he sat painting on a large canvas, some monks came to the door of his studio. They were messengers from the cloister of Blenbeuren in Switzerland. They asked him if he would be willing to undertake to paint an altar piece for their cloister. But it must not be painted on linen or wood, but on the altar wall of the chapel. The journey would be a long one, and the work would be difficult; but good Surlin thought he would only be doing his duty if he were to accept the proposition.

So he left home, and began to think on the way what sort of picture he would paint for the monks. He drew little sketches on scraps of paper, and before he arrived at the cloister he had determined what he would paint for the altar-piece of Blenbeuren. The abbot received him with open arms, and led him into a large and beautiful room, from the windows of which he was able to see magnificent landscapes. A great dinner was prepared, and many a glass of old wine was drunk by the monks in honor of the new guest. Every thing which could please Surlin was given to him, and his abode became extremely pleasant. He loved to look out of his windows. The tall fir trees, the snow covered mountain tops, and the deep valleys, gave him indescribable pleasure every morning and evening. During the day he labored hard at his great fresco painting. In due time it became very evident to himself and to others that this was his masterpiece.

The monks were delighted to think that George Surlin was painting his best picture for them. They hoped to excite the envy of all the other monks in Switzerland and Germany. They stood beside him while he painted, and encouraged him in every possible way. They looked at each other with pride. Then they would pat the old painter on the shoulder and say to him, "How great a man you are!"

Finally the picture was finished. A magnificent festival and service were ordered by the abbot in honor of its completion. The old painter knelt down upon the altar step and thanked God that he had been permitted to put the last touch upon his fresco. The people gathered from different parts of the country; and when the picture was unveiled before them they went into raptures over it. They had never seen any thing so fine, and they wondered how any man was able to accomplish such a work.

During this rejoicing the old abbot was almost beside himself with admiration. He went up to Surlin and said to him: "Master Surlin, you have certainly achieved a great undertaking, and you very correctly esteem it the best picture you have ever painted. Now let me ask you, if this work has exhausted your powers? Is it possible for you to paint a still finer picture than this? Do give me a real frank answer to my plain question."

The old painter was a simple-hearted man. He thought that perhaps the monks would like to have him paint another one for them. So he answered the question truthfully, and without any reserve, when he said: "My art is an inexhaustible fountain. Every one of my great pictures inspires me to paint one still greater. The good Lord has given me a talent which enables me always to exceed the past. If He were to deal as kindly with me in the future as in the past, I am sure he would aid me to surpass this altar-piece before us."

The wicked abbot had found out what he wanted. He had no thought of having another picture painted; but he was determined that Geo. Surlin should never paint one for any other cloister, lest his last one should prove his best. The abbot now resorted to bad measures. I will tell you what he caused to be done, and I know you will be as indignant as I am at his crime.

On the night of the great day of the festival the old painter lay fast asleep in his room. Two of the monks went stealthily up to his couch, bound his arms with ropes, and pierced both his eyes through with a sharp knife. "Now," said they to themselves, "he has no eyes, and he can never paint a picture for any other cloister." They had not the courage to put him to death, but they supposed that now his art could no longer be cultivated by himself. They spread abroad the report that the great George Surlin had died on his return home. Meanwhile he did not die, but they kept him far off in their cloister in a secret cell.

Since his eyes were now put out, good George Surlin could no longer paint beautiful pictures. He sank into deep grief. His pain was more of the mind than of the body, and to think that he must live, and yet not be able to paint any more pictures was a burden too great to be borne. But he trusted in God and said: "Can it be that God will allow these wicked monks to go forever unpunished? But I will not pray to avenge them. Let God do with them and with me what seems best in his sight."

The monk who carried his slight meal to him every day was kind-hearted. Once he found him standing before his little grated window, trying to look off in the direction of the mountains. But he had no eyes, and the monk was touched at his appearance. So he said to him: "Good master Surlin, what can I do for you that would make you happy?"

His reply was: "Take me once again to the altar where I painted my last picture."

The monk could not deny him this earnest request. When midnight came, and all the other monks were sound asleep, this kind man went to Surlin's cell and led him through the passage ways to the chapel. He left him standing before the altar, and told him that he would come for him at early dawn. But when morning came the monk awoke too late to lead Surlin out and back again to his cell. So he had barely time to lead him behind the altar and conceal him in the deep wooden seat which had stood there for many years. The seat was more like a great chest than any thing else. The lid would come up; and it was large enough for several men to be hidden in it. It had holes around it, too, so that any one who might be inside of it could easily get his breath. All day long the old painter lay there, and heard the monks say mass. When midnight came again, his good friend approached his place of concealment and led him back to his gloomy cell. But Surlin very carefully studied the way by which he was led to the chapel. And every night he would feel his way there and stand for hours. If he heard a noise at any time he would go back and hide himself in the altar seat.

I ought to have said before, that, after the monks had put his eyes out, they left their sharp knife upon his bed. His first impulse was to put himself to death with it; but he was a good man, and felt that God knew when it was best for him to die. He kept the knife carefully, thinking that he might yet find some use for it. One day when he lay concealed in the wooden seat, the thought occurred to him to carve something on its inner sides. He did so; and whenever he lay there he worked quietly away at his wooden picture.

Now what do you think he carved? It was the history of all his misfortunes. He began with a representation of his completion of the altar-piece; he then described the monks in the act of putting out his eyes; and he thus went from step to step through his long sufferings until he came down to the present period of his life. It was a beautiful piece of carving. It far exceeded his painting on the chapel wall; and it was wonderful that he could do it without the aid of his eyes. He spent a number of years at this great work, and almost forgot his misery while he did it. He often heard the monks and their distinguished visitors praise his picture. But they thought he was all the time in his cell. He took care to be there always whenever his meals were brought him.

The wood carving was all done. It covered the four sides of the interior of the old seat. He now waited patiently for death to come. But he did not have to wait long. On the third day after he had completed his wooden picture he died. The monks felt easier then. They said no mass over his old body, but quietly buried him. They now said our sin will never be found out."

The fame of George Surlin's last picture in the cloister of Blenbeuren had now gone throughout the country, and many a nobleman and artist came to look at it. Years passed on, and still the throng of visitors was great.

It happened one day that an unknown traveller visited the cloister. Nothing in the chapel escaped his attention. He was delighted with Surlin's painting. He would stand before it, and then walk about and return again to it and admire it afresh. He went behind the altar and sat down on the old dusty, high-backed seat. His right hand rested beside him, but it touched something round and rough. He looked at it, and found it to be a beautifully carved little rose. This excited his attention. He arose and examined it. He found that he had been sitting on what was really a long walnut chest. The lid was like a seat, but it had hinges to it. He slowly raised it up and saw a smooth knife laying on the bottom of it. Its fine blade was almost worn out. The stranger then caught a glimpse of the exquisite carving on the four sides of the altar-seat. He requested the two trembling monks who were with him to open the window near by. They hesitated, but finally did it. They were overcome with fear. They trembled from head to foot, and whispered to each other: "This is George Surlin's work. He has come to life to condemn us for our crime!"

The stranger carefully examined the whole of the beautiful carving. He had never seen any thing like it. The fears and evident guilt of the monks excited his attention. He felt that the picture in the chest was a great mystery. He resolved to find it out. He finished his examination, came to his conclusion, and hastily departed.

In ten weeks he returned to the cloister with a great many attendants. He was accompanied by the judges of the country. They tried the monks for their crime, and punished them with severe penalties. As a concluding sentence on them for their sin, it was ordered that the seat should be taken apart, and the fine wood carving placed along the chapel wall of the cloister. And if you were to visit Blenbeuren to-day, you would find it to be the finest work that George Surlin ever accomplished.—*The Methodist.*

FAMILY WORSHIP.

Not a few Christians who desire, above all things, that their children should serve the Lord, neglect the best means to secure that result.—They pray for them, are careful to have them attend Sabbath School and public worship, and occasionally exhort them to seek the Lord.—What more can they do? They can maintain a Christian atmosphere at home. The experience of the Church proves that no influence equals home religion in converting children to Christ. And the most fit and potent expression of home religion is in family worship held every day. The reading of the Bible and prayer daily, when children are growing up, is like the perpetual sunlight, changing and renewing the heart by gradual, silent progress.

Let parents read and kneel before the Lord, have all the children kneel, from smallest to greatest, and they acquire a reverence and love for the Saviour that will make them feel that a household without prayer is heathen, vulgar, intolerable. They love their parents, and revere their superior wisdom, and when from early childhood they see them bow and pray, they come to regard prayer as an essential part of daily life.

But in order to do this, the worship must be regular and devout, and the whole family engaged in it. Some families are not careful to have the children present when they worship. This is very wrong. The children, above all others, are benefited, and should always be present. Some do not teach the children to kneel during prayer, and hence they awkwardly sit in their seats while their parents kneel. This is a sad mistake. If they do not kneel, they naturally suppose they have no part nor lot in the devotions, and soon feel that it is wrong for them to bow before the Lord. We have seen many cases where grown up sons and daughters had never bent the knee before the Lord, and thought it wrong to kneel until they were Christians. In this way they were made more shy and stubborn, and felt that there was an impassable barrier between them and Christ. This feeling is wrong and unnecessary. If family worship had been rightly observed, they would have felt that they were very near the Saviour, and would easily be induced to give their hearts to him. Indeed, children thus trained seldom grow to maturity without becoming practically Christians.—*Morning Star.*

Child's Cabinet.

TALK OF THE LICHENS ON THE ROCK

Far up the side of the mountain the naked rock shot up still higher. It seemed very high as you looked upward. The rock was even on its face, and was tall, perpendicular. On its surface were four kinds of lichens growing—from that which was very small, to the last which was quite coarse and large. We sometimes see such lichens on an old fence, an old tree, or an old house. The face of the huge rock was almost covered with them. As I sat down under the shadow of the mountain, waiting for my friend, I gazed at the lichen and began to wonder in my own mind what it was created for and of what use it could be, when I seemed to hear a small, crispy voice, far up the rock, calling out:

"Mother, how old am I?"

"Why, my child, you have just begun to live. You are only eighty years old yet."

"And how old are you?"

"I call myself young, for I am only five hundred and twenty years old."

I now listened with all my ears, for I knew the lichens were talking among themselves. I felt sure they would say more and I took out my pencil to put down what they would say. Pretty soon I heard the same little voice say,

"Mother, ain't you discouraged?"

"Discouraged! about what, pray?"

"At your age. Five hundred and twenty years old, and how very small you are!"

"Not so small, either. I cover six inches square already, while there's my poor grandmother, almost eleven hundred years old, and she covers only five inches even now. Very few, I am happy to say, of the lichen family, who have worked harder or accomplished more than I have, though I do say it myself."

"Well, mother, of what use is it to cling to this great rock, and hang here summer and winter, amid storms, and cold and winds beating upon us? Here I have clung and been trying to gnaw into this rock for eighty years, and have not yet got my roots in half an inch. What's the use? We might as well die and drop off. Nobody would miss us or care. What *do* we live for?"

"To raise wheat."

"Raise *what*?"

"Raise wheat, to be sure."

"Pray, mother, what do you mean? We lichens away up here, on this cold rock, raise wheat! If that isn't funny!"

"Listen, my child. This huge mountain is all solid rock. If it was all pounded up fine, it would make soil on which men would raise wheat. But it is now very hard, and there is nothing to pound and turn it into powder. And so God has created us, the lichens, to have our home here, to cling to it, to gnaw it, and, with a kind of acid we have, to crumble and dissolve it. Don't you remember that the very last year you rolled down two little grains of the rock? Well, every grain we make falls down, then the rains wash it into the little brook, and the brook carries it into the river, and the river raises it up, and, as it overflows its bank, drops it just where the old soil is worn out, and the wheat needs new. The Nile thus carries down little particles from the mountains, and makes Egypt so fruitful."

"Oh! mother, how often can I gnaw off rock enough to raise a kernel of wheat?"

"Perhaps once in thirty years."

Miscellaneous.

THE ARMIES OF THE WORLD

BY A. WATSON ATWOOD, A. B.

The people of the United States and the current newspaper press of our country are accustomed to regard the recent army of the Union as the greatest in numbers that the world has ever known. There never was a more palpable mistake. And while we give our people the credit of raising a vast *volunteer* force, still it must be remembered that we cannot compare the power as represented by our armies to have been other than meager, taking into account the almost countless hosts led by the generals of by-gone ages.

It is estimated that the combined forces of the United States amounted to over one million and fifty thousand men. This is indeed small when compared to the almost innumerable hosts of ancient times. Sennacherib, in a single night, lost one hundred and eighty-five thousand men by the hand of the destroying angel. The city of Thebes had a hundred gates, and could send from each a force of ten thousand men and two hundred chariots, the entire amount being one million men and two thousand chariots. The army of Terah, king of Ethiopia, consisted of one million men and three hundred chariots of war. Sesostris, king of Egypt, led against his enemies six hundred thousand men, twenty-four thousand cavalry, and twenty-seven scythe-armed chariots. Hamilcar went from Carthage, and landed near Palermo. He had a fleet of two thousand ships of war and three thousand small vessels, and a land force of three hundred thousand men. At the battle in which he was defeated one hundred and fifty thousand men were slain.

Ninus, the Assyrian king, nearly two thousand three hundred years before Christ, led against the Bactrians an army consisting of one million seven hundred thousand men—infantry, two hundred thousand horse, and sixteen thousand chariots armed with scythes. Semiramis employed two millions of men in building haughty Babylon. At the Indus he captured one hundred thousand prisoners and sank one thousand boats. A short time after the taking of Babylon, the forces of Cyrus amounted to five hundred thousand infantry, one hundred and twenty thousand cavalry, and two thousand chariots armed with scythes.

The fitful blasts sweeping across the burning desert-sands of Africa buried from the sight of the warrior Cambyses an army of fifty thousand strong.

When Xerxes arrived at Thermopylæ his land and sea forces amounted to two millions six hundred and forty-one thousand six hundred and ten men, exclusive of servants and others, who, when added to his fighting forces, amounted to five millions two hundred and eighty-three thousand two hundred and twenty.

Before the battle of Cunaxa the army of Artaxerxes amounted to about one million two hundred thousand men. Ten thousand horsemen and one hundred thousand foot fell on the fatal field of loss.

When Jerusalem was taken by Titus, one million one hundred thousand perished. The army of Tamerlane amounted to one million six hundred thousand men, and that of his antagonist, Bajazet, to one million four hundred thousand men.

It may be argued that the forces collected by the generals commanding were not of a volunteer nature, which is very true; but that armies far superior to our own in numbers have been fought, is equally true. The ancients generally raised their soldiers by conscription. Their laws might be called conscript laws, from the very fact that the liberty of every male subject was controlled by authoritative dictation.

Popular Natural History.

WILD BEES IN CALIFORNIA

Did any of you ever get mixed up with *bees*? We mean speculatively, when they were sold at a hundred dollars a hive. If so, you cannot be enthusiastic on the honey question. Last night, just as the full autumn moon came up over the hills, flecking the shadows of the great trees with subdued and tremulous light, we had a radical variation in sea-side experiences. A great red-wood had been felled on the river bank for fencing, and breaking in its fall near the top, disclosed an enormous swarm of *bees*. How to take them up became the question. We remembered the brimstone operations of early times; but since, patent hives had come in vogue—and to slide out a draw full of honey was easy enough. But we were greatly at fault in the science of "taking up bees" promiscuously, when they were all on the ground, and as mad as rebels. Our eleven-year old who reads the *Scientific American* closely, could not quite give us the formula for this operation. So we sallied forth with ax, cross-cut saw, tin pan and brimstone, with all the household in the rear, lumbering along like the baggage wagons of an army.

"Do you hear any thing of them?"

"All quiet on the Potomac."

Well, rap on that trunk about four feet from the [illegible]—any thing?

"Ten millions more or less!"

How they roar and boil out of a knot-hole, a black, raging mass. Blankets are spread quickly over every orifice—the brimstone is lighted at the fractured end—and away goes the saw into the brittle trunk, some four feet beyond. But we must stop to take breath. One may discuss a knotty point in theology a long time without breathing place; but this running a cross-cut saw by moonlight, takes pretty rank hold of muscular Christianity. The angry roar of the bees is softened into a subdued dreamy hum. If there is any honey in Hybla, we shall have some to-night. Old "Tiger," who is all pluck for large game, has gone down the road with his tail down, yelping like a coyote. The bees have dismissed him with a benediction. But let the saw run briskly.

"Oh! Ah!"

"What now?"

"Every sweet is protected somewhat with bitter."

Never mind the moral, when bees are running up the pantaloons—crawling up the coat sleeve—here in the left boot—here inside the shirt collar—here sliding down the spinal column—and oh! just as we went to sneeze, one is crawling down on the bridge of the nose!

We will discount heavily on the honey venture just now. If any body wants a crisis, here is one ready made. In go the wedges, and as the crown of the log lifts, a bushel of bees are in sight—as they had room enough, evidently they had not swarmed. But since the tree fell, they had turned upon their own stores, and consumed, in very desperation, at least a quarter of the whole—as sailors, when shipwrecked, break open the whisky casks to save the cargo. But forty or fifty pounds remain, and that satisfies us.

As we take a layer of comb, redolent with thyme and clover, of honeysuckles and locust blossoms, we are inclined to raise the question: "Why was brother J., at the other end of the saw, stung by every fugitive bee, and we, although covered with them, stung not at all?" Are bees like men? Some having the positive, and some the negative pole of an electric battery. Why are we drawn towards some men, and repelled from others, even when we know nothing of them? We shall propound nothing further while this honey lasts.

We may say, parenthetically, that bees have imbibed some of the vagrant, sluggish customs of California. Latterly, a large proportion of new swarms put off for the mountains, or for some tall tree in the forest. The clusters of Eshcol are in the valleys, and honey is in the clefts of the rocks. We have another bee-tree ready for any of the fraternity who can improve upon our experiment.—*Pacific.*

SANTA CRUZ.

Science and Art.

FOSSIL REMAINS IN VERMONT.

The tusk of a fossil elephant was found in a muck bed, about five feet below the surface, on the farm of D. S. Pratt, in Brattleboro', Vt., on Saturday, September 2d, by a workman who was digging muck. The tusk is forty-four inches in length, and eighteen inches in circumference at the largest end, and eleven inches at the smallest. It is in a fair state of preservation, although some parts of it crumbled after being exposed to the air. The tusk belonged to a species of elephant, long since extinct, that inhabited the northern parts of North America, having wandered across the Siberian plains to the Arctic Ocean and Behring's Straits, and beyond to this country, south to about the parallel of forty degrees. Their bones show them to have been about twice the weight, and one-third taller than our modern species. The remains of one of these elephants were found at the summit of the Green Mountains, at Mount Holly, in 1848, by workmen engaged in building the railroad from Bellows Falls to Rutland.

ANCIENT PYRAMIDS IN CALIFORNIA.

Another of these numerous edifices of a civilized antiquity in the New World, has just been discovered in the shape of a great stone pyramid, composed of courses from eighteen inches to nearly three feet in thickness, and five to eight feet in length. It has a level top of more than fifty feet square, though it is said to be evident from the remains that it was once completed. This pyramid differs, in some respects, from the Egyptian pyramids, being more slender or pointed, and the outer surface of the blocks being cut to an angle that gave the structure, when new and complete, a smooth or regular surface from top to bottom.

Health.

CLEANLINESS.

Compare the dirtiness of the water in which you have washed, when it is cold, without soap. You will find the first has hardly removed any dirt at all, the second a little more, and the third a great deal more. But hold your hand over a cup of hot water for a minute or two, and then, by merely rubbing with the finger, you will bring off flakes of dirt or dirty skin. After a vapor bath you may peel your whole self clean in this way. What I mean is, that by simply washing or sponging with water, you do not really clean the skin. Take a rough towel, dip one corner in very hot water—if a little spirit be added to it, it will be more effectual—and then rub as if you were rubbing the towel into your skin with your fingers. The black flakes which will come off will convince you that you were not clean before, however much soap and water you may have used. These flakes are what require removing. And you can really keep yourself cleaner with a tumbler-full of hot water and a rough towel, and rubbing, than with a whole apparatus of bath, and soap, and sponge, without rubbing. It is quite nonsense to say that any body need be dirty. Patients have been kept as clean by these means on a long voyage, when a basinful of water could not be moved out of their berths, as if all the appurtenances of home had been at hand. Washing, however, with a large quantity of water, has quite other effects than those of mere cleanliness. The skin absorbs the water, and becomes softer and more perspirable. To wash with soap and soft water is, therefore, desirable from other points of view than that of cleanliness.—*Notes on Nursing, by Florence Nightingale.*

A CAPITAL BATH

An open window, with the direct rays of the sun coming in, will be good for the little one. On a hot summer day to lay it down near the window, quite nude, and let it lie for some minutes where the rays of the sun may fall upon its skin, will give it new life. There is a vital relation between sunshine and a vigorous human being. Seclusion from sunshine is one of the greatest misfortunes of civilized life. The same cause which makes potato vines white and sickly when grown in dark cellars, operates to produce the pale, sickly girls that are reared in our parlors. Expose either to the direct rays of the sun, and they begin to show color, health and strength.

When in London, some years ago, I visited an establishment which had acquired a wide reputation for the cure of those diseases in which prostration and nervous derangement were prominent symptoms. I soon found the secret of success in the use made of sunshine. The slate roof had been removed, and a glass one substituted. The upper story was divided into sixteen small rooms, each provided with lounges, washing apparatus, etc. The patient, on entering each his little apartment, removed all his clothing, and exposed himself to the direct rays of the sun. Lying on the lounge, and turning over from time to time, each and every part of the body was thus exposed to the life giving rays of the sun. Several London physicians candidly confessed to me that many cases which seemed only waiting for the shroud were galvanized into life and health by this process.—*Dr. Dio Lewis.*

GESTURES TO BE SEEN, NOT HEARD.

A correspondent of *Zion's Advocate* says:

"Some speakers fall into the habit of striking their desks, or the Bible, or of bringing their hands together, so as to produce a sound which can be heard all through the audience. I recollect, several years ago, when a classmate of mine was declaiming before one of the professors and class, he struck his hands together so as to produce a loud noise. In his criticism, the professor very quietly remarked, 'Gestures are made to be seen, not heard.' The remark I have never forgotten. From that day to this, when I have listened to speakers who made their gestures audible, it has occurred to me, 'Gestures are to be seen, not heard.'"

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Oct13—6 mos

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PENNA.
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This College, duly incorporated under the laws of Pennsylvania, has special claims upon the patronage of colored parents, and affords excellent facilities for obtaining an education to colored youths of both sexes.
Through the philanthropic munificence of the late Rev. Charles Avery, it possesses a handsome, ample and convenient college edifice furnished with a fine library and a good assortment of philosophical, chemical and astronomical apparatus. It is to be hoped that the patronage extended to this institution will be such as to refute the assertion too often made, that a benefaction, of which the colored race is the object, always meets with an ungrateful return.
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Rev. Elisha Weaver, Editor. PHILADELPHIA, OCTOBER 28, 1865. Vol. V.—No. 43.—New Series. Whole No. 252.

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Poetry.

For the Christian Recorder.

WHERE WOULD YOU HAVE A HOME?

We have often, in story and song, seen portrayed
The beauties and worth of the South,
And listened in raptures, while some one essayed
To show us the "Fountain of Youth."

'Twas said that the flowers perennially bloomed,
And nature ne'er knew of decay,
That the birds sang so sweetly, and never were doomed
From winter to hasten away

That the earth was prolific;—you'd only to sow,
While nature a harvest would bring,
And grain in abundance would every where grow;
But, besides that, dear cotton was king

To be sure, this dear monarch compelled many men
To labor without any pay,
But, then, he was king, and no tongue or pen
Had aught to do but obey.

Did not Johnny Bull always bless his "bold boys"
When he saw the full cargo unload,
And swear to himself that all such supplies
Would keep his poor paupers in bread.

That of turmoils and riots among the poor class,
He had an abhorrence profound;—
And all the world knew that he was the last
That slavery's shackles unbound.

So the world thought, and so they believed,
Until war gave the token the lie,
And "cotton" stood robbed of its power to shield
The wrong that was lifted on high

Give me a home where the hills and the vales,
Abound, to the vision so fair:
Where the robin and lark sing their sweet love tales,
As they breathe Allegheny's fresh air.

I'll take mine in wheat-fields, in hay, and in corn,
In horses, in sheep, and in kine,
With the log cabin door that creaks in the morn,
So health and contentment be mine.

I'll take mine in churches, and school-houses too:
With virtue and honesty still;
With friendship to help me the right to pursue,
And a grasp of the hand in good will.

I'll take mine among men who liberty love,
And are able and dare to maintain,
The glorious banner that now floats above,
Freemen on land and on main.

For the Christian Recorder.

LEAVENWORTH CORRESPONDENCE.

MR EDITOR:—The colored citizens of Kansas are making great progress They are accumulating property, building churches, holding conventions, and acting like their white brethren generally.

A Visit from Bishop Campbell.

Our venerable Father and Bishop visited this portion of his district after the rise of the Indiana Conference. His arrival was hailed with joy by the people of this city, as they had expected a visit from him, and being about to occupy their new church, they were glad to have him to dedicate it.

He was the guest of Elder John Turner and lady. He arrived on Wednesday, the 13th inst In the evening a large meeting was held at the Church, by a committee of gentlemen and ladies, who were preparing for a grand festival After the business of the meeting was concluded, the bishop was introduced to the audience He made a few interesting remarks, giving a sketch of his travels for the past twelve months, which was interesting to all who heard him He was responded to by Mr. J H Morris, in behalf of the citizens of Leavenworth, in a neat speech, after which the meeting adjourned

The members and citizens generally, paid great attention to the Bishop He was feasted day and night by them, showing that they knew how to appreciate the presence of so distinguished a personage

The Bishop visited several other points in this vicinity, in which he was kindly received by the people.

On the 24th of September, the new A. M. E Church was dedicated. Five years ago, the A M. E. Church here was only a missionary field of about thirty members; but now a station of some 300 hundred members, with a brick edifice nearly as large as most of our churches East or West, is here formed. We learn that as late as last fall, not $500 of the amount was on hand to commence this great work; but by the strict economy and energy of Elder Turner, the cause of our people has prospered, and the work is a success

The Bishop's Sermons

The Bishop drew all the people of the town and the surrounding country, to hear him. Large as the Church was, (71 by 45) it failed to hold all the audience. He discoursed three times during the day. His texts were taken from St. Luke I. 32, and Rev. ix. 10 The subjects were ably discussed. The efforts were such as none but he can put forth.

His illustrations and deep reasonings on the doctrinal points contained in the texts, were put forth with so much Christian fervor and zeal, that the people caught the inspiration, and were truly happy in the joy and pleasure of the Lord.

A collection was raised to assist in paying off part of the amount on the new church. The sum of $505 was collected.

A Festival

On Monday, Sept. 25th, a festival was held by a committee of ladies and gentlemen connected with the Church The Church was neatly and appropriately decorated with festoons of flowers. A piano was furnished by Mr Heydon, and Prof W. H. Gibson enlivened the audience with some beautiful selections of music

Bishop Campbell was present, and delivered his farewell address He spoke of what he witnessed in Kansas, and encouraged the people to go on and improve in all good works He reviewed our status, in this country, since and before the war He made known to us what we must do to gain our rights He said we must form leagues and societies, collect money, (to buy positions, if necessary,) make petitions to Congress and the Legislatures, and work incessantly to secure our rights.

The festival was a grand success. $623 35 was realized

Quarterly Meeting

The fourth Quarterly Meeting was held in the charge, by the Elder A very gracious outpouring of the Spirit was felt. It was a time of weeping as well as rejoicing The taking leave of Bro. Turner, perhaps for the last time, was a part of the ceremonies that the stoutest hearts could not withstand. The members of the Church and the community at large, greatly respected the elder as a minister, father, and philanthropist of the colored race. His place will not be easily filled

On Wednesday evening, a farewell discourse was delivered, and a goodly amount of sympathy was bestowed in the way of greenbacks

The Church report was read The amount raised and paid on the new church was something over $7000. The debt is now reduced to $3000 The upper story of the Church is unfinished, and will be a good introduction for the successor of Brother T, by way of proving his financial abilities

Convention

The State Convention of Colored Citizens of Kansas, convened in the A. M E Church on Wednesday, Oct 6th. C. H Langston, Esq., was chosen President of the meeting Delegates were present from several counties of the State. The Convention was held for three days, and performed considerable business, by way sending resolutions to the State Legislature and Congress, praying for our rights as a people, and setting forth the loyal element and deeds of valor performed on the battle fields, during this rebellion, by our colored soldiers, entitling them and all others to our God-given rights

After the business was completed, the Convention adjourned to meet at Topeka, June 5th, 1866. Yours truly, W H G

Leavenworth, Kansas, Oct 16th, 1865

For the Christian Recorder.

LETTER FROM PORT DEPOSIT, MD

MR. EDITOR:—After so long a silence I will now proceed to pen you a few thoughts concerning the state of affairs in our midst since May the 6th.

I have been watching for an opportunity to say something to your numerous readers about this section of the country, but not having any thing good to write, I delayed until now One reason why I wanted to write was, because I was sadly disappointed in the temporal and spiritual condition of the A. M. E. Church in this place.

When I first came to my charge I did not know what was best to do, whether to write to the Bishop immediately to inform him of the state of affairs, and the unfavorable circumstances under which I had to labor, or to locate for one year But I was not forgetful of the Apostle who said, "Ye have a need of patience, that, after having done the will of God, ye may receive the promise" I therefore took courage, and went forth relying on the strength of Jesus, and asking His blessing upon my efforts; for really I thought there was a drought in the church

On a Sabbath morning you might be on your way to church, and see a number of persons sitting at some gentleman's shop door, or on a platform before some store, and thus spending their Sabbaths What a pity that they cannot be taught to walk in the statutes of the Lord, and especially those young men who have brains capable of development, and might be good and useful in the Church of God They remind me of the Israelites, who sat down to eat, and rose up to play But we look for better things in these latter days

We are laboring under a debt at the present time, and, in consequence of the dulness of the times, we cannot, it seems, get money sufficient for our present demands. Some of our people say that this is the dullest season for business that they have witnessed for twenty years, as Port Deposit has been a great place for business

On the 30th of Sept last, we had our Sabbath School celebration at Mt Zoar Church. The banner which was procured for the occasion was enfolded to the breeze, and, for a country place, they made a respectable appearance They marched out into the woods belonging to Mr. Wm. Body. There were several addresses delivered, and, by way of an opening address, we made a few remarks on "Education" Brother Black spoke well for the general good of the cause, after which we partook of good things provided by the dear friends of the vicinity; and then, after a recess of about two hours, we called the friends together, and Mr F. Norton delivered a short address. He then gave way to Miss M C. Anderson, the missionary school teacher of Havre de Grace, who made a short, but very fine address.

The singing was conducted by Mr. G. Body and Mr E Hall, the superintendent of the school, together with the scholars; after which the people were dismissed, but were soon called together again to partake of the hospitalities provided by proper persons. The people seemed to pass the time joyfully and agreeably to all present

There were a few sisters of our church, who, after they had learned the condition of the Elder in charge, agreed to get up something for him and his family, which came off on the 12th inst, and the benefit of which he will ever remember

As there have been so many of our people away seeking better business for a livelihood, I have only succeeded in converting our Sabbath School into a Missionary Sabbath School, and the time of commencing our missionary prayer-meeting is anticipated. Pray for us, that the good work of the Lord may prosper in our hands

Yours, for the cause of Christ,

WM H. HOPKINS

A HUMBLE heart is a habitation of God, a scholar for Christ, a companion of angels, a preserver of grace, and meet for glory.

For the Christian Recorder

MASS MEETING IN EDGECOMBE CO. N C.

In accordance with a brief notice previously given, a public meeting was held in the town of Tarboro', Edgecombe county, by the colored citizens of Tarboro' and vicinity on Saturday, September 16th, 1865, for the purpose of expressing the sentiments of the colored people of the said county, and electing delegates to the Convention to be held in the city of Raleigh The meeting was attended by a large number of persons

On motion of Jas H. M Jackson, the meeting was organized by a prayer

On motion, Jas H M Jackson was called to the chair, and Henry C Cherry appointed Secretary

The object of the meeting was explained by J H M. Jackson, and, on motion, he appointed the following committee, viz:

Edward Lloyd, Cato Kamper, Jacob Dancy, Raddick Battle, James Cromwell, Everett Dancy, and Jack Savage.

The committee retired a few minutes, and then presented, through their chairman, Edward Lloyd, the following resolutions:

WHEREAS, An invitation was extended to all freemen of North Carolina to send delegates to the Convention to be held in the city of Raleigh on the 29th of September, therefore,

Resolved, That we cordially accept the invitation, and to fill our position, and to discharge our debt of gratitude and our new obligation, are the principles and the only aims of the emancipated colored people

Resolved, That a Mass Meeting of the colored citizens of Tarboro', North Carolina, was held on the 12th inst, (September,) and resolutions were unanimously adopted in favor of holding the Convention in the city of Raleigh, on the 29th of September

Resolved, That we thus avail ourselves of the earliest moment to express our sentiments, and to pass such resolutions as may be, in our judgment, suitable to our condition and wants as a people.

Resolved, That we hail with great joy, the good news and the glad tidings of the enjoyment of freedom as freemen Peace and freedom, harmony and mutual good feeling is our motto.

Resolved, That all our meetings be conducted in harmony, friendship, and mutual good feelings among ourselves and towards all mankind

Resolved, That we, the colored citizens of Tarboro', and of Edgecombe county, hold mass meetings, and appoint delegates to attend the Convention to be held in the city of Raleigh, on the 29th of September

Resolved, That we, the colored citizens of Tarboro', and also of the county of Edgecombe, North Carolina, true and loyal citizens of the United States of America, do claim, as an unquestionable right, the privilege of setting forth respectfully our grievances, and entreating an equality of rights under the law.

Resolved, That the colored people have vindicated their claim to the full exercise and enjoyment of these rights, at Milligan's Bend, Port Hudson, Fort Wagner, Olustee, Petersburg, and last, though not least, they had the distinguished honor to be the first regiment to march into the almost impregnable fortifications around the city of Richmond.

Resolved, That representation and taxation go hand-in-hand, and it is diametrically opposed to republican institutions to tax us for the support and expense of the government, and deny us, at the same time, the right of representation

Resolved, That we have no feeling of resentment towards the white people or our former owners; but will let the past be buried with the past, and, in the future, will treat all persons with kindness and respect, and hope to be treated with the same

Resolved, That we desire to learn how to honorably and usefully fill our new position, and to discharge our duties as freemen; and we ask the aid and protection of all the law-loving men: and we sincerely implore the blessings, the guidance and the protection of the Supreme Being in all our proceedings, and wholly and wisely govern and direct all our actions.

After reading the resolutions adopted by the Committee, and speeches by Henry Sparrow, Green Carter, and Hervey Lewis, the Committee proceeded to nominate the candidates for the Convention to be held in the city of Raleigh, on the 29th of September.

Jas H M Jackson, Henry Sparrow, and Green Carter were elected delegates to represent the colored citizens of Edgecombe and Wilson counties, in the Convention to be held in the city of Raleigh, on the 29th of September

By a call from the audience, Jas H. M Jackson again addressed the meeting

On motion, the Secretary proceeded to take up a collection to defray the expenses of the delegates to Raleigh and back

The meeting then adjourned, to meet on Saturday, the 23d inst

JAS H M JACKSON,
Chairman

HENRY C. CHERRY, *Secretary.*

For the Christian Recorder

LETTER FROM RICHMOND

NUMBER TWO

MR EDITOR:—I suspect I have permitted such a long interval between my sketches, that your readers will scarcely be able to compare them. However, I will give them an opportunity to test their memory.

RICHMOND IN 1865.

The city that was compactly built in 1860, is now comparatively in ruins At least one fourth of it, and that fourth the flower of all, now lies desolate Nothing but crumbling ruins meet the eye on every hand When we stand on Gamble's Hill now, and look directly South, we may still have a beautiful view, but as soon as the eye is turned toward the East, the sight that meets it causes the very soul to shudder Alas! is this Richmond? The city at which McClellan thundered, but in vain? Yes, it is; for we stood upon these very hills on that memorable night, watching the death-dealing shells as they burst in the air, and here, we sent up earnest prayers to God that He would give success to the Union army; but God's time had not yet come

Looking from Gamble's Hill toward the East, we have a most ghastly sight, for the ruined part of the city is better seen from this hill than any other part of the city. It seems to be the ghost of Richmond 1860, and a hideous-looking ghost it is Wherever you go in the (former) business part of the city, this terrible spectre seems to haunt you In truth, this is the ghost of Richmond 1860, but in a better sense it is the ghost of slavery, that hydra-headed monster, the father of all evil

Except the "burnt district," every part or prospect that was once beautiful or sublime, is now doubly so, being purified, as it were, by the death of slavery. Those auction houses on Franklin street, where human beings were bought and sold, are now put to a legitimate use Almost all of them are still auction and commission houses, but this is simply demonstrative of the power of old habits, for, thanks be to a merciful and just God, human beings are no longer bought and sold in these houses, but agricultural and mechanical products This is as it should be

The prospect of peace and prosperity in the city, is encouraging. The busy hum of prosperity is once more heard, and the clink of the trowel and sound of the hammer is extremely musical to ears that have for four years been accustomed to the sullen sound of cannon

The prophecy uttered against Troy has been verified in the entire overthrow of the so-called Southern Confederacy The silent prayers sent up to God from the streets of this great Southern metropolis have been heard and answered, and peace and prosperity dawn upon us, dawning as it never dawned before in these United States; for, thanks be to God, it dawns, not upon the white alone, but upon *every* man. Truly, both white men and black are men, if they only treat each other right.

For fear of being tiresome, I will say more at another time Yours truly, S. M. O

COLORED CONVENTION IN NORTH CAROLINA

Raleigh, N. C., Sept. 29th, 1865

The Convention of the Colored People of North Carolina, so long expected, so novel to the white people, and looked forward to as inaugurating great and dreaded innovations, met here to-day, and has spent the first day in peaceably organizing for the business before it. The counties along the seaboard and sounds, and those lying accessible by railroad to the capital, are generally represented. Probably, one hundred and fifty delegates, who were appointed by meetings and in formal bodies of the free people, are present Some bring credentials; others had as much as they could do to bring themselves, having to escape from their homes stealthily by night, and walk long distances, so as to avoid observation, such was the opposition manifested to the movement in some localities

From Newbern, Beaufort, and Wilmington, there are full delegations—among them several ministers of intelligence, eloquence, and influence. Judged by ordinary rules, the Convention contains a more than average amount of intelligence and ability, and all seem to have come together with an earnest wish and determination to do their best for the interests of their race No *outward* opposition has been manifested by the citizens to their assembling, though there is evidently a strong under-current of feeling adverse to the whole affair. *The Progress* this morning uttered its solemn warning to the colored people to *be careful* what they did. The Eastern Counties, which have longest enjoyed freedom and the protection of the army, are evidently ahead of their less favored brethren in the central and western portion of the State, who have more recently emerged from slavery, though they are not superior to them in intelligance and in the proper appreciation of "the situation," and the best means to be adopted for their mutual elevation.

The call for the Convention originated at Newbern, and the people hereabout were scarcely consulted upon the subject. Here they deemed it impolitic and unwise to call the Convention so near to, and preceding, the Constitutional Convention of the State, but were overruled. They are more cautious and moderate in their demands, while the delegates from below seem disposed to demand every thing in the way of civil rights One delegate from New Hanover County, Wilmington, even proposes to demand admittance to the White Convention, under instructions from his constituents. This conduct is as absurd and foolish, and likely to result so badly for the colored people, and the Convention has already set its seal of condemnation upon the project

The Convention assembled in the Loyal African M. E. Church, sometimes called the Lincoln Church, from the fact that they have a statue of the martyred President, with a quotation from his last Inaugural, ornamenting the building. The Convention was called to order by Mr. Galloway, and John Good of Newbern was appointed temporary President. A committee of five on Credentials was appointed, a Committee of seven upon Rules for the Government of the Convention; and another upon Permanent Organization, of which J. W. Hood was Chairman Some complaint and discussion arose upon the disposition manifested to give undue influence on the committees to Craven and other lower counties, and before the committees were prepared to report, the Convention adjourned to 2 o'clock, P M

AFTERNOON SESSION.

Upon motion of Mr. J. H Harris, they voted unanimously to make it a mass convention, and permit all who had come in good faith as delegates to take seats.

The Committee on Permanent Organization reported for the officers of the Convention the following: For President, J. W Hood; for Vice President, J. P. Shoobe; for Secretary, John Randolph, Jr.; for Assistant Secretary, W. Cawthorn; for Treasurer, J. R. Caswell; for Chaplain, Rev Alex Bass of Raleigh. The Vice Presidents were increased to seven, and a committee of two were appointed to conduct the President to the chair.

SPEECH OF THE PRESIDENT

Upon taking the chair, the President, J W Hood, said he scarcely knew what language to employ to express to the Convention his sense of the honor they had conferred upon him by selecting him to preside over their deliberations There had never been before and there would probably never be again so important an assemblage of the colored people of North Carolina as the present, in its influence upon the destinies of this people for all time to come They had assembled from the hill-side, the mountains and the valleys, to consult together upon the best interests of the colored people,—their watchwords, "Equal Rights before the Law" They should act respectfully toward all men, the rowdy as well as the gentleman, in and out of doors He hoped all rash, or hard, or personal epithets would be avoided He was an adopted citizen; had sojourned only two years in the State; but if not a citizen of North Carolina, he did not know where he could obtain it They must live here with the white people; all talk of exportation, expatriation, colonization, and the like was simple nonsense. We have, he said, lived here over 150 years, and must continue to do so. We must harmonize our feelings Respectful conduct begat respect. The major part of the people, both white and black, were gentlemen and ladies. If we respected ourselves, we would be respected Though we may not gain all at once, we have waited long enough to do so Some even thought that slavery was not yet abolished The sooner they gave the people their rights, the sooner, he believed, they would know how to exercise them Three or four things were wanted. First the right to testify in the courts of justice Second, to be received into the jury-box. The Constitution of the United States, and of the several States, guarantied to all persons accused of crime the right of trial before a jury of his peers The colored man was his peer, and he claimed that he should be permitted to sit on a jury where a colored man was to be tried. Third, the right of colored men to act as counsel in the courts for the black man Fourth, to carry the ballot

These are the rights we will contend for, these the rights we will have God being our helper. (Applause)

One half of the gallery was set apart for the use of the ladies Two marshals were appointed, and a committee of three to invite Col Eliphalet Whittlesey, the agent of the Freedmen's Bureau; Gov Holden and Gen. Ruger commanding the Department, to address the Convention

Mr J A Harris announced that the correspondent of *The Tribune* present had a large number of that valuable paper with him, containing Mr Greeley's excellent address to the colored people of the State, which would be distributed at the proper time to the delegates of the Convention, and the address would be read to-morrow

Some further business was transacted, and the Convention adjourned until to-morrow morning. A public meeting will be held this evening at which addresses will be made

EVENING MEETING—CONCILIATORY ADDRESSES

There was a crowd of both sexes which filled to repletion all parts of the house in the evening to listen to public addresses.

The speech of the evening was an off hand, but well-considered effort by Mr Jas. Harris, a native of Raleigh, and late the delegate from the league here to the Convention at Cleveland. Mr. Harris labored to show the colored people that their best friends were the intelligent white class in the South, and not the people at the North That their freedom had been achieved by a law of necessity, as a military measure, and not by a benevolent crusade of the Northern army, as many supposed He cited the prejudices prevailing at the North, which shut the colored man out from every avenue of employment, while in the South every branch of industry in the mechanic arts and the cultivation of the soil was open to him There had never been such exhibitions of diabolical and murderous hate exhibited toward the colored race in the history of the world as were developed in the New York mobs of 1863, and in other Northern cities. It was no place for the colored man to look for an asylum. They must remain where they were, and work out their destiny side by side with the white man. They could not and would not migrate or be colonized. He had travelled 40,000 miles in search of a better country—he had made the circuit of the West India islands and gone over to Africa, but he had now returned to his native State of North Carolina, where he intended to live, to die, and be buried. He counselled moderation, kindness, and a patient and respectful demeanor toward the whites, and the effort to make their interests mutual, showing them they (the colored people,) were not their enemies, but friends. The past should be buried in oblivion, and the future only engage their efforts to improve and elevate themselves.

The speech was in the happiest vein, and kept the house in a roar of merriment. Its effect was most happy upon the minds of the multitude, and must do much to disabuse them of many false and injurious notions He was not in favor of making large demands at this time for their rights, but allow the present misunderstanding and consequent ill feeling to cool, when they would be sure to receive what they had a right to claim God was on their side, and he (Mr. H) saw a glorious future before the colored race in the Southern States.

He was followed by Mr. Galloway of Newbern, who also made a very happy speech, sustaining in the main the same train of argument. The meeting closed at a late hour in the best of humor. E S.

SECOND DAY

The Convention re-assembled at 9½ A. M , and was opened with religious exercises by the Rev Alexander Bass, Chaplain of the Convention The hymn commencing,

"Blow ye the trumpet, blow,
The gladly solemn sound, &c"

was sung, the minister lining the hymn Prayer was offered, and the business commenced by a call of the roll of the Convention, and completing the list of delegates Delegates were found to have reported from Craven, Duplin, Edgecomb, Halifax, Carteret, Wayne, Warren, Gates, Robeson, Wake, Pitt, Harnett, Cumberland, Beaufort, New Hanover, Pasquotank, Perquimans, Franklin, Camden, Granville, Orange, Caswell, Person, Rockingham, Johnson, Bertie, Guilford and Rutherford counties

Upon motion of J. H. Harris, a special committee of five was appointed to prepare an address to the Constitutional Convention.

J. H Harris, as Chairman, John Randolph, Jr., the Rev George A. Rue, Isaac Sweet and John R. Good were appointed the Committee, with instructions to report to this Convention on Monday morning

The Business Committee made a report, the substance of which may be summed up as follows:—

Congratulation of one another and the friends of equal rights throughout the State upon the assembling of so large a number of delegates from all parts of the State

Declaring unworthy of confidence or respect any colored man or woman who would not do for a colored person what they would for a white person under the same circumstances.

Advising against the crowding into the towns and cities, and declaring the first wants of the colored people to be employment at fair wages, in various branches of industry To secure lands and cultivate them, and lay up their earnings against a rainy day. Advising the colored people to educate themselves and their children, not alone in book learning, but in a high moral energy, self-respect, and in a virtuous, Christian, and dignified life.

A resolution to appoint a committee of three to wait on the Constitutional Convention to present an address, and labor to secure favorable legislation, was on the table

Several brief and sensible speeches were made, which exhibited an intelligent appreciation of affairs, and an excellent tact in debate.

AFTERNOON SESSION

Mr Galloway, of the committee to invite the attendance of Gov. Holden, Gen Ruger, and Cols. Whittlesey and Clapp, of the Freedman's Bureau, made report.

Gov Holden told the Committee he was their friend, and he intended to stand by his proclamation touching the freedom of the colored race and their rights to protection, education, &c. He was too busy to attend the Convention.

Gen Ruger had just returned from a leave, and the great accumulation of business during his absence would require his constant attention He could not come

Col. Clapp of the Freedman's Bureau came into the Convention, and addressed them in a few encouraging words Monday evening was set apart to listen to a more extended address from him

The Business Committee made a final report, as follows. First, an excellent letter from the Hon. Wm H. Coleman, of Concord, Cabarrus Co, was read, in which he took strong ground in favor of the full enfranchisement of the freed people, as a matter of right, and National and State expediency and justice. Mr Coleman was a member of the State Legislature in 1854, and was then known as a most enlightened and liberal gentleman, and a friend of the enslaved. He is now greatly proscribed in his own home by the ultra pro-slavery and rebel portion of the community in which he lives.

On motion of Mr J H Harris, the address of Hon Horace Greeley to the colored people of North Carolina was then read to the Convention, and was greeted with applause

Mr. Harris moved that the address be received, placed on the records, and published with the proceedings of the Convention Adopted.

The Rev Mr Bass moved a vote of thanks of the Convention to Mr. Greeley for his very timely and friendly address, which was also adopted

The Tribune containing the document was distributed to the members of the Convention.

The following resolutions concluded the report of the Business Committee:—

Resolved: That we are in favor of our Government and the Union against all enemies at home or abroad; that our fathers fought to establish, and we will fight to maintain them; that we will not hesitate in the prompt performance of our duty to the nation in her hour of peril; and that we will prove by our habits of industry and respectability, that we are worthy of citizenship among the people of North Carolina

Resolved That we hail the event of Emancipation, the establishment of the Freedmen's Bureau, protecting the interests of the colored people of the South—the recognition of the independence of Hayti and the Republic of Liberia—the admission of Mr. Rock to the bar of the Supreme Court—the establishment of schools for more than 75,000 freed children—the proposed amendment of the Federal Constitution, and its endorsement by various State Legislatures—the progress of an enlightened sentiment of moral obligation and progress of Republican liberty—with joy and thanksgiving, as turning a bright page in our history, &c.

Resolved. That we hail with satisfaction the efforts of that portion of the Republican party of which Messrs. Chase and Sumner and Stevens and Greeley are the heads, to secure to the colored citizens their rights through the action of Congress, against any and all who oppose those rights

Resolved: That we view with pride the rapid progress that is making on the part of our young men in the glorious cause of education, in the pursuit of all honorable industry, the organization of Lyceums, &c; also thanking various editors who were publishing papers devoted to equal rights for all men.

Resolved: Finally, That we hail to-day's issue of the *Journal of Freedom*, published in this city by Mr Brooks, with joy: we value his able editorials, and will give him our cordial support.

A collection was taken up to defray expenses, and the Convention adjourned, after appointing Messrs. Sampson and Rue to address the public meeting in the evening.

Raleigh, Oct 1st, 1865.

The delegates of the Constitutional Convention are nearly all here, prepared to enter upon their duties to-morrow Out of the whole number elected from the 85 counties, only two are said to have obtained their seats with the knowledge of their constituents that they would favor the admission of negro testimony in courts of justice. No candidate dared to come before the people as the advocate of equal rights, or the right of suffrage for the negro.

There was a caucus of some twenty members, last night, at the Yarborough House, at which a decision was come to that they would support no candidates for Congress from this State who had been true to the Southern cause during the Rebellion.

The Convention of Colored People will probably close on Monday evening, when Col. E. Whittlesey, of the Freedman's Bureau, will make an address to them

The following is the form of the address which the Committee have agreed in substance to report for presentation to the Convention of the State, and which, with slight modifications, will no doubt be adopted:—

TO THE CONSTITUTIONAL CONVENTION OF NORTH CAROLINA, AND THE PEOPLE OF THE STATE:

Assembled as delegates from different portions of the State, and representing a large body of the colored population thereof, we most respectfully and humbly beg leave to represent to you, and through you to the people of North Carolina, something of the situation and our wants as a people.

Earnestly disclaiming all wish to forestall your action, or to dictate in the solemn and important duties which have been intrusted to you in this most critical period; and confiding in your justice, wisdom and patriotism to guard the interests of all classes, and more particularly of that class which, being most helpless, will most need your just and kind consideration, they but exercise the rights guarantied to the humblest citizen in this their petition.

It is with reverent and grateful acknowledgment of the divine favor and interposition that we accept the precious boon of freedom. Resulting as it has from a prolonged and bloody struggle of two great powers, and finally decreed by the national will, we look forward with confidence to see the decree ratified by the whole people of this State.

Though it was impossible to remain indifferent spectators of the struggle, you will do us the justice to admit that we have remained throughout obedient and passive, acting such part only as has been assigned us, and calmly waiting upon Providence Our brethren have fought on the side of the Union, while we have been compelled to serve in the camp, to build fortifications, and raise subsistence for the Confederate army Do you blame us that we have meantime prayed for freedom to our race?

Just emerging from bondage, under which our race has groaned for 250 years, and suffering from its consequent degradation, we are fully conscious that we possess no power to control legislation in our behalf, and must depend wholly upon moral appeals to the hearts and consciences of the people of the State. Born upon the same soil, and raised in an intimacy of relationship with you, which is unknown in any other state of society, we have formed attachments for the white race which must be as enduring as life; and we can conceive of no reason why our God-bestowed freedom should now sever the kind ties which have so long united us.

Filled with gratitude to God for his great blessings, we would bury in oblivion the wrongs of the past, and wish to become more united than ever, and more useful in all the relations of life

We are fully conscious that we cannot long expect the presence of government agents, or of the troops, to secure us from evil treatment from unreasonable prejudices and unjust men, yet we have no desire to look abroad for protection and sympathy We know that we must find both at home and among the people of our own State, and merit them by our industry, sobriety and respectful demeanor, or suffer long and grievous evils We acknowledge with gratitude that there are those among our former slave masters who have promptly acceded to our freedom, and have manifested a just and humane disposition toward their former slaves We think no such persons, or very few, at least, have lost their working hands by desertion. At the same time it must be known to you that many planters have either kept the freedman in doubt, wholly denied his freedom, or grudgingly conceded it, and while doing so, have expelled his family from the plantations which they have cleared and enriched by their toil through long and weary years. Some have withheld a just compensation, or have awarded such pay as would not support the laborer and his family Others have driven their hands away without any pay at all, or even a share of the crops they have raised.

Women with families of children, whose husbands have been sold, have died, or have wrongfully deserted them, have in some cases been driven away from the homes where, under slavery, they have spent a life time of hard service. Is it just or Christian thus to thrust out upon the cold world helpless families to perish?—These grosser forms of evil we believe will correct themselves, under wise and humane legislation, but we do most respectfully urge that some suitable measures may be adopted to prevent unscrupulous and avaricious employers from the practice of these and other similar acts of injustice towards our people.

Our first and engrossing concern in our new relation is how may we provide shelter and an honorable subsistence for ourselves and families. You will say work; but without your just and considerate aid, how shall we secure adequate compensation for our labor? If the friendly relations which we so much desire shall prevail, must there not be mutual coöperation? As our longer degradation cannot add to your comfort, make us more obedient as servants, or more useful as citizens, will you not aid us by wise and just legislation to elevate ourselves?

We desire education for our children, that they be made useful in all the relations of life. We most earnestly desire to have the disabilities under which we formerly labored removed, and to have all the oppressive laws which make unjust discriminations on account of race or color wiped from the statutes of the State. We invoke your protection for the sanctity of our family relations Is this asking too much? We most respectfully and earnestly pray that some provision may be made for the care of the orphan children, and the helpless and infirm, who, by the new order of affairs, will be thrown upon the world for protection. Also, that you will favor, by some timely and wise measures, the reunion of families which have long been broken up by war, or by the operation of slavery.

Though associated with many memories of suffering, as well as of enjoyment, we have always loved our homes, and dreaded as the worst of evils a forcible separation from them. Now that freedom and a new career are before us, we love this land and people more than ever before. Here we have toiled and suffered; our parents, wives and children are buried here; and in this land we will remain, unless forcibly driven away.

Finally, praying for such encouragement to our industry as the proper regulation of hours of labor, and the providing of the means of protection against rapacious and cruel employers, and the collection of just claims, we commit our cause into your hands, invoking Heaven's choicest blessings upon your deliberations and upon the State.

J. H. HARRIS, *Chairman*

JOHN R. GOOD,
GEORGE A. RUE,
ISAAC SWETT,
J. RANDOLPH, JR. } *Committee.*

For the Christian Recorder.

A VOICE FROM MICHIGAN

REV. BROTHER EDITOR:—In Niles I arrived here in my field of labor September 15th. I found the Church membership small, much scattered and cast down, being destitute of a pastor ever since the death of Elder Hart, in 1864. But the good Lord blessed our feeble efforts, and our congregations are increasing in their membership. What is very astonishing to me is, that no person on this large work takes the Recorder Send a few old copies and I will strive to get many of them to patronize our paper.

Niles is a flourishing little town on the river between Detroit and Chicago

There will be two days' meeting at Calvin Centre, Oct. 28 and 29, and quarterly meeting at Niles, Michigan, Nov. 4th and 5th.

My next appointments are down in Cass county, to wit: Calvin Centre, Mount Zion and Williamsville. Here is the richest and largest body of independent colored farmers I ever saw They own all the land within ten or fifteen miles around. They have their wagons, horses, cattle, hogs and all things else that industry will afford, free schools and Sabbath schools The people seem to be pious and religious generally. But, oh, my brother, I am sorry to relate that, among all this wealth they have no house large enough to worship God This part of the neighborhood is disgraced for the want of a nice church. Oh, I hope and pray that the good Lord may move their hearts and wills, to build Him a house before His judgments will fall upon them, and their crops and health will be blasted forever among our people here

But our Baptist friends have a very nice, large and respectable house, thank God. And they are quite friendly toward us The influence of the war has given them a great drawback, but as Jeff. Davis, the war, and slavery are out of the way, our Church here will rise in the sphere of eminence, and take higher grounds socially, politically and religiously, to grace and beautify this neighborhood with a comfortable building to worship God in, which can be done by doing our part, and our friends helping us a little.

WM J ANDERSON

SEMI-ANNUAL REPORT

Of the Genesee A M E Zion Conference Missionary Society

Money paid by friends for the benefit of the freedman of the South, to the agent of the society, Rev. J. W. Loguen.

The object of this society is to sustain missionaries and teachers among the freedmen of the South, where we are sending teachers and missionaries as fast as we can procure means to sustain them at very low wages The present field of operation is, mainly, East Tennessee.

Moneys collected by the "General Agent" in the last six months, ending the first of September, 1865

Corn Hill M E. Church, Utica,	$17.45
Bleaker St. " "	12.99
C Spratt,	50
Gloversville M. E Church,	25.64
" Cong'l Church,	23 66
D. H. Judson,	5 00
Presbyterian Church,	13 00
A M E Zion Church,	5.40
" " Poughkeepsie,	6.50
" " Hudson,	7 10
J. H Brown and friends, Amsterdam,	15 00
Bapt Church, Gloversville,	26.55
A M. E Zion Church, Johnston.	12.33
Gerrit Smith, Peterboro',	10 00
S. J. May, Syracuse,	5 00
H Putnam, "	10.00
A Bates, "	1 00
Wesleyan Church, Eagle Harbor,	8.65
Free Church, Utica,	5.00
Frederick Douglass, Rochester,	1.00
A. M. E. Church, Albany,	5 88

[illegible], Newburg,	37 15
[illegible] W[illegible]	11 50
Presbyterian Church, [illegible]	26 74
First [illegible]	[illegible] 18
Baptist [illegible] Cortland	9 35
M E [illegible]	11 00
Presbyterian	35 00
Dr A Brown and Lad	2 00
M E Church, Rome	8 50
Tully Friends,	1 00

Rev B McPhail, President
Rev John Thomas, Treas
Rev Wm Sanford, Sec'y
Rev J W Loguen, Gen Agent

The Christian Recorder.

Philadelphia, Saturday, Oct. 28, 1865.

SPECIAL NOTICE

Our correspondents will please notice the following:

1. All matter intended for this paper must be directed to Rev Elisha Weaver or *Christian Recorder*, or it will not be published

2. All matters appertaining to books, paper, money, must be directed to Rev Elisha Weaver, Box 2975, unless sent by express, when they should be sent to our house, No 619 Pine street, Philadelphia.

3. All persons sending any thing for publication should not send manuscript written with a lead pencil, or it will not appear in the paper We are sorry that we have had to exclude some communications written in this way already, as they were not legible.

ELISHA WEAVER,
Editor and General Book Steward.

ABSENCE FROM HOME

The editor of this paper will be absent from home for a few weeks, and all private letters for him, should be marked "Private," and he will get them when he returns.

Oct. 11—6t

EDITORIAL CORRESPONDENCE

NOTED BY THE WAYSIDE.

St. Louis, Mo

Leaving our homestead on Wednesday night, the 11th instant, at ten minutes past 11 o'clock, we arrived in the beautiful city of Cincinnati—the great land of bacon and fat *porkers*—on Friday morning, at 9 o'clock, and stopped at the house of Sister Martha Clark, and here we received a note from Rev John M Brown, who was then at Xenia, requesting us to wait until his arrival By complying with his desire, we delayed ourself somewhat. But we made the sacrifice cheerfully

At about 4 o'clock next morning we were suddenly aroused from our peaceful slumbers by a vigorous charge made on the door-bell We instantly arose and went to the door, and lo! there stood our worthy friend, Rev. John M. Brown. You may be sure the meeting was a very pleasant one

We at once decided to leave at 7 o'clock for the city of St Louis. We had a very nice passage all the way, with a single exception, which occurred at a place called Seymour, Ind, where the Ohio, Mississippi, Jeffersonville and Indianapolis Roads intersect each other Here they stop twenty minutes for dinner. Like the other passengers, Brother Brown and ourself stepped out of the cars for the purpose of partaking of that which tends to keep soul and body together. We were invited to an old greasy table, without a table-cloth spread over it, as if it had been specially gotten up for the entertainment of a parcel of hogs or a troop of New Zealand cannibals,—while, at the same time, we were expected to pay just as much as our white brethren and fellow-passengers. This was a most outrageous insult; and had the meal been offered to us free of charge, we would not have accepted of it. We are not accustomed to such a heathenish style of dining They might as well set us a plate out in the yard, with the dogs! We picked up our things and strode from out this uncivilized and outlandish place in a very independent manner. We ask for nothing but what we are willing to pay for; we put on no airs, but we wish to be treated in a manner becoming to a Christian gentleman

We went to two other dining-saloons, where we found the tables spread out. We asked if we could get dinner. The answer we received was this—

"You can get no dinner here."

We walked out and tried another, and received the same reply, in substance Thus were we received!

In a few minutes the trains came thundering in, but scarcely half a dozen passengers went in either of these houses to get their dinner. Would they not have profited and also shown their good sense by allowing us to save what we could from spoiling! What ignorance and folly! No man, white or black, should be allowed to keep a house for the accommodation of the public, unless he carried out to the letter the programme which his sign implies Why did not these barbarians inscribe on their signs in plain letters a notice that their houses were for the accommodation of white people only, so that colored people might know the place, and not soil their garments by entering therein. Any other course is unjust and cowardly

In justice, we should say that the great mass of such narrow-minded and prejudiced hotel keepers are not of American descent They will usually be found to consist of arrogant and ignorant Englishmen, whose assurance is only equalled by their beastly stupidity—or a certain other class, the decided skyward tendency of the apex of whose blooming proboscis instantly denotes their Celtic origin and the "jewel spot" from whence they sprung,—men who, escaping from a land of tyranny and darkness, surfeit on American liberty and roast-beef, and consequently swell with pride and conceit, until, like the fabled frog of Æsop, in an evil hour they burst their bellies!

We arrived at the house of Mr and Mrs Frank Robarson, in St. Louis, on Sabbath morning, at about three o'clock We immediately aroused the good people, and preparations were soon made for us to lie down for two or three hours, which we did most gladly, being somewhat fatigued

We learned that Bishop Campbell and the brethren had gone down the Mississippi to New Orleans, having started on the Thursday preceding our arrival. We ascertained that a boat would leave at 10 o'clock, to-day, (Sabbath.) After partaking of a hearty breakfast, we repaired to the river side, where we beheld a large boat called the "Leviathan." This boat is manned by a colored crew, and is one of the finest steamers on the river. Mr. James Mahorney is the steward We are well acquainted with the gentleman and his family He immediately informed us that we need put ourselves to no farther trouble—that he would see us safely taken down and properly accommodated, but the boat would not leave the wharf until 12 o'clock on Monday

This arrangement, you may be sure, met with our sanguine approval, for we did not wish to embark on the Sabbath So we returned back to friend Robarson's, and his good lady accompanied us to church

Brother E Pine's class was in session, there being a full attendance We all enjoyed ourselves very much The members were overjoyed at our appearance among them—so much so, that a little shout was almost raised in the camp The steward at once invited us to preach, as no minister had been left in charge of the church at this time.

Sabbath School

We met with the Sabbath School at a quarter to 3 o'clock, and, far beyond our expectations, the vestry of the church was filled Our heart leaped with joy This is evidently one of the finest Sabbath Schools we have in the Church It has a very good corps of experienced and efficient teachers

Brother Brown and myself were called upon to address the scholars, which we did The most marked attention was paid during the entire session of the school We never saw a school preserve better order.

Brother E Pine is Superintendent; Mr. Moses Dickson, Secretary, and Mr Charles Simms Librarian

The school was called upon to sing; and you may be sure they did so with credit to themselves One would have imagined that they had been practising for years They have become almost perfect. The teachers take much pride in the school.

At 3 o'clock Brother Brown preached, and we are glad to say that he made the best effort on this occasion that we ever heard him make It seemed as though the Holy Spirit had come down upon him. There was a very good congregation present—much better than is usually seen in this church.

At night we had the privilege and pleasure of preaching to a very full house. The audience was composed of the élite and fashion of the town—the old and sober, and the young and gay,—while the devout and earnest attention which they all vouchsafed showed that they respected the preacher as well as themselves We had a glorious time It was one of those seasons when men turn from the busy cares of worldly pursuits and compare their earthly emoluments with the never-ending treasure of a bright home in heaven Oh, as the low sob and exultant shout ran trembling through the auditorium, we felt it good to be there.

After the regular services had been concluded, Brother Brown gave us a most interesting account of his labors in Virginia during the last year and a half His remarks were received with much satisfaction.

Thus happily and agreeably we spent the Sabbath together. We shall long remember this day Our sincere prayer is, that the Lord will bless and prosper the good people of the city of St Louis.

Monday Morning.

It is quite cool to-day. We are preparing to take our departure for New Orleans

Colored Citizens of Missouri.

We are pleased to be able to inform our readers that our colored brethren in Missouri are actively engaged concerning their rights as citizens They have made one of the strongest appeals that we have read for some time through the columns of the "Daily Democrat," of St. Louis, Mo They are rather timid about asking for their full rights, although backed up by some of the best blood of Missouri; but we think they will yet accomplish the desired object in view Let the people of all the States act in a like manner

While going over the Ohio and Mississippi Railroad, in company with a white Captain and several other gentlemen, the Captain said he had formerly had a strong feeling of prejudice towards the colored people, and had approved of their colonization in some other country. But he said that all his prejudice disappeared when he went to war and saw them fight as well as white men, and some of them even better; and then to see how kindly the colored people acted towards those who had always been their bitter enemies! This was the means of removing all that foolish prejudice which he had entertained without a shadow of cause whatever. He had now decided that God is the Author of all human beings, and that each one has a perfect right to live where he pleases, and to go and come when he chooses, and to enjoy the same rights and privileges as any other portion of God's people.

The Captain further said that those who illy-treated the colored people now, since they have fought for the country, will have cause to regret their inhuman course before five years. His views were very generally endorsed by most of the passengers. It is true that every honest man can come to no other conclusion on the subject.

But we must now close our letter, as the "Leviathan" will soon leave on her downward trip Our readers shall hear from us again before a great while

TO OUR SUBSCRIBERS.

One of the few things which please us even in our darkest days, is a friendly chat with our subscribers. In fact, we like it very much. Therefore, we will say now to a part of our subscribers,—we hope the rest will not feel slighted—that we will be under obligations to them if they will send us, as soon as possible, (by the next mail, if convenient,) the amount they are indebted to us.

There are many things which prompt us to say these words to our debtors. In the first place, it is folly for us to attempt to furnish a weekly paper, unless we have a sufficient capital. Secondly, in view of allowing the masses to subscribe, we have placed the price of subscription very low—two dollars and a half, paid in advance; three dollars, if not paid in advance—with a desire that the former be almost universally adopted. Some, however, subscribe, and promise to pay in a few weeks. They forget us, and when the year is up, and their bills sent, they seem to think we want to extort fifty cents from them, notwithstanding the fact that our terms appear in every number

We could give more reasons, but trust these will be sufficient. We have recently sent bills to some of our delinquent subscribers in this State. We hope they will settle the same as we have requested. To those who owe, and have received no bills, we would say: Send on your money, you know what you owe us. Do [illegible] delay, so that we will have [illegible] send to you [illegible] [illegible]. This will be [illegible] a general invitation to all to forward immediately Adieu until next time in this column.

THE STATE CONVENTION OF NORTH CAROLINA

Elsewhere will be found a complete report of the above copied from one of our exchanges It is lengthy but will repay perusal

BOOKS RECEIVED

HOURS AT HOME.—We have on our table the November number of this monthly. As usual, it is quite readable An embellishment, —"Happy as a King,"—graces this number "Female Education, as it is, and as it should be," is an article which will well repay perusal

PROCEEDINGS OF THE STATE CONVENTION OF THE COLORED MEN OF TENNESSEE"

We have before us a copy of the above. It also contains the addresses of the Convention to the loyal white citizens, and colored citizens of Tennessee The latter are able documents

NEWSPAPERS RECEIVED

We thank our foreign friends for files of papers sent. Our thanks are also due the kind friend who sent us copies of the Charleston (S C.) *Courier* We hope for a continuance of these favors.

In another column will be seen an extract from the Aberdeen *Free Press* of Oct 6th, giving an account of a meeting of the Aberdeen Ladies' Anti-Slavery Society Our countryman, Rev J Sella Martin, and others, well known as favoring the cause, addressed the assembly

THE EPISCOPAL CONSULTATION AGAIN

We call attention to the article of Rev. Jno M Brown, on this subject He fully seconds our views, and we hope our friends will peruse the same

For the Christian Recorder

PHRENOLOGY—No 11.

BY J ANDERSON RAYMOND

ALIMENTIVENESS

Not ready! It seems to be thy best trick
Jane, to disappoint the cravings of my
Hunger. What if it be but thirty minutes
Since I filled me well? If the world were as
Empty as my stomach now is, 'twould be
As void as a sack of air No mouthing,
Jane, but prepare the board and fill it well!
I live to eat, and eat because no other
Occupation is fill'd with half the pleasure.
Have always thy culinary genius
In play; for thou knowest, Jane, how well I
Love, when lounging where the zephyr's rests
So gently the leaf of the vine
Upon the arbor, to breathe in the sweet
Aroma of a well seasoned meat

So speaks Alimentiveness, when in an abnormal or perverted state The organ of Alimentiveness is located half an inch front of the ear, just above the opening Its function is to eat,—love of food When perverted, it is gluttonous; eats to excess; makes itself sick Hence the subject is tormented with the loathsome and abhorrent disease, commonly termed dyspepsia, or indigestion But we will treat more fully on this anon

When large, it partakes much of the same nature as when perverted; always feels hungry; spends all it makes, if Acquisitiveness be small, for food. It spends much of its time in eating-saloons. If Acquisitiveness be small, and Benevolence and Friendship large, it cannot bear to see others suffer for food. If Acquisitiveness be full, and the social propensities large, it provides well for its family, and is always apt to have plenty.

When full, it enjoys eating, but does not eat to excess; likes to have plenty

Average.—Eats a fair share, but does not gormandize.

Moderate.—Is a poor eater; rather likes to feed upon dainties; is particular

Small.—Hardly eats enough to sustain life; is delicate.

There seems, truly, to be a class of men who live only to eat Look at the gentry of France, whose inventive genius seems all to have been trained in the culinary direction. What is the consequence? They are all short-lived Men lived longer in the olden time than they do now Their digestive organs were not so soon impaired Dyspepsia and indigestion were strangers.

But it seems that the time appointed for men to die lagged, and they knew not what else would hasten that time, without seeming to do so, but to plan infernal inventions, in the form of well-seasoned dishes, which, when rightly considered, is an actual suicide

ACQUISITIVENESS.

"If not by fair, why, then, by unfair means,
I'll have them,—all those lots and pleasant greens!
Fool, yes, fool, to mortgage all to me!
Soon he shall stand like yonder limbless tree
Shorn of his branches Trunk without a stem
All told, a million, in hard, solid gold!
Ha! ha! who'd think that I could be so bold?
But every tub on its own end must stand,—
I'll stand on mine, but on another's land."

Acquisitiveness is located in front and above the ears.

Rule for finding it.—Draw a line from the top of the ear inclining a little upward, about an inch long, and you are upon this organ.

Its size may be determined by standing in front of the subject, and observing the width of the head at this point.

Function.—To acquire, to get, to hoard, to accumulate.

When perverted, if the moral propensities do not hold it in check, it will resort to any means to get money, from common theft to highway robbery and murder

Very large.—If the selfish propensities are larger than the moral, no act is too heinous to perpetrate, when money is the object; is determined to have money, thinks of little else If the self-perfecting group, namely, Sublimity and Ideality, be moderate or small, will dress meanly, and if Alimentiveness be average or moderate, it will nearly starve itself to save; is afraid to spend any thing, for fear it may be impoverished

Large.—If those other faculties be as above named, spends most of its time devising means to become rich If Constructiveness be large, plans many ways to make money If Benevolence be small, its heart is never touched at the appeals of the needy

Average.—If the other propensities be in accordance, has a fair share of the money-getting propensities.

Moderate or small.—Does not evince much of this faculty Spends as fast as it makes If [illegible] he [illegible], spends a great deal treating [illegible] friends. If Benevolence be [illegible] cannot [illegible] to [illegible] when asked.

Acquisitiveness is a bane to the human race, —to the American people especially Their whole mind seems to be ingulfed in the great, glittering sea of wealth Men, from their cradles to their graves, seem to be always devising plans to become rich In my daily walks ten men out of every twelve that I meet, have the organ of acquisitiveness large I often pondered this thing in my mind and asked myself What great advantages are gained by becoming rich? Is there happiness in it? Is there contentment and peace of mind in it? It may have those elements, but, like the narrow path few there be that find them

In my moments of deepest cogitation, I have tried to imagine myself rich, living not in such a house as is usually seen, but in a palace, decorated and adorned in such a style as to bespeak the owners of great wealth, and while in this state of reflection my mind goes through all the operations of that of a rich man These are not happy thoughts When I am carried back to my natural life, I am forced to believe that a poor man alone is happy

Was the mind of John Jacob Astor at ease while trudging through the wilderness with his pack of furs? Was it at ease when he could view block after block of noble edifices, all his own? No Was Stephen Girard a happy man? The examples of the roughest wood cut of this [illegible] gentleman, would speak to the contrary

SECRETIVENESS

"Let him but turn his face from me and I will pierce him to the heart"

Locality.—Just above destructiveness.—Rule for finding it.—Start from the middle of the top of the ear, and draw a line an inch and a half upward, and you are on Secretiveness.

Function.—Polity, self-government

Perversion.—Secret, hidden deceitful

Very Large.—Is hidden, very hard to be found out, non-communicative.

If conscientiousness be small.—Doesn't hesitate to take things that does not belong to it Is deceptive

Large.—With the moral faculties, average or moderate is much of the same nature as very large

Average.—Is generally as Mr Fowler represents the Southern negro "Don't no nuffin bout it"

Moderate or Small.—Cannot be trusted with a secret, cannot keep its own, has no management of itself

(*To be continued.*)

For the Christian Recorder.

DETROIT CORRESPONDENCE.

I will, in order to make my promise good, pen you a few lines, but really it will be nothing better than "chit chat," for nothing of very great importance only to myself, has transpired since my last correspondence. I have said, nothing of importance to any one but myself, and if you want to know what I mean by that, I will tell you

Mr. Editor, it is I that have been robbed Yes, sir, robbed of all I had, except the clothes upon my back and my gold watch. My room was entered by a gang of burglars, on the night of the 19th ult., and stripped of its contents, even to my Bible and Discipline, (I hope the scamps will read them both, and do as they tell them) Rob a Methodist preacher! What an idea! After being told by the lady of the house that such was the fact, I went for a police officer, and while I was gone they knocked down the old father with whom I boarded, and demanded silence of him and his wife, on pain of instant death. They then proceeded with their work, and before I returned it was all over.

Our city is fearfully demoralized, every night a fire or a burglary is committed. One item more may be of interest to your readers, as tending to show some little improvement in the public sentiment I noticed last week the funeral procession of one of our leading butchers, headed by a splendid band of music, among whom was a colored fifer and drummer, furnishing the procession with strains of martial music I confess I was quite surprised. Our colored soldiers were cared for on their arrival to the depot, just as other soldiers have been, and although they arrived one day in advance of the appointed time, still the committees on a very short notice furnished them with a nice breakfast, very early in the morning, of which they partook quite heartily and afterwards repaired to camp, preparatory to being paid off, which will be in a few days

The sharpers of our city are waiting the event with bright anticipations of a rich harvest; some of the soldiers having large amounts coming to them, which will be largely increased by the recent decision of the Attorney General of the United States Some of our soldiers have already been offered a thousand dollars for their claims against the Government. You should advise your numerous readers to post the soldiers in their different places of residence to be on the look out

My first quarterly meeting is just over, and it was a very interesting occasion; the prospect seems good for a gracious work being done In my next I hope to be more interesting Until then I am yours as ever M

Detroit, Oct 23d, 1865

For the Christian Recorder

YOUNG MEN, AROUSE!

AN ESSAY

BY J A. TURPIN

"Be strong, therefore, and show yourselves men." There is no higher style of earthly character than that of a true man. He is the noblest work of God Among men who live in a state of nature, *courage* is esteemed as the highest and noblest characteristic of a man Among the ancients, especially the Greeks and Romans, it was enthroned as supreme among the virtues. Integrity, wisdom, goodness and truth, all bowed before it, and as inferiors, paid their homage at its shrine It lends the wing of power to ambition It imparts the life-blood of confidence to effort It kindles with unfading lustre, the open feature of hope. It knits to Herculean rigidity the muscles of resolution It breathes Promethean fire into the will, and sends the entire character forth, like the Roman gladiator, armed and equipped for the test in the arena—the crisis of the conflict, the achievement of the triumph Such is courage; and there are strings within your bosom, which are vibrating in thrilling murmers as you look at the picture which a master hand has thus graphically sketched. You feel that to be a man, you must have a courageous soul

The world is entering upon a new moral cycle. The horrid reign of war and conquest is drawing to its ignominious close The infernal evil that has been imposed on the poor black man, has been crushed The day of that hydra-headed monster that has made us aliens in this land of our birth, are numbered Yes, it is written in indelible characters on the tablet of the American hearts, that slavery is *dead—dead*

Rev Henry Highland Garnett preached the funeral sermon of slavery at the Capitol of the nation, and the different choirs of our churches sang the funeral dirge, and every true born son of Africa exclaimed—*amen*'

Fiat justitia, ruat cœlum Let justice be done, though the heaven's fall The more justice we receive the more the heavens will not fall The stronger will their foundations stand, and the higher will this nation rise into the realms of purity and bliss Injustice alone can shake down the pillars of the skies, and restore the reign of chaos and night.

Liberty for the white, the few
From the oppressor's thrall,
Nay! but liberty, liberty too
For the BLACKS—*for all*
Slavery shall not stamp her ban
On any man or men.

Colored young men, arise, and let your pen and paper speak out in thunder tones for our God-given rights. The day has come when we must lift up our voices and cry aloud

Western Theol Seminary, Oct 23d

For the Christian Recorder

THE HANGING OF MAGRAUDER IN LOUISVILLE, KY

MR. EDITOR.—To-day, Friday, October 20th, being set apart by the Military Court Martial for the hanging of Magrauder, the notorious guerrilla, and it being announced in the morning papers that 4 o'clock was the hour fixed upon for the execution, we, having a few leisure hours, concluded, as we had never seen a man hang, to take a stroll out to the military prison Upon arriving there, we were seriously impressed by seeing the immense crowd of people that had assembled to witness the execution Every shed, wagon, fence, house-top, and spot that was available, was thronged to its utmost. One remarkable feature about the affair was that perfect stillness reigned throughout the assemblage

When the hour arrived we saw the prisoner, with the priest and a number of officers, ascend the platform where the gallows were erected, and, after some ceremony passed between them, we saw the man swung off, hanging by the neck, and robed in a black gown, with a white cap drawn over his head Just at this moment the sun seemed to grow dim, and all nature looked gloomy It may be what some term imagination; but thus it appeared.

After hanging about fifteen minutes, we saw one of the officers ascend the platform, and cut the rope The man fell into the arms of some men who were there to take him down, after which the crowd moved slowly and solemnly away. Thus ended the career of Magrauder, the guerrilla

Yesterday his wife and daughter, in company with a delegation of ladies, called upon General Palmer to intercede for the unfortunate man, but the die was cast—the dream of his life was waning.

Mr Editor, just now things have a very gloomy aspect in Louisville. Since the report is afloat that the military law has been withdrawn from that place, the former masters of the slaves are coming in from the country, claiming their slaves, and taking them home again The colored people would be scampering in all directions, if it was not for the intervention of General Palmer, God bless him: he certainly will have his reward with the just men in glory

We forgot to mention above, that the guard which stood at the execution with bayonets glistening, and eyes sparkling, was a "Black Regiment," who seemed to stand in defiance of any opposing foe

The pretext the Kentuckians have for hunting up their slaves is, that Kentucky was never out of the Union; consequently her laws remain as they were before the war But the Lord God Omnipotent reigneth, and he will bring justice to the line, and righteousness to the plummet. Truly the bud may have a bitter taste, but sweet will be the flower Yours, &c,

Oct. 20th, 1865 TACIT

For the Christian Recorder

THE EPISCOPAL CONSULTATION

MR. EDITOR:—Your opinion, advanced in recent numbers of the *Recorder* pleased me, and I am pleased to find that others think and feel as I do

One of the most brilliant intellects, as well as one of the most experienced Elders of the Indiana Conference, Rev Æneas McIntosh, speaks as I think he and others should do The propriety of such consultation seems clear, from the intimation of Holy Writ, when it says, 'In the multitude of counsellors there is safety." None, I think, will object to such a course, when the propriety of it is so manifest.

Long have I been impressed with its necessity, and I have spoken with three of our Bishops on this subject; one since he has been a Bishop, and the others before their election to that office, and they all agreed as to the necessity of the meeting

The only difficulty, it seems to me, is that neither of the Bishops moved in the matter.—Possibly, my old friends and co-laborers, Bishops Campbell and Wayman, feel a delicacy in making the move, as there are two older in the Episcopal office than themselves.

It is perfectly proper that such a feeling should exist, and such deference for age and experience should be manifested No one can find fault with our younger Bishops for such a manifestation of deference for those who are older, both in office and years

Then, I cannot think our venerable Senior Bishop Quinn, has ever been convinced of the necessity and propriety of such a consultation of our Episcopal authorities, or, from my personal knowledge of that venerable father, I am sure he would act at once

Bishop Quinn is, in things which are not so clear to his mind as they are to others, one of the most timid men in the world. Years ago he formed his opinion about his duties and obligations, and, unless these duties and obligations are perfectly clear to him, he will not move. No one knows and loves him better than I do, and, while this is true, no one is more *determined* than he, when duty is not quite as clear to him, as it sometimes seems to others

Bishop Payne, like all the other Bishops, sometimes thinks *his* call will not be respected, as it has not been in other days, and this may cause him to hesitate about calling a meeting so important as the one alluded to

But, as we most fully believe that our Bishops are *equal in authority*, while they are not in age and experience, we are of the opinion that a call emanating from either would be respected and obeyed

The necessity of such a meeting must be apparent, if it is believed that unity of action is a utility, in all leaders of great bodies, and if in others it be a necessity, it is more so in the heads of a great ecclesiastical body. Just in proportion as the heads of the Church militant are greater than the heads of secular bodies, so is the necessity for unity

Without this unity of purpose and action, there is danger of a divergence in the wrong direction, and to avoid this, so far as learned at the last and other General Conferences, it was the opinion of all who gave an opinion, that the necessity was absolute

The meeting of the Bishops quadrennially is not enough for the best interests of the Church in these stirring times. If there has been no necessity hitherto, that necessity is upon us.—Those of us who are laboring among our freed brethren, see it hourly. If we would be effective laborers, and save the thousands who are anxious to come into our midst,—who need our assistance, and who naturally look to the A M E Church for the bread of life, our Bishops *must meet*, direct the great work, and show us how to act

For the want of consultation and a clear understanding, we have lost many very important points, and others are in danger. If the Bishops meet at fixed periods, say immediately after the meeting of the Spring Conferences and, at the close of the Fall Conferences, if not oftener, much good would result to our cause

Our elders could be changed from one Conference to another, or could be sent where the bounds of no Conference exist. The field is ample, but unless entire movements are inaugurated, we must lose. The enemy of our Church grows bold and determined, and is meeting us at every point. He comes, telling the people that we are not able to do for them; alas, what he can do for them

Our whole missionary work needs reducing to a simple system, and made a *clear whole*, and "the Executive Committee" and the Corresponding Secretary of the Parent, Home, and Foreign Missionary Society, as well as the Board of Managers, would most gladly meet them or their Secretary at least, to be assured of their counsel or advice

The Book Concern and the cause of education would be greatly facilitated, and our Bishops themselves would feel more interest in the noble and Christian work of the education of the young in our Church, and, especially, of the young men who are called to the holy work of preaching the gospel of our glorious Redeemer; and there would be sameness in the course of studies, or, at least, an adherence to the course prescribed by the General Conference, as found in the Discipline of the Church

A word from this council would make all the Church feel that Wilberforce is *ours*, and that we must work for it, live for it, and give to it.—Grandly and gloriously would our educational ship sail forth from her moorings

The Church would rejoice, and the blessings of God would rest upon all her borders, as the result of such a meeting.

Our ministers meet in *Annual Conference.*—The stewards, leaders, local preachers, and exhorters, meet in Quarterly Conferences, *once in three months.* All well regulated trustee boards meet *monthly*, and the leaders and stewards meet *weekly*, to confer *together* about the best means of building up and extending our Zion. If, thus, there be a necessity for these minor officers to meet and consult about the best interests of the Church of our glorious Redeemer, is it not more so for the chief officers of His Church?

No one will, I think, deny the necessity. No one will deny the expediency The Methodist Bishops meet annually, and oftener, if necessary. The Episcopal Bishops meet in General Convention annually, and it may be inferred that it is equally important for ours to do the same

The feeling is growing general, and all feel that the augmentation of the Episcopal Board was that the old, beaten path might be departed from, and we have a right to ask as much. Less will not satisfy the people nor the clergy.

Affectionately yours,
JOHN M BROWN.

Norfolk, Virginia,
Sept 26, 1865

For the Christian Recorder.

LETTER FROM CAMDEN

MR. EDITOR:—It has been so long since I have written for your most excellent paper that I hardly know how to begin. Knowing that the feelings of our people were aroused to a sense of their rights, and as this feeling has a little subsided, I write to express something that has dwelt in my mind for some time past; and that is, the right that we should have to the Elective Franchise I think that every colored man who has the interests of his people at heart should do all that he can to gain this object. I feel as one who desires this object gained, for the amount of prejudice existing in the hearts of the white people of the United States is almost above comprehension, not only in the hearts of those who are ignorant and foolish, but those who are called wise and learned, yes, and even those who profess Christianity. May God have mercy on such Christians!

Just to think, that those who admit that God had a hand in the formation of nature, and made the black man as well as the white, the red man as well as the yellow, will indulge in so much prejudice Is there as much prejudice existing against the German or Irish, or any foreigners who have white skins? I think not. They give them more rights because they have a paler skin, than they would colored people who have lived here always, and with whose ways they are well acquainted. Now, my friends, I want to talk so that all may understand.

Do we not often see an Irishman who cannot speak the English language, trying to oppose the colored man? And why is it that we are so often insulted by them? It is because so much prejudice exists, that they learn it as soon as they come into this country: however, we cannot expect less at present, but we look forward to a day when this shall not be

Why do those who are in power, or who have control of the government of the several States, refuse to give us the right of franchise? Is it not because our skins are darker in hue than theirs? It must be.

They cannot say that the colored man did not participate in putting down this rebellion, and tell the truth They cannot say that we have been enemies to our country, and speak the truth Yet they suffer those who have been in an open state of rebellion, and who come and sue for pardon only because they cannot injure the Government any more, vote in preference to us

An other plea is that we are ignorant, and do not know the use of the ballot One half of those who vote the democratic ticket are far more ignorant than the colored people Why, some of them have no more sense than to sell their vote for a pair of boots or a few dollars and so on Are not colored men more suitable to vote than such characters as these? Ask a white man who professes Christianity, if a respectable black man is not as good as a respectable white man He does not like to say positively no, but he will say, "Well, he is, to some respect." Is this acknowledging that God made all men free and equal? Can such people reach the kingdom of heaven? Can they take prejudice there with them? Nay, nothing unclean can enter that bright and pearly city, for the Scriptures say that God is no respecter of persons Is any nation greater than God? Can any power measure arms with him? Nay, men cannot stand before him; principalities and powers cannot: before him the mountains shall skip like rams, and the little hills like lambs; and he will bring every secret thing into judgment, be it be good or let it be evil And since God has made us free, what right has any nation to refuse us those privileges which they enjoy? We have to be subject to the same laws that govern them, and we are willing subjects; yet, though they impose taxes on us and make us pay them, they refuse us the right to vote. Now these things are pretty hard to bear They call us ignorant before they give us a chance to unfold our intellect: all this is for no other reason than because our skin is dark, though our hearts may be as clean and as white as any other race of man They talk about trouble, if colored people have universal suffrage What caused the trouble that our country has been in? Was it not because they had a people in oppression whose prayers had ascended up to God for years? Yes, and they will have trouble until they give us justice. President Johnson says that the right of franchise is not a natural right, but a political right Whether it is a natural right or not, it is natural for us to ask for these rights when we see that we are imposed on. Are we not imposed upon when the government will give these rights to foreigners, when here only a few years, and withhold them from us? They know not whether they are desperate characters, and have fled from their own country and from justice, yet they give them more privileges than we, who have been here all our lives, and whose ways they are conversant with,—because we are colored!

Mr Editor, I do not think the day is far distant when we shall enjoy these rights. Some people seem to think that we cannot unfold our intellect as other nations do. I don't believe that they do think that, although they express themselves thus, for all such nonsense I call ignorance. Why, just to mention the names of some of our great men, (for we have great men too,) will prove this false, and prove that we can store our minds with as much knowledge as any other people. The question need not be asked why we are so far behind in mental endowments, for they all know that a dog chained in the yard cannot bite outsiders, neither can a people who have been deprived of the chance to get an education. And yet there are colored men who have by steady perseverance gained such knowledge as enables them to compete with the smartest of men, and there are more coming up who will show to the world that we are a persevering people, and that the blood of our fallen heroes ariseth from the earth for justice. A B.

Camden, N J, Oct. 28th, 1865.

For the Christian Recorder

GOING SOUTH.

MR. EDITOR:—I drop you these few lines for insertion in your columns, for the purpose of informing the Bishops of the A. M. E. Church and the members of the Ohio Conference of my intention to go South, the Lord willing, after the rise of the next Conference, should the brethren approve of my design and consequently grant me a supply.

Permit me here to give some reasons for the course I intend pursuing. I think it my duty to do all the good I can in time for eternity, and I am satisfied that I can do more good in the South than I can in the North-west. The people are hungry and starving for the gospel at the South, while here they will not receive it Therefore I shall do as my Master directs, if circumstances permit.

We are informed in the good Book that he who will not provide for his own house is worse than an infidel. Now I have labored both day and night, in public and in private, since January, 1856, for the spiritual and temporal good of my people, and have never denied the Faith,—and yet, after the lapse of almost ten years, if I should happen to fall sick, I would not have the means on hand to keep me three months from starving to death And this is because I have never received a decent support from my congregation. I have not received as much as those who came at the eleventh hour. Is not the laborer worthy of his hire? How does this speak for a Christian congregation! Remonstrance is in vain. My weary brain has grown sick of complaining I must leave this unthinking people to their fate. I shall go where they will receive the gospel and grant the pastor something more than the mere crumbs that fall from their tables.

D. COOPER

Greenfield, Ohio, Oct. 20, '65.

FREEDMEN'S AID SOCIETY

On Friday evening a public meeting in behalf of the Freedmen of America was held, under the auspices of the "Aberdeen Ladies' Anti-Slavery Society," in Belmont Congregational church, (Rev. Mr. Arthur's.) The body of the church was filled. On the platform were Mr. Cochran, of Balfour; Mr. Grant, of Kingsford; Mr. Neil Smith; Rev. Messrs. Adam, Free South Church; Dickie, St. Paul Street United Presbyterian Church; Davie, John street Baptist Church, Arthur, Belmont Congregational Church; Hunter, Duncan, Albion Street Mission Chapel, &c

On the motion of Mr N. Smith, Mr. Brand, accountant, was called to the chair

The meeting was opened with praise, and prayer led by Mr Davis

The Chairman, after stating that he considered it a high honor to be called on to preside at such a meeting—to take part in a cause so worthy of sympathy and support—referred to the fact that four millions of men, women and children, many of them humble, earnest Christians, have been suddenly emancipated from the bondage of slavery, and are needing our help, so that they may be clothed, fed and educated. Some of them, indeed, living in towns, active and industrious men, are well able to take care of themselves and their families, but the great mass of them, as slaves on estates, lived in the huts provided by their masters, who also supplied them with food and clothing Now all that is at an end, and they are suddenly left to shift for themselves, without provision made before hand, and without means of making it, but from the fruits of their labors when employment can be got. For their former masters and others, overwhelmed by the disasters and ravages of war, their houses burnt, and their lands uncultivated, if not con-

Be sided, have many of them [illegible] sadly provi[illegible] and clothing for them [illegible] if not sunk [illegible] altogether have but [illegible] employ [illegible] pay for labor. [illegible] States needs to be reorganized [illegible] on a new footing. But when [illegible] done the great mass of these four millions of men, women and children, more than the whole population of Scotland, have to be helped in this the time of their need. Winter is coming on, clothing and food are needed for the destitute, as well as education and training for their state of freedom. What a call of suffering humanity for the philanthropist [illegible]—especially, what a call on every Christian! For many of these humble, destitute ones are our brethren and sisters in the Lord Jesus.

The Chairman went on to say that the cry from Lancashire, great as it was, was surely weak compared with this cry from four millions of freed slaves in America. Some might complain that the North did not free the slaves sooner—but they could not; for the North had just as much legal right to interfere as Britain had,—each State deciding in this matter itself. The North were doing what they could for the freedmen, but there were four millions needing aid, and they might well come to this country for assistance, as they had lent their aid during the Lancashire distress, towards the alleviation of which they had subscribed two hundred and fifty thousand pounds. The Americans were a liberal people, as he knew so far from personal experience, from a residence of a good many years in Chicago. The Chairman concluded by introducing—

Rev. Selle Martin, from New York, who then addressed the meeting in an eloquent and gracefully delivered speech. He said:—

"About the time your Chairman was in the United States, I was a slave. Ten years ago I was a slave in the Southern States, with very little hope of gaining my freedom, and with no hope at all of seeing, within so short a period as ten years, my whole race redeemed and disenthralled from bondage. I had no hope of it, and it is now almost too glorious for me to credit it when I sat to reflecting upon it. I was here four years ago, during the American war, and had I then come to Aberdeen, I must have spoken to you of the almost unparalleled tyranny of the slave-holders, and the altogether unparalleled sufferings of the slaves. I come to-night to tell you a different tale from what I had to tell then—to speak in a different strain from that. I cannot but be grateful for the sympathy we have before obtained from Scotland and Scotchmen in the cause of the slave, but I do not come now to ask you to exercise your moral sympathy; I come to ask you to recognize the answer to your own prayers—the legitimate result of the moral sympathy which you have been exercising on the side of the slave. Hitherto you have been speaking to the American people, and with a sincerity they could not understand sometimes, and with a severity that made them wince. Now we ask you to show proof, by some practical demonstration, that your speaking was not cant, and that your addresses to the United States carried along with them the recognition of duty—that you were ready to help them out of the difficulties that might attend the doing of their duty on the part of the people of the United States. I asked your sympathy then. I ask your money now, to enable the American people to meet those difficulties that are the legitimate out-growth of the system.

Mr Martin then went on to say that as soon as Fortress Monroe became a centre of military power, the slaves in Southern Virginia flocked to it. They got no encouragement to do so; yet they came in such numbers that the military officers in command did not know what to do with them. And the philanthropic societies of the North sent agents down to inquire into their condition. They came there empty-handed, destitute of clothing, not qualified for skilled labor, and slovenly in their habits. The Government provided limited rations for them, and the northern philanthropic societies supplemented this, by furnishing them with clothing and additional food, &c.; so that while the people of the United States spent thirty millions towards soldiers' aid, there was another large tax to meet, in providing these negroes with clothing, food, and instruction.

Before President Lincoln's proclamation was issued, about 200,000 negroes had to be provided for in this way. Subsequent to it, the numbers increased, till they could hardly be computed; and now slavery has been abolished, and four millions of human beings have been suddenly thrown upon the United States to be cared for; and every day the difficulties of the case are increasing. The negroes are constantly suffering under the hatred and chagrin of their late masters. Rather than employ them as freemen, these slaveholders drive them away from their estates, though the negroes are perfectly willing to work. And even if the able-bodied among them could get work, there are still among them about 800,000 children to be supported, some 200,000 of whom are orphans, or as good as orphans, through the vile system of separating husband and wife. Then there are those out of whom slavery has crushed all vitality.

The average of life on the cotton plantations has never been more than nine years, seldom more than seven. Disease, neglect, and want of food, make percentage unable to work, very large. Add to this the fact, that slavery is not an educator for any good thing—it does not foster a good physical frame, still less give a good intellectual, moral, or spiritual training. Under it, falsehood, dishonesty, lack of purity, and of religious feeling are fostered; and all these things stand in the way and form serious difficulties—With all this before you, I am ready, (said the speaker) to answer that question—Why do not the American people meet their own responsibilities—the effects of their own sin? The Americans are like every other people. There are many good people, some active people, and a great many indifferent people among them. And then it must not be forgot that, in addition to the freed negroes, there are four millions of white men, more degraded, more brutal than even they, who, when the war began, were thrown upon the charge of the Northern people. In their aid the people have been laboring, and it is marvellous the exertions that have been made for these two classes, considering the responsibilities of the war and the ill feeling that was engendered by it. Mr. Martin then entered at some length into the various objections urged both in this country and in America (for they all go the same round) such as that the negro is an inferior being, that he is lazy, and content with his lot as a slave, &c. As to his inferiority, he had never yet heard of one being taught in the transition state—he had never heard of a monkey that could speak or a negro who could not—when that had been seen, he would give in on that point. (Applause.) But even granting that we were inferior, that is no reason why we should be neglected, but indeed an argument to the contrary. If an inferior race are to be enslaved, it means—carrying the argument to its legitimate issue,—that the superior in every class and clime would enslave the inferior till we might have all the archangels slaveholders.

Then as to his being lazy and contented with his lot, the negro certainly did not show that when he left the security of the plantation for the hard work and risks of the army. But it was the old slaveholding argument—to say at one moment that the slave, if free, would not work, and in the next breath declare that if free he would take the bread out of the poor Irishmen's mouth. (Laughter.) Well, if able to take bread out of any body's mouth, it was likely he would be able to put it into his own. Mr. Martin, in conclusion, forcibly urged the necessity of aid being given immediately. The South is exhausted, and will take time to recover, and the pressure of winter is coming on, so that if we are to discuss general questions affecting the negro in place of supplying his want of food and clothing, in face of the severe weather, the discussion will have to go on over his starved corpse. (Hear, and applause.)

Rev. Dr Storrs, of Cincinnati, who arrived in Aberdeen only by the first train from the South, also addressed the meeting during the evening, going over pretty much the same ground as had been touched upon by Mr Martin. He urged that the question was not one of religious partisanism, nor of political partisanship—not a question of North and South, but a question which commends itself to all Christian men of whatever shade of political opinion. [illegible] should be remembered that [illegible] that a people needs to place them in a rightful position. They must have material wealth personal property education and [illegible] standing—to all these must we aid the negro, for in respect of all these have they been crushed and crippled. It is a critical hour in the destiny of America, the Nemesis that never falters has bound up the interests of race with race, that the interests of one race cannot be destroyed without destroying the interests of the other. And, as regards this country, nothing can tend more to cement right feeling between two great nations, than their uniting in this great work of Christian charity.

Rev. Dr. Adams moved a resolution to the effect that the meeting express their warmest thanks to the deputies who had addressed them; that recognizing the extraordinary circumstances to which the colored people of the Southern States of America are placed, and the call there is to provide for them, they feel it to be their duty to cooperate with others in taking steps to meet the existing emergency. In the course of some pointed and forcible remarks, he said, that suppose the American people are willing to do the whole work, we might naturally feel some ambition to take part in it—(hear)—seeing we did our part in sending over our appeals to them formerly, and doing what we could to excite an anti slavery feeling. And the effect of thus aiding a great and generous country, would be to draw the two countries closer together than before. (Applause.)

Mr Cochran seconded, and the resolution was carried amid applause.

Rev. Mr. Duncan moved, "That this meeting recommend the object of the deputation to the liberality of the Christian community in Aberdeen, and appoint a committee to carry out the object."

Mr. Neil Smith seconded, and the resolution was unanimously adopted.

Rev Mr Arthur then moved a vote of thanks to the Chairman, and closed the meeting with prayer.

NOTICE.

Information wanted of Matilda Waters, who formerly belonged to a man by the name of Levin Waters, of Princess Ann, Somerset Co., Maryland. She was married to Jeremy Horsey. She had four children when I saw her last, about thirty years ago. Also, of my brother, Simon Cater, or Simon Waters. I should like to hear from him. Also, of Rinaldo Turner, Sandy Anderson and Wm Handy. Any information of the whereabouts of the said persons can be sent to the Book Store, No 619 Pine St., Philadelphia—or to HAMILTON E. WATERS,
Erie, Pennsylvania.

INFORMATION WANTED

The subscriber is desirous of obtaining information of his seven sisters and two brothers, viz: Maria Pryor, Nancy Copeland, Mary Ann Damson, Hannah Damson, Sarah Damson, Harriet J. Damson, Martha A. I. P. Damson, and Joseph W. and Christopher Damson. They were last heard from about sixteen years ago in Dunlap Creek, Alleghany Co, Va, and formerly belonged to a man named Damson. Any information will be kindly received by

JOHN COPELAND,
Or, M. P. RILEY,
New Alexandria, Pa

SPECIAL NOTICE

To all friends of religious progress a general invitation is extended to attend the Union A. M. E. Church, Coates St., on Sabbath, 29th inst.

Special sermons will be preached throughout the day. Bishop Wayman, Revs W. Moore, W. D. W. Schureman, N. H. Turpin, D. P. Seaton, J. Hamilton, and others, are among the speakers engaged.

It is hoped that a large collection will be taken up throughout the day, and the friends are asked to contribute liberally.

RICHARD P. GIBBS, Elder

NOTICE.

The Rev. John G. Mecliff, presiding Elder, will preach in the John Wesley M. E. Church, Shippen St., above Seventh, on Sunday, November 5th, at 3 o'clock P. M.

INFORMATION WANTED

Of the whereabouts of Margaret Steward, wife of Olwey M. Steward, better known in South Carolina as "O. M. Steward." When last heard from she was in Charleston, S. C., on the 8th of last January. She was then expecting to go to Abbeville, C. H. She was formerly owned by Wm L. Youning, of St Thomas Parish, S. C. Her maiden name is Margaret McClane. Any information of her whereabouts will be most thankfully received by her husband and may be addressed to

O. M. STEWARD,
Richmond, Va

ORDINATION

An ordination of deacons will take place at the Pearl Street Baptist church, (Rev. T. Doughty Miller, pastor,) on Sunday afternoon next, Oct., 29th, 1865. Sermon by Rev. James B. Simmons of the 5th Baptist church. The public generally are invited to be present.

INFORMATION WANTED.

Left the Emlin Institute at Lambertsville, Bucks County, on the 20th of July, Joseph Green Douglass, a colored lad, aged 13 years. When he left he had on his working clothes, and was without hat or shoes.

Any information concerning him will be gratefully received by his distressed relatives

SARAH M. DOUGLASS,
No. 661 N. 13th street, or
ELIZABETH DOUGLASS,
No 1616 Helmuth St.,
Philadelphia

NOTICE.

Information wanted of my two brothers Nelson, and Wesley Smothers, and my six sisters, Mary Ann Russell, Harriet, Matilda, Elizabeth, Henrietta, and Cornelia Smothers.

They formerly belonged to Roth Rigla, who resided two miles from the Old Harper's Ferry Road, Frederick County, Md.

In 1837, we were all sold to South Carolina. I have not seen them since. Any information will be thankfully received by

REV CYRUS BOBY,
Oswego, N Y

Oct. 28—1mo.

ACKNOWLEDGMENTS

Chatham, C W, H. Jackson, 1 25; Indianapolis, Green C Johnson, 1.25; Brooklyn, N Y, Rev J. Woodlin, 4 00; Canton, Ind, P Garland, 2.50; St Louis, Mo, Rev. J Turner, for books, 42.00; New York, R. A. Jones, 2.50; Lynn, Mass, S W Harris, 1.25; Charleston, J. St. Mark, 3.00; Brownsville, Texas, James W Loney, 2.50.

Marriages.

On [illegible] by Rev. R. P. [illegible] [illegible] Harris [illegible] Philadelphia.

On the [illegible] W[illegible], New [illegible] Malcom, of Norristown, Pa

On the 1st, by the same, [illegible] of North Carolina to Miss M[illegible] of Delaware.

On the 20th of September, by Geo Henry Davis, Mr Henry Carter to Miss Margaret Updike both of New York.

On the 11th of October, in the same place, by the same, Mr William Harris to Mrs. Annie Ball.

On the 12th of October, in the same place, by the same, Mr James H Price to Miss Josephine Herrington.

On the 19th of October, in the same place, by the same, Mr. Thomas Clark to Miss Mary Jane Dracey.

On the 22d of October, in the same place, by the same, Mr Paul A Jackson to Miss Mary A F Cornell.

On September 16th by Rev James V. Pierce, Mr. Thomas Jones to Miss Mary E Jones, both of West Chester, Pa.

On the evening of the 24th inst, by the Right Rev. Bishop Stevens, D. D, Malcom M Brown, to Rebecca Smith, both of this city.

Advertisement.

Colored Soldiers!

WELCOME! WELCOME!!

"He who defends freedom, is worthy of all its franchise." The Capital of the old Keystone, greets you. Under the auspices of the "Garnet League," of Harrisburg, many of the sons of Pennsylvania, desiring to express some recognition of the services of our brave colored soldiers, have contributed liberally to give you a Complimentary Reception, a Free Dinner, and an Oration Welcome, in the city of Harrisburg, on TUESDAY, NOVEMBER 14th, 1865.

PROF. WILLIAM HOWARD DAY,

The Champion Orator of Colored Americans, will deliver the Oration.

"Rev. John Walker Jackson," of Harrisburg, an eloquent defender of human rights, will conduct the religious exercises of the occasion. "Rev. Stephen Smith," of Philadelphia, will officiate as the President of the day.

Several other eminent representatives of our people, who will be announced in the order of exercises, will be present to what will be one of the grandest demonstrations ever witnessed at the Capitol.

The military will be under command of some of the bravest of the colored troops, who bear on their persons wounds still bleeding, received in defence of the [illegible] and the old flag. His excellency,

GOV. A. G. CURTIN

Will review the troops. The troops are requested to come in squads, if it be practicable, and in uniform, with their muskets and accoutrements.

With the view of increasing this demonstration to the highest possible grandeur, the prominent colored citizens, in every locality, where there are any veteran colored soldiers, who desire to be present, should immediately communicate with the Chairman of the Committee of Arrangements, in order that they may receive such instructions as will be necessary to harmonize difficulties and prevent embarrassment. The soldiers who are reported will have the preference.

Every preparation will be made to have the affair worthy of the occasion, and the brave men whom it is intended to honor. The colored people of Pennsylvania, either as organizations or as individuals, are invited to be present. Colored men of Pennsylvania, crowd Harrisburg, and give your brothers in b[illegible] a thrilling welcome. Come up from cities and towns, from hill-sides and dales, from mountain fastnesses and valley retreats, out of respect to the memory of our lamented dead, and in recognition of the services of the heroic living, in such swelling columns as will kindle a blaze of enthusiasm in the old Capitol, whose thundering echoes will be heard all over the State, radiating the undying record of colored soldiers with such a lustre of glory, as will quicken our greatest enemies to do us justice.

Excursion tickets to Harrisburg, at one half the usual rates, will be issued on the 13th and 14th of November, from all the stations on the Pennsylvania Central, the principal ones on the Philadelphia and Reading, and the Northern Central Rail Roads, good until the 20th.

Excursion tickets on the Cumberland Valley, will be issued on the 13th—good until the 16th inclusive.

COMMITTEE OF ARRANGEMENTS.

Harrisburg, T. Morris Chester (Chairman,) Rev. J. B. Fries, Martin Perry, O. L. C. Hughes, Simon Chism, Jos. B. Pople, Solomon T. Jones, A. T. Harris. Philadelphia, Chas. B. Colley, Jos. C. Bustill, Thos. J. Bowers, St. George R. Taylor, Rev. Elisha Weaver, Wm. D. Forten, O V. Catto, A. S. Casey, David B. Bowser, George B White, Thos. J. Dorsey, James Parnell, Henry Jones, Daniel George, Jos. W Cassey, Jacob C. White, Jr., Joshua B Bolly, David Tilghman, Joshua Jones. Reading, Aaron L. L. Still, Richard Bull, Henry D. Fry, George Fry. Pittsburgh, Rev. John Peck, Prof. G. B. Vashon, A. J. Billow, Wm. Simpson. Allegheny, Benjamin F. Pulpress, Edward R. Parker. Altoona, Wm. Nesbit, George Hooper. Hollidaysburg, Moses Brown, Chas. Ambrose. Williamsport, Charles Kelty, Wm. Elliot. Lancaster, Joseph Lebar, Chas. Williams. Wilkesbarre, Benjamin Wilson. Bellefonte, Meshach Graham. Pittston, James Davenger. Middletown, Chas. Hartley, Thomas Lamm. Sunbury, James Washington. Selinsgrove, John Chambers. Muncy, Wm. H Bond. Lewistown, John L. Griffiths, Samuel Molson. Towanda, Solomon Cooper. Huntingdon, J. O. Chaplin. York, Merriman Cuppit. Marietta, James Armstrong. Columbia, Wm. Clegg. Wrightsville, Reuben L. Simpson. Carlisle, Calvin Able, Wm. Brock. Chambersburg, Henry Monks. Shippensburg, Levi Lee. Erie, Henry Burley. Pottstown, Joseph Hemlinger. Bethlehem, Enoch Emory. Phoenixville, Gilbert Cummings. Catasauqua, William Welch. Allentown, Thomas Groves. Pottsville, David Drown. Port Clinton, Geo. Santee. Easton, Henry Prime. 3t.

COLORED SOLDIERS' AND SEAMEN'S

U. S. GOVERNMENT

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SOLDIERS' AND SEAMEN'S Claims for U. S. BOUNTY, STATE and CITY BOUNTY, PENSIONS, BACK PAY, Prize Money, and all other just claims against the United States promptly recovered.

Especial attention given to the Claims of Widows and Heirs of Deceased Soldiers and Sailors.

Pensions can be obtained, and all kinds of claims paid in one-half the time, at this office, that it will take those who put their claims into the white agencies for collection.

Patronize your own office, if you want justice, quick returns, and satisfaction.

Persons in the country can have their business attended to by addressing their letters to this office.

No charges until the claim is collected.

Oct. 28-3mos.

MRS. AMELIA W. ADAMS

Will open a SELECT SCHOOL for the benefit of children between the ages of four and fourteen years, at her residence, 830 Juniper St., between Spruce and Pine, Thirteenth and Broad Sts., on Monday, 2d of October. Terms, moderate.

A share of your patronage is solicited.

Sept. 30-3mo. Phila. Sept. 26th, 1864.

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ESTABLISHMENT,

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We would respectfully call your attention to our Large Stock of

Men's and Boys' Clothing

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Ready-Made,

embracing every variety of Style and Material suitable for the season.

We have also on hand a full assortment of

Fall and Winter Goods

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and would invite your early attention thereto.

These Goods have been purchased for CASH, and will be sold at a small advance for CASH.

Particular attention paid to all orders, so as to insure satisfaction to the purchaser.

E. MATLACK & SON.
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Oct.7-6m

NEW GROCERY

AND

PROVISION STORE.

ABRAHAM FIELD respectfully informs his numerous [illegible] that he has opened a GROCERY AND [illegible] Store at No. 421 South Seventh St., third [illegible] Lombard, where all articles in the [illegible] constantly on hand and sold cheap [illegible] cash.

We [illegible] give us a trial before purchasing [illegible] please, and will give them the worth of their money.

THE COLORED PEOPLE'S NATIONAL MONUMENT,

TO THE MEMORY OF

ABRAHAM LINCOLN.

The National Lincoln Monument Association, organized in Washington, D. C., April 25, 1865, for the sole purpose of erecting a Colored People's National Monument to the memory of Abraham Lincoln.

OFFICERS.

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AN APPEAL.

This Association now earnestly appeal to a loyal public, without distinction of color, to exert all their influence towards the accomplishment of this purpose, namely: The erection of a Colored People's Monument, in memory of our late beloved President, Abraham Lincoln; said monument to be a SEAT OF LEARNING, dedicated to God, to Literature, and to the Arts and Sciences, and shall be held and appropriated for the education of the Children of Freemen and Freedmen, and their descendants forever, and to be called "The National Lincoln Monumental Institute," to be located in the District of Columbia.

The Association most earnestly solicit contributions from the friends of the ever-to-be lamented Chief Magistrate, and the friends of progress every where, for this noble undertaking—a Monument not of marble out of brass merely, but a Monument of Education. Marble may crumble, brass may tarnish, but the light of learning is as enduring as time.

Deeply sensible, therefore, that in no other way can the people of color so well perpetuate the memory of Abraham Lincoln, as by carrying out, in this manner, the great aim he had in view—the elevation of their race throughout the land—this Association confidently relies upon the hearty cooperation of all the true friends of the venerated dead.

Churches, Sabbath schools, Masonic and Odd Fellows' societies, Benevolent and all other associations, especially of colored persons, every where, and regiments, officers and soldiers, all are most earnestly called upon to contribute in aid of this work.

The National Lincoln Monument Association is a permanency; the Monument will be built; its light will be spread abroad.

This Association then invites all to come up to its help, and thus assist in diffusing that light, and making a venerated name imperishable.

Friends, north, south, east and west, let your responses to this appeal be speedy, and equal to the occasion which calls them forth. Rev. H. H. GARNET, President.

WILLIAM J. WILSON, } Secretaries.
LEWIS A. BELL,

Agents will be appointed only under seal, with written signatures of the officers.

All business letters should be addressed to the Corresponding Secretary.

All contributions may be remitted to the Treasurer, Rev. Stephen Smith, Lombard Street, between Ninth and Tenth streets, Philadelphia, Penna., or to the Assistant Treasurer, Walker Lewis, at the office of the Association, 301 G Street, Washington, D. C.

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Dr. J. B. SMITH, General Agent,
Office, 281 G Street, Washington, D. C.

Other States, &c., will be filled as soon as the proper gentlemen can be obtained for the offices. jy 15 3m

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The New Jersey Missionary, from 1747 to 1781, by Rev. THOMAS BRAINERD, D. D., of Philadelphia.

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"The volume will have a place alongside the memoirs of the elder brother, (David Brainerd,) many of the characteristics of which it possesses."—*N. Y. Observer.*

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A. M. E. BOOKSTORE,
619 Pine Street,
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Oct. 14-6t.

Dr. David Rosell.

907 LOMBARD STREET.

OFFICE HOURS,	}	7 to 8 A. M.
Sprech-Stunden,	}	3 to 3 P. M.
	}	7 to 8 P. M.

Oct 21—6mo PHILADELPHIA.

TRIMMINGS

AND

Fancy Goods.

633 PINE STREET, PHILADA

GEORGINA GLEAVES

Has just opened a large assortment of Ladies' Trimmings, Hosiery, Gloves, Flannels, Balmorals and Hoop-skirts.

Gentlemen's Furnishing Goods

COMBS, BRUSHES, SOAPS, Choice Perfumery and fancy articles.

Gents' Shirts, Drawers, Under shirts, Collars and Neckties.

A general assortment of Stationery.

Ladies' Dresses and Under-clothing made to order.

Oct 17—6mo

BOWERS'

COAL DEPOT.

COAL!! COAL!!!

THOMAS J BOWERS.

634 Lombard St.,

Has constantly on hand a full supply of the best

LEHIGH AND SCHUYLKILL COAL,

At the lowest market price.

Call and Try. *Call and Try.*

Oct. 7-tf

A CARD.

MRS. H. T. O'DONNELL,

Formerly of No 740 South St. Philada.,

Has removed to No 813 Lombard Street, and has opened

A BOARDING HOUSE

For the accommodation of Ladies and Gentlemen who may pass through Philadelphia, and also those who may wish to spend some time in our city. Mrs O Donnell will take great pleasure in accommodating her numerous friends as far as she possibly can. Give her a call.

May 1—6mo

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SENT BY

THE MAIL

DR. J. W. CREEK,

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Prescriptions Carefully Compounded.

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"COSTAR'S" EXTERMINATORS
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For Rats, Mice, Roaches, Ants, Bed-Bugs, Fleas, Moths in Furs and Woollens, Insects on Plants, Fowls, Animals, etc.

"18 years established in New York City."
"Only infallible remedies known."
"Free from Poisons."
"Not dangerous to the Human Family."
"Rats come out of their holes to die."

☞ Sold by all Druggists and Retailers everywhere.
☞ ! ! ! Beware ! ! ! of all worthless imitations.
☞ See that "Costar's" name is on each Box, Bottle, and Flask, before you buy.

HENRY R. COSTAR

Principal Depot, 482 Broadway, N. Y.

Sold by all Druggists, wholesale and retail, in Philadelphia, Penna.

1865.

HOUSEKEEPERS troubled with vermin need be so no longer, if they use COSTAR'S Exterminator. We have used it to our satisfaction—and if a box cost $5, we would have it. We have tried poisons, but they effected nothing.—But Costar's article knocks the breath out of Rats, Mice, Roaches, Ants and Bed Bugs quicker than we can write it. It is in great demand all over the country.—*Medina (Ohio) Gazette.*

See Costar's Advertisement in this paper

1865.

FARMERS AND HOUSEKEEPERS should recollect that hundreds of dollars' worth of Grain, Provisions, &c., are annually destroyed by Rats, Mice, Ants, and other insects and vermin—all of which can be prevented by a few dollars' worth of COSTAR'S Rat, Roach, Ant, &c., Exterminator, bought and used freely.

See Costar's Advertisement in this paper

Sold in Philadelphia, Pennsylvania, by all Druggists and Dealers. Ap 30—6mw

BARGAINS IN CLOTHING! BARGAINS IN CLOTHING!
BARGAINS IN CLOTHING! BARGAINS IN CLOTHING!
BARGAINS IN CLOTHING! BARGAINS IN CLOTHING!
BARGAINS IN CLOTHING! BARGAINS IN CLOTHING!
Offered by Perry & Co.
Offered by Perry & Co.
Offered by Perry & Co.
Offered by Perry & Co.
No. 302 Chestnut St., above Third.
No. 609 Chestnut St., (Granville Stokes' old stand.)
And South-east Corner of Seventh and Market Sts., (Jones'.)

Messrs. Perry & Co have undoubtedly the largest stock of ready-made clothing, and finest variety of styles now presented to the public in this city. Their stock is new, bought at the lowest rates, got up to the best manner, and sold at

Wonderfully Low Prices.
Wonderfully Low Prices.
Wonderfully Low Prices.
Wonderfully Low Prices.

Our friends and the public are invited to call and examine for themselves, and be convinced that it is to their advantage to deal with us.

☞ Attention is also called to
Our Custom Department,
Our Custom Department,
Our Custom Department,
Our Custom Department,
in connection with each establishment, where we have constantly on hand
All the Latest and Best Styles,
All the Latest and Best Styles,
All the Latest and Best Styles,
All the Latest and Best Styles,

And can guaranty to our customers entire satisfaction to every respect.

No. 309 Chestnut St., above Third.
No. 609 Chestnut Street, (Granville Stokes' old stand.)
And South east Corner Seventh and Market Sts., (Jones'.)
PERRY & Co.

THE MASON & HAMLIN

CABINET ORGANS.

Forty Different Styles, Plain and Elegant Cases,
For DRAWING-ROOMS, CHURCHES, SCHOOLS, &c.,
$110 to $600 *Each.*

They occupy little space, are elegant as furniture, and not liable to get out of order; are boxed so that they can be sent any where by ordinary freight routes, all ready for use.

THIRTY-FIVE HIGHEST PREMIUMS

Have been awarded us within a few years, and our circulars contain printed testimony from

TWO HUNDRED AND FIFTY OF THE LEADING MUSICIANS

of the country, that the instruments of our make are

THE BEST IN THE WORLD

of their class. Circulars with full particulars free.

In obtaining a musical instrument, it is economy to get the best.

Address—
MASON BROTHERS,
596 Broadway, New York,
Or
MASON & HAMLIN,
274 Washington St., *Boston.*

Sept. 30—6m

PENNSYLVANIA CENTRAL RAILROAD

CHANGE OF TIME AND DEPOT.

On and after Monday, December 26, 1864, the trains of the Pennsylvania Railroad will leave the New Depot, at THIRTIETH and MARKET Sts., instead of Eleventh and Market Sts., as heretofore.

The Second and Third, Fourth and Eighth, Green and Coates, Fifth and Sixth, Union Line, Tenth and Eleventh, Thirteenth and Fifteenth, Seventeenth and Nineteenth City Passenger Railways, connect with the Market St. Railway, where cars ran to and from Pennsylvania Central Railroad Depot in West Philadelphia.

The cars of the Market Street Passenger Railway leave Front Street every two minutes, commencing one hour previous to the times of departure of each train, and allow about 30 minutes for a trip.

Their cars are in waiting on the arrival of each Train to convey passengers into the city.

On SUNDAYS—Cars leave Eleventh and Market Sts. at 7 45 P. M., to connect with Pittsburg and Erie Mail, and at 10 25, P. M., with Philadelphia Express.

Mann's Baggage Express will, hereafter, be located at No. 31 South Eleventh Street. Parties desiring baggage taken to the trains, can have it done at reasonable rates, upon application to him.

TRAINS LEAVE AND ARRIVE AT DEPOT THUS

LEAVE		
MAIL TRAIN	at	8.03 A. M.
PAOLI ACCOMMODATION, No. 1	"	10 00 "
FAST LINE	"	12 00 M.
PARKESBURG	"	1 15 P. M.
HARRISBURG ACCOMMODATION	"	2 30 "
LANCASTER ACCOMMODATION	"	4.00 "
PAOLI TRAIN, No. 2	"	4.35 "
PITTSBURG AND ERIE MAIL	"	8.30 "
PHILADELPHIA EXPRESS	"	11 10 "
ARRIVE		
PITTSBURG AND ERIE MAIL	"	6.35 A. M.
PHILADELPHIA EXPRESS	"	7.05 "
PAOLI ACCOMMODATION, No. 1	"	8.20 "
PARKESBURG	"	9.30 "
LANCASTER TRAIN	"	12.00 P. M.
FAST LINE	"	12 50 "
PAOLI ACCOMMODATION, No 2	"	4.40 "
MAIL TRAIN	"	5.45 "
HARRISBURG ACCOMMODATION	"	8 40 "

Philadelphia Express leaves daily. Pittsburg and Erie Mail leaves daily, (except Saturday.) All other Trains daily, (except Sunday.)

For further information, as to time and connections, see bills and framed cards, or apply to

JOHN C. VABLEER, JR., Ticket Agent,
At the Depot.

An Emigrant Train runs daily, (except Sunday.) For full information as to fare and accommodations, apply to

FRANCIS FUNK,
Jan 28 137 Dock Street.

WASHINGTON HOTEL,

BY WILLIAM TAYLOR,

PROPRIETOR

Corner of Bridge and Montgomery Streets,

GEORGETOWN, D C

No 10 1 year

ONE PRICE CLOTHING.

JONES'

OLD ESTABLISHED

One Price

CLOTHING HOUSE,

604 Market Street,

(*Above Sixth.*)

At JONES' Crescent One Price Clothing Store, the lowest selling price is marked in plain figures on each article, and never varied. All buy alike, whether judge or not. The stock is gotten up in a superior manner, expressly for retail sales. Those wanting a good, substantial and fashionable article, should not fail to go to

JONES',
604 Market Street,

One Price Store

COAL! COAL!!

Coal delivered to any part of the city, by large or small measure, by

T. J. BOWERS,
Coal and Kindling Wood Depot,
No. 634 Lombard Street.

April 15—tf

Private Boarding

AT 633 PINE STREET,

PHILADELPHIA

The Subscriber, having FITTED UP HIS HOUSE with care, takes pleasure in announcing to his friends and acquaintances travelling, that he is prepared to accommodate them when visiting the city.

☞ Warm and Cold BATHS.

R. H. GLEAVES, Proprietor

April 22—6mos

SHROUDING

AND

LAYING OUT of THE DEAD.

MRS. MARIA HIGHGATES

Most earnestly solicits the patronage and attention of the generous public and her friends, as she is now in the business of shrouding and laying out of the dead, and will give all needed satisfaction. Residence—

No 1026 Barley street,

bet 10th & 11th, & Lombard & Pine Sts

STOVE STORE.

The subscriber would respectfully inform his friends and the public generally that he has just fully stocked his store for the FALL and WINTER trade, with a general variety of the most approved patterns of

Gas Burner,

Parlor, Cooking, Fireboard, Chamber and Store

STOVES AND HEATERS,

which he offers at reasonable prices.

RANGES

The National Range, Philadelphia Range, Globe Range, &c.

HEATERS—The VULCAN, &c.

Casting for Repairs.

Job Work promptly attended to.

WILLIAM STILL,
107 North Fifth Street, Philadelphia.

Orders received for Lehigh and Schuylkill Coal.

October 1st, 1865. sep30—3m

NEW

FALL AND WINTER

DRY GOODS.

All the Latest Styles of

MERINOS,
ALPACAS,
POPLINS,
DELAINES,
PALMETTAS,
CASENETTES,
FANCY CLOTHS.

COLORED AND WHITE FLANNELS.

Muslins, Draper and Crash Towelling

BALMORALS AND HOOP-SKIRTS

Hosiery, and every variety of Fancy and Staple Trimmings, and Zephyr Goods. Also, Ladies' Under-Clothing, and

GENTLEMEN'S FURNISHING GOODS

All selling at the Lowest Cash Prices.

Call and see us at the old stand,

S. SHORTER HAWKINS,

615 Lombard Street, Philada

to Ap'l 1—6m

OLIVE BRANCH

BOARDING HOUSE

No 811 Lombard Street, Phila.

Mrs. H. M. Cropper respectfully announces to Travellers that she has opened a first-class

BOARDING HOUSE

for their special accommodation, in a central (to business or churches) part of the city, as above named, where she will spare no pains to make her guests comfortable.

MRS. M. BENNETT,

HERB DOCTRESS,

NO 406 S. SEVENTH STREET, BELOW PINE.

Is prepared to cure Debility of the System, Billious Fever, Diseases of Bladder, Diseases of Women, Nervous Disease, Scrofula or King's Evil, Dropsy, Piles, Cholera, Ague, Convulsions, Colic, Cancer, Rheumatism, Mumps, Catarrh, Bronchitis, Erysipelas, Consumption, Deafness, Gout, Influenza, White Swelling, Whooping Cough, Croup, Gravel, Dysentery, Asthma, Dyspepsia, Jaundice, Neuralgia, and Tumors.

The Doctress will give her personal attention to any of the above diseases, and guarantee a cure without the use of mercury. Her Indian syrups alone are used by her. She can stop bleeding, and take out fire without blistering.

ORNAMENTAL HAIR WORK

JOSEPH C. BUSTILL AND SARAH H. BUSTILL.

WIG MAKERS,

HAIR JEWELLERS,

AND

LADIES' HEAD DRESSERS,

No 403 South Sixth Street,

Philadelphia

WIGS,
BRAIDS,
TOUPEES,
FRIZETTES,
CURLS,
PUFFS

WHISKERS, MOUSTACHES, &c.,

STRAIGHT, WAVY, OR CRIMPED

Bracelets, Breast Pins, Watch Chains, Ear Rings, Finger Rings, &c.

BRAIDED AND MOUNTED TO ORDER.

Combs, Brushes, Soaps, Choice Perfumery, and Fancy Articles

Ladies' Hair-Cutting, Shampooing, Dyeing, and Head-Dressing.

BUSTILL'S CELEBRATED NEROLIAN HAIR TONIC.

A splendid preparation for promoting the Growth of the Hair—removing Dandruff—Cleansing, Moistening, Softening, Odorizing, Invigorating, Beautifying, and preventing Premature Baldness.

Bustill's Compound Eradicator,

One of the most useful articles ever offered for shampooing the hair, removing dandruff, preventing premature baldness, restoring soiled garments, removing grease spots, and curing rheumatic pains, &c. &c.

HAIR BOUGHT.

Letters for information in relation to the purchase of Hair will receive prompt attention. Barbers and others having Hair can find ready sale. sep 24 tf

Cupping, Leeching &

BLEEDING

ATTENDED TO BY

NATHANIEL L. DURHAM,

911½ CHRISTIAN STREET,

Also Solicitor for "Security Life Insurance Company."

Jan 7—No 9—1y

"THE BEST AND THE CHEAPEST."

REIMER'S PHOTOGRAPHIC GALLERY,

NO. 615 & 617 NORTH SECOND STREET,

PHILADELPHIA,

Where you will find skilful hands, who use superior instruments, and have the advantage of a well arranged light.

☞ Pictures are made at all sizes; from a Carte de Visite to a life size in oil, at prices which can guarantee good work, and at the same time be within the reach of everybody. Pictures are made life size from small Ambrotypes or Daguerreotypes. 1y

JAMES C. CLARK, M. D.

(Eclectic.)

No 618 Pine Street, Philadelphia, Pennsyl'a.

OFFICE HOURS

From 7 to 9 A. M. }
From 12 to 2 P. M. } PHILADELPHIA
From 6 to 9 P. M. }

Also, particular attention directed to all classes of Ulcers, recent or chronic. Treatment and cure, without the use of Mercury, or any other injurious drug, warranted.

jan7—no7-1y

To The Travelling Public.

I most respectfully inform my friends and the public generally, that I have taken the large and commodious dwelling,

No. 1733 Addison Street,

PHILADELPHIA,

And have opened it as a first-class

Boarding and Lodging House,

and will be happy to see all of my old friends, and as many new ones as may favor me with their patronage.

Your influence is respectfully solicited.

MRS. ANN E FOSTER

N. B.—Hot and Cold Baths. Terms reasonable.

jyl-1y

Hudson's City Hotel.

"I am going to Hudson's City Hotel. It is the Best and Cheapest House in Baltimore."

You can entertain your guests in Public or Private Parlors

You can get your Meals at All Hours in this First-Class House

No Improper Language or Behaviour allowed in this House

Ice Cream Saloon, and Barber-Shop attached to the Hotel.

Nos 28 and 30 Corner of Bath and Davis Sts.
(Near the Harrisburg Depot.)

Baltimore.

Dr D HUDSON, Proprietor July 8—tf

Poetry.

AUTUMN

The flowers begin to fade, and soon
The leaves will sear and fall
For paler grows the summer moon
That glimmers through the hall

And darker clouds are floating past
The golden tinted sky
And colder sweeps the fitful blast
Like sullen spirits by

How brief and fragile is their lot,
Those bright and gentle things
Which yesterday were, to-day are not
Like dreams with rapid wings

It scarcely seems an hour hath flown
Since spring was here to bloom,
Yet half of summer's glory strown
Lies mouldering for the tomb

But flowers and leaves revive again,
When spring anew appears.
And only man, 'mid grief and pain,
Has no renewing years.

Each spring and summer with their light
Each autumn darkly chill,
Each winter, with its robe of white,
But makes him frailer still

God grant, there is a gentle spring
A golden summer time,
Where we shall have an angel's wing,
And live in childhood's prime.

The Family.

INFANT SALVATION—THE GRAVE DIGGER'S ARGUMENT

The John Brown in the graveyard, differed from the genial, free, hearty John Brown of the village. He was grave and taciturn in the discharge of his funeral duties, and watched over the place of tombs with a jealous care. This part of his character no one could read but the parish minister; he alone had the key to it. The secret, however, was this. The deepest affections of his soul centred on the enclosed two acres, which he had tended for twenty years. He regarded it with a pride, and even a love, as great as, and very similar to, that with which an enthusiastic gardener looks upon his domain, and cherishes its floral treasures.

Every new-made grave was to John like a flower which he had planted, and it was added to his memory to the many hundreds which covered the surface of the enclosure, to be thought of and cherished according to the degree of respect and reverence which the sexton had for its inmate. As a gardener has his favorite flowers, so John had his favorite graves, and spent additional time on their adornment. Hence, one grave might be seen with a smooth velvet turf, and a flower or two blooming upon it, while those surrounding it were covered with rank masses of grass; and, by looking at any one grave, it could be known what was the state of John's feelings towards the mouldering dust beneath. His professional love was particularly lavished on the little ones. For the children's graves he had a peculiar affection and reverence. Not one of them was suffered to go to waste; and long after the little mound had disappeared, the little level spot was easily found by patches of white clover—for John invariably sowed this on the little graves and on none other.

Mr. Gray had not been long minister of the parish till he noticed the odd practice of his grave digger; and one day when he came upon John smoothing and trimming the lonely bed of a child which had been buried a few days before, he asked him why he was so particular in dressing and keeping the graves of the children.—John paused for a moment at his work, and looking up, not at the minister, but at the sky, said, "Of such is the kingdom of heaven."

"And on this account you tend and adorn them with so much care," remarked the minister, who was greatly struck with the reply.

"Surely, sir," answered John, "I canna mak' ower braw and fine the bed-coverin' o' a little innocent sleeper that is waitin' there till it is God's time to waken it, and cover it with the white robe, and waft it awa to glory. When sic grandeur is awaitin' it yonder, it's fit it should be decked oot here. I think the Saviour that coonts its dust sae precious will like to see the *white clover sheet spread above it;* dae ye no think sae tae, sir?"

"But why not thus cover larger graves?" asked the minister, hardly able to suppress his emotion. "The dust of all His saints is precious in the Saviour's sight."

"Very true, sir," responded John, with great solemnity; "but I canna be sure wha are His saints, and wha are no. I hope there are mony o' them lyin' in this kirkyard; but it wad be great presumption in me to mark them oot. There are some that I am gey sure aboot, and I keep their graves as nate and snod as I can, and plant a bit floure here and there as a sign o' my hope; but I daurna gie them the white sheet. It's clean different, though, wi' the bairns. We hae His ain word for their upgoing, and sae I canna mak' an error there. Some folk, I believe, are bauld enough to say that it's only the infants of the guid that will be saved."

"And do you adhere to that doctrine?" inquired Mr. Gray.

John answered by pointing to a little patch a few paces off, which was thickly covered with clover. "That ane," he said, "is the bairn o' Tam Lotton, the sollier. Ye ken Tam, sir?"

Mr. Gray did indeed know Tam, for he was the most notorious swearer, liar, and drunkard in the parish, and John did not require to say any more to show that he disbelieved the doctrine of the condemnation of infants.

"It's no only cruel and blasphemous," he continued, in a dry, sarcastic way, "but it's quite absurd. Jist tak' that bairn o' Tam's as an example. According to their belief, it's lost; because we may, without any breach o' charity, say that Tam is at present a reprobate. But he is still in the place of hope, sir; and it is quite possible that he may be converted. What comes o' the bairn, then? No, no," he added, looking reverently upward, "God is merciful, and Jesus died; and it was He that said, 'Of such is the kingdom of heaven.'"

The minister took John's hand, and silently pressed it. He had got the key to his deeper nature, and was thrilled by its unexpected richness.

"NO, NOT FOR ONCE!"

"What shall you do with yourself, to-morrow, Harry?" said a dandified lad to a less spruce fellow clerk, who was busy brushing his boots one Saturday evening.

Harold was fresh from his country-home. He had been admitted only a few days before as a clerk in a large house, and was what his fellow-clerks called "very green." But in my judgment he was not quite so green as they fancied. Looking up from his shining boot, he replied very modestly:

"I shall go to church, Frank."

The youth laughed and replied, "What a greeny! Why, none of our fellows think of going to church. We are going to the fishing grounds down the bay in a splendid steamer—You had better go. It won't cost much."

"It will cost more than I can afford to spend," rejoined Harold, brushing his boot quite vigorously.

"You are on the poor list, hey?" asked another of the clerks named Clement, in a sneering tone. "*Out of cash, eh?*"

"I'm not rich, certainly," replied Harold, quietly. "Still, I have a few dollars of my own, and expect to have a monthly allowance from home until I begin to receive a salary here."

"You're stingy, then?" queried Clement.

"Not exactly," replied Harold.

"But you said you couldn't afford to go fishing with us to-morrow," said Frank, "when the trip, dinner and all, needn't cost you over a dollar."

"It was not the cost in money that I meant to say I could not afford," replied Harold.

"What did you mean, then? It wont cost any thing else," retorted Frank, sharply.

"Yes, it would," said Harold, very solemnly. "It would cost me a guilty conscience."

Frank looked surprised at this bold speech, but Clement laughed and said with a bitter sneer:

"Take care, Frank, you're caught a saint."

"I do not profess to be much of a saint," said Harold, "but I believe it is wrong to break the Sabbath, and I won't do it."

"But, Harold," pleaded Frank, "it can't be very wrong to take a trip on the water Sundays, after being shut up in a store all the week. Come, go with us to-morrow, *just for once.*"

"No, not for once," replied Harold. "My pa has often told me that sin is like the camel which asked the cobbler to let him put his nose into his stall. The cobbler gave his consent, and then the camel, after putting in his nose pushed in his head, and then his foot, and, finally, he walked in and turned the cobbler out. I mean, if I can, to keep out the camel's nose. I won't begin to do wrong."

"Well, you are a saint, and no mistake," said Clement. "I guess you won't do for our set."

"I suppose not," replied Harold, quietly, as the others left the room.

The victory was won. Harold's fellow-clerks saw that his face was set like a flint to do right, and though they laughed at him, and called him a saint, they did not again try to persuade him to join their Sunday parties. Had the boy been less firm at first, they would have plied him with arguments and entreaties, and, most likely, have drawn him into their evil net.

Let Harold's good sense and firmness teach every other young Christian to set his foot down firmly against the first temptation. Let him say no to every tempter at once, and he, too, will save himself from the bands of sinners.—*Sunday School Advocate.*

A GRANDMOTHER.

Isn't it a nice thing to be a grandmother—to have six little feet come pattering to meet you when you get home; to be rejuvenated with kisses; and have little legs and arms coiling round you like clinging vines, and swaying to and fro like rollicking winds, while merry laughter and clamor for precedence break forth like dashing, jubilant fountains.

Isn't it a happy thing to be a grandmother—to have young heads laid in your lap when they are weary, and young ears listening for a "sing a song of sixpence," and little legs astride your knees galloping to the tune of

"Ride a black horse
To Banbury cross,
To see what Charley can buy—
A penny brown loaf,
A sweet sugar-cake,
And a half-penny apple-pie!"

Did not our grandmother sing the same song to us fifty years ago?

Then to have the little pink toes come out of the stockings, and put up at us temptingly for

"Hintra, mintra, cuttra corn,
Apple seed and brier thorn,
Wire, brier, limber-lock,
Five gray geese in a flock,"

and so on to the end of the delectable story.

Isn't it a joyful thing to be a grandmother? To sit in your son's or daughter's best parlor, filling the great arm chair in the centre—which has been set for you by such kindly hands—and looking up into the four-foot mirror on the wall, to see yourself in the midst of a cluster of young life, fresh as the apple-blossoms that surround the central stems.

Isn't it a marvelous thing to be a grandmother? To see all of yourself duplicated and triplicated over and over; to find every missing energy, every ripple of a laugh, every flash of feeling, every atom of the don't care, every infinitesimal pill of mischief and mirth, which made merry childhood's days to you, living, glowing, growing, and swelling in a half-dozen others.

And do we grudge our darlings these treasures, once all ours? Not a whit more than we would grudge the candies and sweet meats that we have no taste for, now that the up-hill of life is done with, and we are travelling down toward its sunset rest.

Isn't it a holy thing to be grandmother? To bring the wisdom of a life-time, like rich, ripe fruit, for the hands of those we love; to turn the young feet from danger, and fix your eyes upon the beautiful; to watch, to guide, to guard, to sing sweet lullabies to pride and folly, or to snatch the temptations of passion from rosy fingers; to teach the young hands to be useful, the young heart to be brave, and the soul to be pure and trust in God.

Oh, it is good to be a grandmother, to card and spin and weave all that is left, that is good, of the old garment of our own lives into the fabrics which shall clothe and adorn many others who shall stand in our places when we shall be no more. But woe unto her who makes shoddy of her work.

LITTLE FOXES.

Mrs Stowe, in her "Chimney Corner Papers," in the *Atlantic Monthly*, has some excellent talks on the "Seven Little Foxes" which eat the vine of domestic happiness. Fault-finding is the first she treats of:

"Fault-finding—a most respectable little animal, that many people let run freely among their domestic vines, under the notion that he helps the growth of the grapes, and is the principal means of keeping them in order.

"Now, it may be safely set down as a maxim, that nobody likes to be found fault with, but every body likes to find fault when things do not suit them.

"Let my courteous reader ask him or herself, if he or she does not experience relief and pleasure in finding fault with or about whatever troubles them.

"This appears at first sight an anomaly in the provisions of nature. Generally we are so constituted, that what it is a pleasure to us to do, it is a pleasure to our neighbors to have us to do. It is a pleasure to love, and a pleasure to be loved; a pleasure to admire, and a pleasure to be admired. It a pleasure to find fault, but *not* a pleasure to be found fault with.

"Furthermore, those people whose sensitiveness of temperament leads them to find the most fault, are precisely those who can least bear to be found fault with: they bind heavy burdens and grievous to be borne, and lay them on other men's shoulders, but they themselves cannot bear the weight of a finger.

"Now, the difficulty in the case is this. There are things in life that need to be altered, and that things may be altered, they must be spoken of to the people whose business it is to make the change. This opens wide the door of fault-finding to well disposed people, and gives them latitude of conscience to impose on their fellows all the annoyances which they themselves feel.

"The father and mother of a family are fault-finders *ex officio*, and in them flows back the tide of every separate individual's complaints in the domestic circle, till often the whole air of the house is chilled and darkened by a drizzling Scotch mist of querulousness. Very bad are these mists for grape vines, and they produce mildew in many a fair cluster.

"Children are more hurt by indiscriminate, thoughtless fault-finding than by any other one thing. Often a child has a sensitiveness and all the susceptibility of a grown person, added to the faults of childhood. Nothing about him is right as yet: he is immature and faulty at all points, and every body feels at perfect liberty to till he takes refuge either in callous hardness or criticise him to right and left, above, below, and around, irritable moroseness.

"A bright, noisy boy rushes in from school, eager to tell his mother something he had on his heart, and Number One cries out—

"'Oh, you've left the door open! And do look at the mud on your shoes! How many times must I tell you to wipe your feet?'

"'Now, there you've thrown your cap on the sofa! When will you learn to hang it up?'

"'Don't put your slate there; that isn't the place for it.'

"'How dirty your hands are! What have you been doing?'

"'Don't sit in that chair; you'll break the springs, bouncing.'

"'Mercy! how your hair looks! Do go up stairs and comb it.'

"'There, if you haven't torn the braid all off your coat! Dear me, what a boy!'

"'Don't speak so loud; your voice goes through my head.'

"'I want to know, Jim, if it was you that broke up that barrel that I have been saving for brown flour?'

"'I believe it was you, Jim, that hacked the edge of my razor.'

"'Jim's been writing at my desk, and blotted three sheets of the best paper.'

"Now, the question is, if any of the grown people of the family had to run the gauntlet of a string of criticisms on themselves equally true as those that salute unlucky Jim, would they be any better natured than he is?

"No, but they are grown up people; they have rights that others are bound to respect. Every body cannot tell them exactly what he thinks about every thing they do. If every one could and did, would there not be a terrible insurrection?"

Child's Cabinet.

THE ANGEL AND THE CHILD

I saw an angel, in my sleep,
Pass out of the celestial town,
By golden stair, and starry heap,
This angel of the Lord came down

He kindled into purple flame
His pathway through the cloven sky,
This angel of the Lord, then came
To where a little child did lie.

I saw their faces near and clear,
His was the child's, the child's was his
O babe, the mother's lips are dear—
Now you shall taste an angel's kiss

I looked again, and in my dream,
I saw the angel and the child
Pass, hand in hand, athwart the gleam
Of inmost Paradise undefiled

On to the Throne. They shall behold
The Father's lighted face alway
Mother, the little limbs are cold;
Your angel baby died to-day!

—*Anon*

ROGER'S WOLF.

"You must tell me a story, papa," said George, as he came and stood between his papa's knees.

"Who gave you a right to order papa to tell you a story?" said his sister.

"I didn't order him—did I, papa?"

"You didn't say, 'Please, papa, tell me a story.'"

"Please, papa, tell me a story," said he, in a tone which indicated a desire to hear a story, and did not indicate that he felt any great regret for having addressed what his sister called an order to his father.

"Yes, I will tell you a story," said the father, taking his son on his knee: "what shall it be about?"

"About something funny," said George.

"About something *interesting*," said his sister, strongly emphasizing the last word.

"Shall I tell you a story about Roger's wolf?"

"Yes, sir, if it won't frighten me!"

"You must learn not to be frightened by stories, or any thing else, or you will never make a soldier.

"Well, Roger's father lived in a very lonely place in the mountains."

"How old was Roger?"

"About twelve years old."

"There were wolves in the mountains, that sometimes came near the house."

"What did they come for?"

"To get something to eat—to see if they could not catch a stray sheep, or pig, or boy."

"Please go on, papa," said George, nestling a little closer to his father's bosom.

"In the spring the dwellers in the mountains make maple sugar. Roger's father had a maple grove about a mile from the house."

"How do they make maple sugar?"

"They tap the trees, and collect the sap, and boil it down in a large kettle till it is as thick as molasses, and then 'sugar off,' as they call it—that is, cause the molasses to granulate or become sugar. When they commence boiling, they often keep the fires up all night. Roger begged earnestly to be permitted to pass a night at the sugar camp. He thought it would be so much nicer to sleep on the straw in a rude cabin than to sleep at home in his bed. His father told him he might go, but that he should not promise to keep the wolves away from him. Roger's desire was somewhat lessened by the mention of wolves; still he kept up appearances, and went at night-fall to them.

He soon became sleepy, and lay down on the straw, and fell asleep. He awoke some time in the night, and thought he would step out in front of the cabin, and see how things looked. He felt cold, and thought he would go to the large fire which was burning a few rods distant. He had scarcely begun to warm himself, when he heard a rustling in the bushes. Turning about, he saw two bright eyes moving towards him. He did not stop to examine the creature to whom the eyes belonged, but screamed, 'Wolf!' and started to run with all his might."

"Did he get to the cabin before the wolf caught him?"

"He did not run towards the cabin; for the wolf came from that direction, and he did not think it wise to run towards the wolf. So he started for home. He heard the animal pursuing him, and he ran considerably faster then he ever did before. Before long he came to a small stream. There was a log thrown across the stream. Roger crossed on the log with difficulty by daylight. In his haste he slipped and plunged into the stream. His pursuer plunged after him, seized hold of his coat, and dragged him to the shore.

"'Oh,' thought Roger, 'I had rather be drowned than eaten up alive! He is taking me ashore to eat me!'

"He closed his eyes and yielded to his fate. The animal drew him on shore, and then put his nose to his face and licked it. This was a very gentle way of beginning to eat, and as he kept on licking, Roger ventured to open his eyes, and saw their Newfoundland dog, Towser, standing by him.

"Instead of being thankful to Towser for not being a wolf, he was very angry with him on account of the fright and the cold bath he had received. Boys are sometimes less reasonable than dogs."—*Examiner*

Miscellaneous.

QUAINT OLD CUSTOMS AT COBURG.

The little town of Coburg has now returned to its usual cheerful, sunny peacefulness. When the old market-place was filled with the splendor and pomp of military pageants, and graced by the brilliant attire and presence of the high-born women who represented the united Courts, the sober old world garb of the German burgher was eclipsed, and even the singular and characteristic costumes of the peasant women from the neighboring villages were disregarded by the wearied eye of the sight-seer and the "special correspondent." But Coburg, in its rest and in its every-day life, with its celebration of curious old customs and regulations, is well worthy the attention of the tourist or English resident abroad. The architectural physiognomy of the narrow streets, and mediæval character of the ancient court-yards and squares, have been sufficiently described,—but one may observe, as an emblem and proof of the state of repose in which the town habitually exists, as also of the humane and tranquil nature for which, not only German men, but German boys, are conspicuous, that there is in one of the principal streets a house, on the top of which, sheltered against a huge chimney is a stork's nest, which has been for more than [illegible] years the regular abode of a pair of storks, and a numerous progeny has been hatched and sent forth from thence into the world. As soon there is to be heard in the streets borne on the still air, the strains of an old Lutheran hymn, sung by many young voices; at first it is almost inaudible, but suddenly swells into a full chorus as the procession rounds a corner. You look out from one of the ornamented windows, and perceive a troop of scholars, clad in Puritan garb, with caps somewhat of the Geneva type, [illegible] jackets, and small white bands.

These are the boys attached to a large public school, and it is their daily duty, at a certain hour, to patrol the town, singing in parts. The custom is quaint and picturesque, and from the general knowledge of music which even the poorest German possesses, the harmony is exceedingly accurate and well rendered. At night a watchman in the large belfry tower keeps guard over the inhabitants, in case of fire, the tedium of the watch being relieved by performances on the cow horn to inform them of the progress of time.

Though there are plenty of clocks in the town which strike duly and truly, after they have rung forth their unanimous declaration, the man repeats the quarters, and then sounds his horn the proper number of times to give the hour. Another watchman patrols the streets—and as he announces the state of the weather and the hour, he adds a few words of exhortation, referring appropriately to each number, chanting them in a certain wild, minor refrain. The sense is as follows:—

At Nine.—(In allusion to the ten lepers, of whom only one returned to give thanks.) To Christ forget not to give thanks. O man, be ever grateful!

Ten.—Ten commandments God hath given to mortals. Let us be obedient to them.

Eleven.—Eleven disciples only were true to Christ. May none of us ever betray him.

Twelve.—Twelve is the end of day. Man, bethink thee of mortality and eternity.

One.—One thing only is needful. God give us a good and holy death.

Two.—Two ways men hath before him. Let us choose the narrower path.

Three.—Three are one and one is three in the wonderful Trinity.

Four.—(In allusion to the parable of the Sower.) Four kinds of ground there are for the sower of seed. Man, hast thou prepared the soil of thy heart?

Five.—Five wounds had Christ. God send that He for us has not died in vain.

WAS RICE KNOWN TO THE ANCIENT JEWS

It has seemed to the writer strange, since he has witnessed the importance of rice as an article of diet in the hot climates of the East, if it were not mentioned, or alluded to, in the Hebrew Scriptures.

Rice is the great common diet of multitudes in China, India, and other countries of Asia, in Northern Africa, Southern Europe, and some of the islands of the Pacific Ocean. It yields six times the amount that wheat does from a given surface of ground. No grain is so healthy where food that is anti-inflammatory is so much needed. Rice was well known to the ancient Greeks and Romans, and is described by Theophrastus (Hist. plant, 4: 5,) Pliny (Hist. Nat. 18: 7,) and other writers. Possibly the *olyra*, which Herodotus says (2: 36,) was a common food in Egypt, may have been *oryza*, or rice. Sir Gardner Wilkinson says, "It is not known what the *olyra* really was."

In the English version of the Scriptures we do not find the word "rice." But it seems greatly improbable that it should not have been known to the Jews. It is grown in abundance at the present day in Palestine and Egypt, and stews, soups, sauces, cakes, &c, without number, are made of it. There is a word which I venture to suggest for the consideration of those who are fond of exploring such subjects; that is the word *arysah*, found in four texts of the Hebrew—Numb. 15: 20, 21. Neh. 10: 38, and Ezek. 44: 30. In all of these places the English version render it "dough," according to the translators' understanding of the Septuagint. Fuerst interprets the word by the Latin *ptisana*, as does Gesenius; this, says Freund's Leverett's Latin Lexicon, was a decoction or gruel "of barley, *sometimes of rice.*" Such a gruel, no doubt, as the Chinese and other Asiatics are sipping between meals all the day long. In either of the Scripture texts the word "rice" would be as appropriate in the context as "dough." For instance, we may understand, in Numb. 15: 20, 21, that rice was to be offered as a heave offering, as well as other grain of the threshing floor; or Ezek. 44: 30, "And the first of all the first fruits of all things, and every oblation of all, of every sort of your oblations, shall be the priests; ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine house." Read here, "Ye shall also give unto the priest of the first of your rice," and it would indicate that this more rare and luxurious grain, now mentioned in the law among those also to be required in oblations, should not be forgotten.

Upon the presumption that rice was known to and cultivated among the people of Judea, this translation would be entirely suitable. Or, we may prefer to consider the Hebrew word *arysah* one, like many others, derived originally from a root scattered through all the primitive Asiatic languages, and meaning rice, but coming to have at length the more general meaning of *gruel*, or *grits*, or *ptisan*, from that being one of the most common and palatable forms in which *rice* was prepared. And here allow me to observe from what has been suggested by heathen worship, that many of the sacrifices were more generally presented in a *cooked* form, seethed or broiled, &c, than is ordinarily noticed by Biblical commentators. And the same of the oblations of fruits or grain.

Some texts of the Bible can be better understood when applied to rice than to any other grain. Such is that beautiful and oft-quoted verse, which has often occurred to me as, in the East, I have walked along the dykes among the overflooded fields, or been sailed in a boat by it growing unprotected in the open river: "Cast thy bread upon the waters, for thou shalt find it after many days" (Eccles 11: 1.) Also that equally interesting one, "Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass" (Isa 32: 20) Rice is cultivated by all waters, from the mountain rivulet down to the sea, and the oxen and asses are covered with an everlasting coat of mud.

The Arabic word *aruz*, or *oroze*, having an *aleph* guttural, however, for the first letter, instead of the Hebrew *ayin*, affords some corroboration to the supposition here made. Those who may be able to trace the word through other Shemitic dialects, and perhaps into the languages of Eastern and Central Asia, may be able to give further light on this interesting philological question.

Rice, it is distinctly acknowledged by the Greek writers, came from India. Here we may find some new illustrations of the early intercourse between the West and the far East, and some new evidence that God did not leave the ancient empires of the Oriental world without abundant witness as to His claims to be the Giver of "rain from heaven and fruitful seasons, filling their hearts with food and gladness."

Will not some of our philologists report on the matter? Perhaps a missionary in some one of the great ancient rice-eating countries of the East may be able to throw more light on the question, whether rice is mentioned in the Bible? Is there any Hebrew word for *rice?*

Science and Art.

A SPONGE, AND WHAT IT IS

The very sponge which washes your face was brought up from the bottom of the ocean, and was part of a living animal. For a long time sponges were supposed to be plants—Messrs. Agassiz and Gould, in 1848, called them so; but later observers have decided them to be animals; and they are placed in the class Protozoa the class most resembling plants.

When first found in the water their appearance is very different from this which you now see. This is the skeleton only, the part corresponding to our bones. When this was a complete living thing, deep down under the ocean, it was covered all over the outside, and filled in every one of these little holes with a soft substance, something like the white of an egg, and this was like our flesh. It was fastened tightly to a rock, and its color was a dull bluish black on the upper side, and a dirty white below. It was formerly supposed to be a plant, because it was always fast in one place, but, for other reasons, it is decidedly an animal. All through this mass is a regular circulation like our blood and food. It has been seen to absorb nutritious matter—that is, to eat or rather to drink. You see all over its surface orifices or holes, these communicate with each other all throughout. Into the largest of these, called *pores*, the sea-water is constantly entering, and out through the small ones, called *vents*, it is regularly spouted out; and it doubtless finds in this sea-water minute animals which serve it for food, and increase its bulk. And this strange animal produces others like itself.

From the soft part a little globule is seen to float off—and, after moving about for awhile very briskly, here and there, as if looking for a place, it fastens itself to some rock. Next, gradually, begins to be seen the more solid skeleton, the soft part increases, and so it grows; not very slowly, either—for the divers find it, at the end of three years, large enough to bring away.

To get these sponges from the bottom of the ocean, furnishes occupation for a great number of people. One thousand men are busy in the Ottoman archipelago alone; and thousands, besides, with many hundred boats, are engaged in the Gulf of Machri, on the Barbary coast and elsewhere; so that in many villages there, from May to September, the best diving time, only old men, women, and children can be found.

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Poetry.

For the Christian Recorder

THE SOLDIER'S WIFE

Oh, could that darkened hour forgotten be,
That saw my love, my life, depart from me!
The cannon's boom had greater charms than I,—
But what if he should now be doomed to die!
Doomed to be slain by traitorous foes,
Whom Freedom's righteous laws oppose

Words came not from my lips when he departed
To fill the ranks of stern and valiant hearted.
But ah, this heart of mine can tell a story!
When husband volunteered for fame and glory,
Each Southern field was red with pools of blood.
But God is just; I know Him to be good.

Full twenty months and eight have fled with time
Since first he marched to quell the demon's crime
That sad, stern smile is pictured on my heart
That crossed his features when he did depart
"Good by, wife—good by, children! I
Must brave the stormy battle's cry.

"Come, Dora, child of my bleeding heart,
I would caress thee ere I depart.
And Lillie, love, thou mind thy mother well.
Light her dark path, while I essay to quell,
With help of Him that rules the Ocean's wave,
The raging strife, or find a soldier's grave.

"Donatus, come—first-born, but last to share
Thy father's blessing. In this age of care
Much in thy lot may fall; for he who speaks to thee
May soon be hurled by death into eternity.

"Behold thy weeping mother! Be her shield,
Forgetting not thy sire is on the field.
God bless thee, child,—bless all my little flock
And if thou e'er receiv'st the mighty shock
Of my untimely end, break to thy mother, boy,
Quite softly this, for fear that it destroy
Her earthly peace and quietude of mind."

He turns with anxious gaze Great Phœbus nears
The western hills. Cease, beating heart,—cease, tears,
To flow; he must not see me thus
Great God, who now shall comfort us!
He speaks again,—"Now, wife, the time's at hand
That I must take me to another land.
Hark, the call! it bids the boats away.
Look upward, God shall be thy trust and stay.
Farewell, wife, farewell, children."

No news, no tidings come Can he be dead!
Say, earth, dost rest upon thy icy head
The mangled form of him my heart holds dear?
Say, tell me now, or calm the quaking fear
That fills my aching heart.
If he yet lives oh, give me some word or sign.
I cannot yet my feeble hopes resign,
Nor bid them yet depart

Cold, bitter cold, the winds—no fire, no food
But God is just. I trust Him; He is good.
Cease, children, cease thy cries for bread!
Starvation conquers. Husband's dead—yes, dead!

Written by request, Nov., 1864, by
J. A. Raymond.

For the Christian Recorder.

LETTER FROM THE 28th U. S. C. T.

Mr. Editor:—I have the honor to acknowledge the receipt of your favor on a recent day of the present month. Greatly and justly complaining of my long and continued silence since leaving Petersburg and Richmond.

I give as my only apology for such delinquency, if I am justified in calling it such I am one of those who think that when I have nothing good to write, I had better not write at all. Now while I am disposed to comply with your very reasonable request, I know of no subject more worthy of transmitting to public consideration than the conjectures respecting the future condition of the colored men in the United States. It is wrong to say that a large portion of the people seem to fear that the next grand move on the part of the colored man is retrogression and extinction. This they say because there is no self-supporting power, and that the much cherished institution of slavery was all that preserved the race from moral and political putrefaction. They say that the freedman to-day is in a worse condition than he was before the war This may be partially so, but it is only applicable to the former slave, and not his former master I presume not, for it is to be seen by all who are acquainted with the present condition of the southern people, that the suffering in the South is as general as the rebellion was, and that it is not confined to sect nor color, master nor slave. All are feeling the galling effects of rebelling against this Government. The present condition of the people in the south is more the inevitable consequences of disobedience than any thing else

The Laws of War in all ages inflict this punishment upon the conquered parties, and a rule thus universal, why not apply to the South? If the present sufferings of the South are to be attributed to the black man, because he will not work, as it is said by the thousands of his enemies, why is it that his former master and mistress also suffer with him? If he, the blackman, don't work, why don't the white man work, and make himself and family happy? What has one man's industry to do with another, in the sense it is here used?

In Ohio I find that when I work I am happy, though all Cincinnati be idle, or asleep. But I find that this is not the case in the South. It is plainly seen here that when the black man stops work, every body feels it and complains about it. In passing over that portion of the country lying between Virginia and the Rio Grande, there is nothing to be seen but abandoned plantations, uninhabited cities, demolished towns, and suffering inhabitants. And when the question is asked, Why is all this? the answer is, invariably, Why, the North has freed the negroes, and they won't work

In penning this brief narrative I wish to call the attention of the public to one prominent fact, if no more. that is, the census of 1860 shows a population of whites in the South to the amount of 7,000,000, and that of the blacks 4,000,000. But what we wish to get at is this: If the four millions of blacks won't work, why don't the superior seven millions set them an example, by going to work themselves? Surely they could do it with much less labor per man But if it be so that the mightier class will work, then which of the two are to be blamed, the lesser or the greater? Or, how are we governed, by minority or majority! Decide this among yourselves.

The negro will not work.—Why won't he work? I think this begun phrase has a peculiar locality, from the fact that it cannot truthfully be applied in a general sense In the State of Ohio, in Mercer County, and several others, the farms owned by colored men make up a large portion of their counties, and they are kept in the highest state of cultivation And it is with pleasure I remark that the education of our children is the subject of a state law, for which we are ever grateful to the heads of our state government. Now what I have said respecting Ohio, has a general application to all Northern States, and not one of them can say that the colored man won't work. I find them throughout the North generally well employed. But a voice is heard coming from the South, saying, "The black man will not work," perhaps this strange unreasonable sound has a very significant meaning. Let us pause for a moment, and then with all candor ask ourselves, what does it mean?

The negro will not work —No, never again as a slave The negro will not go to the cotton fields and work as he once did. Ought he cultivate cotton for the benefit of another and not himself?

The negro will not stay on my farm unless I treat him as a man, and pay him as northern white men do their laborers, and that he flourished better and more rapidly under slavish institutions, To the above assertions I call the attention of friend and foe, white and colored, to be careful and examine for yourselves

What has the institution referred to bequeathed to us? How many of us has it educated? How many can be found who own a house as big as a chicken coop? How many own ground enough to bury them? How many can read and write? How many churches can colored people of the South call their own, and who are their bishops and leaders? I know of no way of treating and disposing of the above interrogatories than by setting down a certain number of *Noes*. This, I think, Mr Editor, will show most conclusively, when added up, all that the colored people of the South have ever got for their labors for more than a hundred years.

But we find it not the case under free institutions. In the North we have churches, colleges, academies, and common schools in abundance We also have surgeons in the army of the United States, who are well qualified for the duties of that very important office. We also have Captains, Lieutenants and Chaplains to a great number, and who are to-day standing at their posts, extending over an area of country from the James to the Rio Grande, and in front of the pickets of a foreign power. It is no longer a question of doubt as to what the American people think of us. When from Fortress Monroe to the Rio Grande colored pickets can be seen watching the approach of every ship, and the nation intends to use us in restoring peace, order and national tranquillity. The very position we occupy to-day in the army of our country has a voice much louder than the organs of a thousand demoralised cities

But his tendency is downward. I can't see it in that light, and no one else who has two good eyes. No people ever progressed so rapidly under similar circumstances, and from the position now held by us, I have every reason to believe that a bright and glorious future awaits us. Only let us be true to our God, true to our country, and true to ourselves. The historian pen cannot fail to locate us somewhere among the good and great, who have fought and bled upon the altar of their country Annihilation, demoralization and all such phrases have no application to a people who love their God and their country dearer than themselves;—a people whose labor has made the American commerce foremost in all the markets of the civilized world.

A people whose muscular energy felled the forest from New England to Mexico will never want for employment, so long as the American and European capitalists retain a love for money. Be quiet, and behave yourselves at home as we do, who are away from home and loved ones, and all will be well. The old 25th Corps is as bright and lovely as ever, she cares for nothing, but the flag under which she lives We get all we want to eat and wear, and no one suffers, other than should be expected in the army We have all recently been paid off

Yours fraternally,
G H White,
Chaplain, 28th U. S. C. T
Corpus Christi, Texas, Sept. 28th, 1865

For the Christian Recorder

LETTER FROM AUGUSTA, GA

Mr Editor:—*Sir:* I thought you would like to hear from us down here, and, as Rev. Brother Lynch has not yet returned to keep you posted, I only drop you a line or so. By the way, I am happy to inform you that the churches are in good spiritual condition, and every thing is working as well as could be expected among the Freedmen I am happy to say that nearly all that have found out that the Government do not intend to give their lands for nothing are going to work wherever they can find employment.

Almost all that belong to the city are very busily engaged at work, or keeping stores on the small scale

We are trying to get homes for those in and out of the city before the cold winter finds them homeless, foodless and friendless

Mortality among the Freedmen has been alarming them for the past two months, but we account for that because they were nearly all from the country and had heavy colds settled on their lungs, and being bilious, and many, after they became so ill, were sent away from their homes, so, after a few days in our hospitals, they breathed their last. All the skill in the world could not save them, but if the people where they live would do all they could for them and not turn them out, we believe that two thirds of them would live Thank God that our citizens here are humane, and very few have done as the above.

I see in the past two weeks a great change in white and colored We have found out that one cannot do without the other, and daily calls are made to get hands to work

We have organized a loan association here this week We trust that it will be the means of many finding a homestead You will please, by your paper, urge the people to make contracts for homes, before winter I believe you will do great good

I have a good list of subscribers, but cannot pay up yet. I suppose next month I will be able to forward you a good amount of money. I hope so

I am, your friend and brother,
Robt. T Kent

For the Christian Recorder.

THOUGHTS ON DRESS

Mr. Editor: I now wish to pen a few thoughts on the subject of unnecessary dress for the benefit of your many readers

Now, Mr. Editor, I am aware that I occupy an unpopular position, but, I expect to discuss the subject upon its merits.

Now, be it understood that, I will not confine myself to the effects of this monster in the Church alone, but in general

Unnecessary or extravagant dress destroys man financially, socially, intellectually, physically and morally.

First, It is destructive financially I saw a man, not long since, who was once in affluent circumstances, hopeful and happy, but now poor, homeless, with a hung-down head, indicative of an aching heart, leaving the place of his choice with shame, to seek a home among strangers.—And all this was caused by unnecessary dress; for this man was respected by all who knew him for his honest, social, and moral qualities And who will dare say but this is one case in a thousand, of those brought to poverty by the extravagance of dress

Again, from my past and present observations I find a great majority of mankind poor, many of whom labor hard and have not a foot of land that they can call their own: no permanent home, no family comforts, cannot entertain a stranger without incommoding themselves.

But follow this class of persons to the church or some public place of resort, and one would think they were worth fifty thousand dollars —Ask them for money to keep up the church, relieve a poor widow, help an orphan, support the missionary cause, an institution of learning, or the gospel, and they have no money for these objects And why? are they not God-giving and praiseworthy objects? Yes, but they must keep up with the extravagant fashions of the day, and this keeps them poor, without a home, without family comforts, nothing to pay the sexton or keep up the exercises of the church. The minister must go unpaid The widow, the orphans, the missionary cause, all must suffer for the idol god, extravagant dress

D Cooper
Greenfield, O, Oct. 24th, 1865.
(To be continued)

For the Christian Recorder

LAYING OF A CORNER-STONE.

West Chester, Pa., was the scene of excitement on last Saturday, Oct. 28th. It had been announced that the corner-stone of the new A M. E. Church would be laid by Bishop Wayman at 2 o'clock

Some time before the hour arrived the people came in from all parts of the adjoining country. At 2 o'clock the exercises commenced. The Bishop's address was short, but was to the purpose, after which, he made an appeal to the congregation for aid to carry on the enterprise, and there was raised the sum of one hundred and forty dollars, ($140)

The Bishop was greatly assisted in his financial effort by Rev. C F Turner, pastor of the M. E. Church to the help of the Lord against the mighty. He is one of the most refined Christian gentlemen that our town has ever been blessed with He is always ready and willing to assist the minister and members of the A. M Church.

Visitor

Bishop Wayman also laid the corner-stone for a new church at Media, Pa, on last Friday, Oct. 27th, upon which occasion he was assisted by Rev Daniel George, of the M E Church. The congregation was small, but they did well

V

For the Christian Recorder.

PENNSYLVANIA STATE LEAGUES

Mr Editor. It will be interesting to the readers of the "Recorder" to know that the progress of the Pennsylvania State Equal Rights League is upward and onward.

I have visited the following localities, and in all of them the people are alive to the enterprise, and have interesting and increasing auxiliaries at Lewistown, Huntingdon, Bedford, Williamsport, Lock Haven, Bellefonte, Philipsburg, Johnstown, Blairsville, Indiana, Hollidaysburg, and this place.

We are endeavoring, with fair prospects of success, to secure a perfect union of our people, looking forward to the advocacy of our political rights, and it is evident to me, from practical experience, that the people are prepared, when the matter is properly presented to them, to each one, do something to aid in the great enterprise Each one concedes the fact that now is the time for us to work, and that we should not let slip any opportunity to do what we can to secure the rights of which we are so unjustly deprived —Our League can become powerful for good, and I have strong hopes that, although their numbers are small, the influence and power of the colored people in the localities which I have named will be felt in the regeneration of their race

What grand results have been presented when the whole of the colored people in the United States will become contributors to this holy cause, and will aid by their donations, and by their moral reforms, and their mental improvement, and thus remove every objection and argument used against them

May God speed the day when men will be valued according to their personal merits and not according to the color of their skin

Yours, for equal rights,
Wm Nesbit
Altoona, Pa Oct 26th, 1865

For the Christian Recorder.

MILTON CIRCUIT, DEL.

Mr Editor:—Permit me to occupy a small space in your paper, as I wish to inform you and your numerous readers how we prosper in this field, Sussex county, Delaware

We have held our second quarterly meeting. It took place at Lewistown, on the first Sabbath in October, and truly the Lord was with us on that occasion The meeting continued up to the 22d. and twenty-seven persons were added to the church. You may learn by this that God has not forgotten the poor and despised African race, though we are in Delaware under the frowns of that class of people who hate the colored men. Yet God has blessed us so much as to enable us to get up a thriving day-school at Milton, which numbers thirty scholars. The school is taught by Miss Rebecca E Glasgow, a highly accomplished and educated lady.

We also have a nice Sabbath School, numbering over forty scholars, one at Georgetown, numbering forty-five, and one at Lewistown, numbering twenty-five scholars It can be seen from this that we are prospering in the midst of strong opposition; but, having the Lord on our side, we expect to accomplish the great end for which we were created.

Yours,
Wm H Turner
Milton, Del, Oct. 20th, 1865

For the Christian Recorder.

LETTER FROM THE FIFTH REGIMENT U S C T

One by one of the veteran regiments of color have been mustered out of the service of the United States, and returned again to their peaceful pursuits; the 54th Massachusetts leading off, the 55th following, and shortly after, our own brave regiment, the Fifth United States Colored Infantry.

Every one is more or less interested in the colored troops, for we regard them as representing the race to which we belong, and whatever befalls them, we share with them. Hence, it would naturally follow that our sympathies should become entwined around that regiment, which, braving all opposition, were the first to represent us in the field, as a body, from our own beautiful State.

We will not enter into the details of the organization, nor speak of the *contumely* heaped upon it by its enemies, nor how brave spirited men such as Langston, Graham, and Wall, labored, at the bar, in the pulpit, and upon the stump, to disabuse the public mind of the *unnatural* prejudice against colored soldiers. Nor will we speak of the treatment received at the hands of the Government, who in the dark hours of the rebellion, called upon the colored man to assist her in quelling the civil war, and when under its control, refused to recognize them as soldiers, offering them a pittance for support from the treasures of the *Commonwealth*, and by word and deed considering them only as menials, suitable for labor in the trenches We will only revert to these things, as they are fresh in the memory of every member of that gallant band, the remembrance of which will cause many a bitter thought, when contemplating the injustice and ingratitude of the American people toward them

But we leave this for a nobler theme,—that of sketching some of the many deeds of valor, performed by the Fifth regiment, which many spots of Virginia soil will fully attest

Our boys deserve to have their names engraved on the scroll of fame,—this is all we can do for them The government does not do so much, but discharges them with the injunction, "Go home and behave yourselves!"—the Jacksonian *modus operandi* re-enacted, only on a larger scale.

But to return to the subject before us Our soldiers, by their determined energy, have won for themselves undying fame, and woven wreaths of victory that are imperishable That they fairly won these honors, no one will question, who follows closely their history They started right, thus laying the foundation for that reputation, which they carried through their term of service

While in Ohio, even their enemies were forced to acknowledge that there existed a latent power in them, which, if developed, would make them the best soldiers, and so it was proved

When first introduced into active military life in Gen. Wild's famous raid into North Carolina, although only skirmishing, yet our soldiers evinced that determination for thoroughness, which afterwards rendered them such invincibles in that part of the army

When the regiment was about to be transferred from Norfolk to Yorktown, Va., General Wister said to General Wild,—

"Have them march up from Old Point Comfort, as I should like to have them somewhat familiar with the hardships incident to the march."

"If that is all," Gen Wild replied, "let them go on the boat, for they are veterans already in marching"

We need not add that their after conduct fully verified this statement.

We rapidly glide over their history from that time, until the 15th of June, 1864, the interim being spent in making occasional reconnoissances from Yorktown to Bottom Bridge.

On that day they fought their first battle, and proved victors It was a proud, yet sad day for them Many of their comrades lay clasped in the cold embrace of death; yet the consciousness of being in the right, imparted a proud bearing to their manly forms

How sublimely interesting to see them as the evening shades were closing around, grouped together, earnestly engaged in discussing the past effort and the probable fate of each other on the morrow Certainly, it was a touching scene.

Becoming gradually accustomed to the horrors of war, and with it the loss of friends, their friendship became more affiliated, until a bond of union pervaded the entire ranks of the regiment

Hastily glancing over the battle just fought we pass on to that ever memorable occasion, July 30th, 1864, when their presence saved the 9th Corps from demoralization, and secured victory to the Union arms, though purchased at a terrible cost; then to those long, dreary days and nights spent in the trenches, where their moral power did so much toward keeping the enemy at bay, as their military prowess on the field of battle, the *tedium* being relieved by occasional brilliant displays of pyrotechnics, gotten up at their expense by the enemy, though more ornamental than useful

Our attention is directed to that preparatory attempt to capture Richmond, Sept 29th, 1864, where so many of your noble braves, my dear boys, poured out their blood in devotion to their country You remember Rose, the life of the sharp-shooters, and Tibbs, with his pleasant greeting for every one; and at that desperate assault upon Fort Gilmore, where our boys lay heaped upon each other, weltering in the terrible carnage of that day,—a tear starts as we remember the proud, manly form of Hall, with his clear, ringing voice, cheering on his men,—and Terrell, with his feminine appearance heightened by his glossy curls, yet withal, possessing a noble heart;—these have all fallen a sacrifice in behalf of their country

Following the regiment to North Carolina, we find them engaged at *Fort Fisher*, *Sugar Loaf*, *Fort Anderson*, and Wilmington, N. C, where many of that *fraternal* band were slain, and whose blood is but another of the many evidences of the devotion and loyalty of the colored man to this country

Here the war ended, so far as the 5th Regt was concerned; but in its stead came a *moral war*, which was to test their power for enduring hardships without the excitement of war The most prominent of these, seemed to be the jealousy of the domineering class, who, upon the withdrawal of the largest portion of the troops, insisted upon assuming their old relations with their *peculiar institutions*. Opposition to this, together with the *diseases* encountered in the climate, rendered it necessary for them to bring into requisition all their moral energy; but we are happy to add, that they discharged their duty in a manner which won the admiration of the whole enlightened world

We do not attempt to give even a synopsis of what the regiment has been doing; that must be reserved for the pen of the historian But in conclusion, we would direct attention to the last hours spent by the regiment as an organization Although inadequate to the task, yet we will attempt to draw a faint outline We will get a good position, and watch them as they go through the manual of arms for the last time; and when discharged, see them turn away with a sad, lingering gaze upon that old flag which they have borne so proudly upon the many battle-fields True, it is all tattered and torn, but it has not been dishonored Its bright colors have become *tarnished* by *exposure*, but in their stead are jewels of heroism of undying lustre Then, as the order is given to *break ranks*, see how eagerly they grasp the hand of their comrades in earnest friendship for the last time A tear courses down their bronzed cheeks, as they hastily say the parting word in final *adieu* to that comrade who has with them passed through all dangers They hasten a parting word upon those absent ones whose bones lie bleaching on the battle-fields of the South, and who would have been present had not *Providence* willed otherwise

Do not forget, dear boys, Sergeant Shorter, the flower of the regiment There are others who feel that the vacant spot ought not to exist in the ranks; that they have been robbed of a dear one. That mother, brother, sister, or loved one, who strain their eyes in vain to catch a glimpse of the missing one, will mingle their tears with you in remembrance of the dead. We leave this sad thought, lest some gentle being may be reminded of her bereavement; for who is there in this broad land that has not lost a friend in this war? Great will be the judgment meted out to these Southern instigators of this unhallowed rebellion.

We now turn from these sad thoughts of *mourning* to the speech of Ex-Gov. Todd, on the reception of the regiment at the capitol. It must be borne in mind, that Gov. Todd promised this address when the regiment went South; and now, after having witnessed the undaunted bravery of these troops,—their soldierly bearing and thorough discipline in a hundred instances, he very *emphatically* says, "I am opposed to giving the *elective franchise* to these men" These are the men whom he very willingly accepted as soldiers Then they were good enough to go in the place of white men, and thus avoid having *a draft*. But according to the governor's theory, they are not good enough to vote with the white men

What absurdity! There is a day of retribution coming, when justice will be meted out to these demagogues and political aspirants. A Cromwell will be found who will secure eternal justice to our oppressed race

We will not revert to these acts of oppression again *Qui transtulit sustinet*. We, who have, for the last three years, been so closely connected, so as to have formed a seeming brotherhood, now, when these ties are about to be dissolved, are we not willing to continue this connection in some form, which may bring us together in something like the former organization? How pleasant it is to meet annually, if not as a body then by *representation*

We can have some of these same "noble boys" for the Executive Committee, who have displayed such decided ministrative abilities on the field of battle

Now, we don't see any objection to this course of procedure The committee ought to act at once, and decidedly, by meeting and organizing, and then entering upon such a course as in their judgment seemed best suited to meet the requirements of the association.

We would take the liberty of suggesting the following named gentlemen for the committee:

5th Regiment —Sergeant-Major John Jackson, Q M Sergt. J. S. Tyler, Com Sergeant T Grimes, Sergeants P Beaty, M M. Holland, R A Prim, J Delaney, W H Strander and H Kyser.

27th Regt —Sergeant-Major Woodson, Sergt Banks, Hays, and Steward Ross

Now, upon consultation, these gentlemen are willing to act upon this suggestion

What a glorious reunion we would have, say the 1st of August next If formed, I hope this association will include all the colored soldiers who have gone out from Ohio to the different branches of the service To the soldiers of these regiments, we would say, we hope to see an organization which will connect us in the bonds of friendship and grace, and be a guiding star to our future advancement in the cause of liberty and justice

Hannibal.
Western Theo Seminary, Oct 27th, 1865

GENERAL PALMER AND THE MAYOR OF LEXINGTON

The Mayor of Lexington issued an order for all masters to take their slaves home on pain of legal prosecution. He is one of the terribly loyal men, supporting martial law and all other lawless irregularities, by which the slaves left their masters, and now he orders the masters to come and take them home, or he will prosecute them. Here is the Mayor's proclamation and an order of Gen Thomas:

"The congregation of colored persons in this city, claimed to be slaves by the neighboring farmers and others, has become an evil of such magnitude as to require correction It is therefore hereby notified to such owners and claimants that unless such colored persons are removed from the city to the homes of the claimants by the 25th day of this month, legal proceedings will be instituted under the State law to enforce compliance. The City Marshal and his assistants shall at once make out a roll of the age, sex and claimants of all colored persons going at large in this city, and hand a copy to the City Attorney for proper legal proceedings

Joseph Wingate, Mayor.
Lexington, Ky, Oct. 16, 1865."

General Palmer responds in the following order to General Brisbin, commanding at Lexington:—

Headquarters, Department of Kentucky, }
Louisville, Ky., Oct 18, 1865. }

General:—I attach hereto a copy of a notice which purports to be issued by the Mayor of Lexington

Your attention is particularly called to this paper as evidence of the existence of a purpose on the part of many persons to avail themselves of the earliest opportunity of disregarding the rights of those inhabitants of the State who were once slaves, and again reducing them to the condition from which they have just escaped You will notice that this paper presents the remarkable example of a public officer whose duty it is to preserve the peace, inviting an attack upon a portion of the inhabitants of the city under his charge—and, indeed, he goes further, and threatens somebody with that mysterious, and terrible because mysterious, thing called "legal proceedings," unless the attack is made. You will inform the Mayor of the city of Lexington that you are instructed to protect the people of his city from the violence he invites, that no portion of them can be seized and removed from that city at the mere will of persons who may choose to call themselves "owners and claimants;" that without discussing the question whether there is no point of law, any person in the State who can truthfully be called the owner of any other person, that the discharged soldier and the wives and children of soldiers now in the service of the country are under the special protection of the military authorities, and all the people of the State are presumed to be free, and will be protected as free until orders are received to the contrary.

It is not our business to suggest the proper policy to be pursued toward these often imaginary congregations of colored persons claimed to be slaves, but I venture to say that if the skill and energy which is employed in devising safe methods of harassing them were directed to their protection and final employment for them, the "evil" would become of far less magnitude

Respectfully,
John M. Palmer,
Major-General Commanding.
Brig Gen. J. S. Brisbin, Commanding

It will be seen that General Palmer does not consider the power diminished by the removal of martial law So far, it turns out about as we expected The removal of martial law was hardly a tub to the whale; for the whale knows it's nothing but a tub, and empty at that

Practical.

CONVERSION AND USEFULNESS.

The conversion of a soul brings it simply into harmony with God and his laws. Until it is converted, it is in discord with both. Its desires and aims conflict with His requirements. It seeks happiness in forbidden paths, but a happiness that can end only in disappointment and disaster Its life must of necessity be a perpetual conflict, and a conflict in which there is no possible hope of triumph. It is in antagonism with duty, with the immutable conditions of blessedness, with the laws that bind every moral agent in the whole universe of God to loving service. The unconverted man is really at war with the very constitution of his own being, and with whatever there is in him that bids him turn and live. His reason must be abused or violated before it can be deluded with those sophistries that will leave him at ease in sin. His conscience must be seared to insensibility before it will even silently acquiesce in his wrong-doing

It is his conversion that changes all this He is brought to bow, not sullenly, but cheerfully, to the divine will The path of duty becomes the path of his choice. The perpetual discord within ceases. He sees and he feels the beauty of holiness He moves onward in a line parallel to the laws of duty, and not athwart them He is at peace with God—a peace that is only possible through entire submission. His question now is not, "How far can I go in the face of what I know to be right, and what God requires?" but, "Lord, what wilt thou have me do?" He has joy now—the joy flowing from duty discharged. He has a happiness not shaken by the inward discord of reason and passion, of conscience and appetite. It rests on a solid basis—the only one which no reverse, or calamity, or disappointment can ever destroy Leaving himself in God's hands and at his disposal, he only asks that God may be glorified in his service and in his salvation.

It is thus, and thus only, that man is or can be prepared for usefulness But if truly converted, it is his will to do just what God would have him do.

Seeing what God wills, he sees at the same time that that is infinitely desirable The objects that allured and deluded him once have lost their power to shine His new purpose is to attain the end for which he was made —to be a radiating centre of holiness and happiness to all around him—to let his light shine, so that others shall be guided by it to the Cross of Christ.

This makes him a true philanthropist He would live to do good, and he counts this the greatest privilege of life. He would stand in his lot, and work out his task of love and duty till a new and brighter Eden shall smile around him; till the desert waste of sin shall bloom with the flowers and fruits of holiness. He would make a wretched world happy, but he would work to this end by using God's own appointed methods, by drying up the fountains of sin in human hearts, and bringing them under the constraining and controlling powers of the world to come

How much such a one, with that singleness of aim expressed by Paul in the words, "This one thing I do," could accomplish, even in an humble sphere, it is impossible to say Out of lowly places, under the influence of such there have sprung up others who have been like cedars of Lebanon in the garden of the Lord. This at least is sure, that a converted soul, if faithful in duty, is evermore originating new trains of influence, that will move on forever towards eternity, freighted with that which will result in glory to God in the highest, peace on earth, and good will to men.—*Evangelist*

CHRIST INCOMPARABLE

If Christ were not Divine as well as human, he is a perfect mystery We sometimes compare one man with another, but Christ can be compared with no one He cannot even be described Our ideal of him is deficient. He seems like some new flower that an angel has brought from the skies and planted in the earth. It is more lovely and fragrant than all others, and, besides, it never withers or dies, but blooms and smiles with as much beauty amidst the snows of Winter as amidst the finest surroundings of Summer Yes, Christ is like some new star that has appeared in the heavens—and so clear is its light, and so radiant its glory, that it stands forth among the stellar hosts as the central object,—and because of its exceeding beauty men have come to call it the morning star of God. Jesus grew up amid circumstances that were unfavorable—yet no man, though surrounded with the best circumstances, has made the least approach to him. He was poor, living among a rude people, had but few educational advantages, was a simple mechanic, yet he stands alone in history He is a new character. All about him is unique. His ideas of God astonish us—so pure, truthful, perfect No one could have taught them to him none had them to teach He was not made by the past. He seemed to live in a realm of being that was outside of merely human causes. Mark his conception of a religion for the whole world That is strictly a Divine thought How he speaks also of the soul and its sin, as none could speak when he lived, as none have spoken since he died Touching the fate of man hereafter, there is such a clearness of statement that we seem to be listening to one who has sojourned in the immortal regions, and has come back to tell us what he has seen and heard. And, what is peculiar, he enters into no argument. He utters truth as God would utter it. He speaks with authority, and has no misgivings when he speaks He never makes any apology; the point that was stated at one time is not corrected at another. Experience reveals no mistakes.

USE OF PROPERTY.

Men are apt to forget that they have nothing that is absolutely their own, but that they have received all they possess from God, who holds them responsible for the proper use of what he in his providence has intrusted to them But this fact is frequently brought before us in the Bible, and is urged upon our attention. And in the parable of the talents we are taught that those who have but a small amount intrusted to them are expected to make a right use of it. We are ever to remember, then, that we are only stewards

If any of our fellow-men were to intrust to us a sum of money, we should so dispose of it as we thought would be satisfactory to them And in our disposition of that which God has intrusted to us we ought to consider his will and seek so to dispose of it as to please him Many persons think that if they were rich, they should do so But God claims this of us, whether our income be large or small. Jesus Christ says: "He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much."

There needs more system in this matter than men are accustomed to use. Some persons find it hard to keep out of debt—and as one claim after another comes upon their purse, they pay it, if they can; but they often have to go without that which seems necessary for them. With such persons and many others, very little is devoted to purposes of benevolence Now, we think that every man, whether poor or rich, should divide his income into three parts. One part for the present wants of himself and family, another for future emergencies, and a third for the purposes of religion and benevolence.

The second should be attended to—because, however small his income may be, circumstances may arise in which it may be smaller; and the third should not be neglected, because we believe that no one is so poor that he has absolutely nothing for this purpose. If any object to our view, they should remember the commendation which Jesus gave to the widow who cast two mites into the treasury.

With reference to the proportion to be devoted to these several objects, we believe that each one should decide this for himself, deliberately and prayerfully. Acting in this spirit, we may expect the Divine guidance and approval, and though our means may be small, we shall have the testimony of a good conscience, that we have disposed of that which God has committed to us with a view to his glory, and may expect his blessing to rest upon this disposal.—*Zion's Advocate*

Hymnological.

A MORNING HYMN.

God who madest earth and heaven,
Father, Son, and Holy Ghost,
Who the day and night hast given,
Sun and moon and starry host,
Thou whose mighty hand sustains
Earth and all that she contains

Praise to Thee my soul shall render,
Who this night hast guarded me;
My omnipotent Defender,
Who from ill dost set me free:
Free from danger, anguish, woe,
Free from the infernal foe.

Let the night of my transgression
With night's darkness pass away.
Jesus, into Thy possession
I resign myself to-day.
In Thy wounds I find relief
From my greatest sin and grief

Grant that free I rise this morning,
From the lethargy of sin,
So my soul, through Thy adorning
Shall be glorious within,
And I at the judgment day
Shall not be a cast-away

Let my life and conversation
Be directed by Thy Word,
Lord, Thy constant preservation
To Thy erring child afford
No where but alone in Thee
From all harm can I be free.

Wholly to Thy blest protection
I commit my heart and mind
Mighty God! to Thy direction
Wholly may I be resigned
Lord, my Shield, my Light divine
O accept, and own me Thine!

Lord, to me Thine angel sending,
Keep me from the subtle foe
From his craft and might defending
Never let Thy wanderer go,
Till my final rest be come,
And Thine angel bear me home

From John Christian Jacobi 1722
And Arthur Tozer Russell. 1848
Tr. Henry Albert, 1651.

Reader, the beginning of all saving religion is to become acquainted with Jesus Christ This is the corner-stone of Christianity A watch without a main-spring is not more useless than a religion without Christ

The Christian Recorder.

Philadelphia, Saturday, Nov. 4, 1865.

SPECIAL NOTICE

Our correspondents will please notice the following:

1 All matter intended for this paper must be directed to Rev Elisha Weaver or *Christian Recorder*, or it will not be published

2 All matters appertaining to books, paper, money, must be directed to Rev Elisha Weaver, Box 2975, unless sent by express, when they should be sent to our house, No. 619 Pine street, Philadelphia

3 All persons sending any thing for publication should not send manuscript written with a lead pencil, or it will not appear in the paper We are sorry that we have had to exclude some communications written in this way already, as they were not legible.

ELISHA WEAVER,
Editor and General Book Steward.

ABSENCE FROM HOME

The editor of this paper will be absent from home for a few weeks, and all private letters for him, should be marked "Private," and he will get them when he returns

Oct 11—5t

EDITORIAL CORRESPONDENCE

NOTES BY THE WAYSIDE.

NO. II

Trip on the Leviathan.

October 17, 1865.

We left the wharf at St Louis, Mo., at half-past 2 o'clock, P M, yesterday, the 16th, embarking on the Leviathan—she not having put out as early as had been publicly announced. With a few premonitory puffs of smoke and convulsive tremblings of the engine, the noble steamer swung majestically from her moorings, and was soon gliding gracefully over the broad bosom of the proud Mississippi—the king of Western waters We had proceeded but thirty miles, when the sombre shadows of night closed in on us like some vast and murky pall The river was so low, that the Captain of the boat concluded not to run the risk of attempting to cross the sand bars The steamer was accordingly moored until 5 o'clock next morning, at which hour she resumed her journey down the stream

As to accommodations, we were very well provided for, all things considered. The Steward, Mr. James Mahoney, spared no pains in attending to our comfort. He had a splendid stateroom fitted up expressly for Rev. John M Brown and ourself. Mr. Mahoney and the rest of the crew deserve much credit for the marked care and attention they showed us, both as regards sleeping and eating arrangements Every thing was satisfactory.

Last night we enjoyed a deep and refreshing slumber, for which we thank the great Dispenser of all blessings.

Upon arising this morning we found a heavy rain falling, and it still continues while we are writing. The atmosphere is quite cool here. When we left home, it was rather warm for the season.

We have just passed Chester, Ills Some of the people whom we saw on the wharf looked as though they were special representatives of hard times A more motley and independent-looking crew of "gentlemen of leisure" could scarcely grace the vista of human vision, as, with crownless hats, that seemed to be fashioned after no particular or very late Parisian model—but apparently gotten up with special reference to unlimited ventilation—and coats whose decided curtailment of tail left the impression that they were cut at high tide, or cloth had run out; they gazed upon the steamer seemingly with as much interest as did the Indians upon the barque of Columbus when first the hardy mariner of Palos cast anchor at sunny St. Salvador! We have no hesitation in pronouncing them to be "Dimekrats." Indeed, we think that Southern Illinois is worse, in many respects, than some portions of the Slave States that were—and Southern Indiana is no better. We think that "*Fenianism*" would flourish here

We are getting along very slowly, indeed, to-day. On account of the very low state of the river, we have to proceed on our course very cautiously.

Wednesday Morning, Oct 18.

We are now within ten or twelve miles of Cairo, and shall close this article when we arrive there.

Again were we compelled to lay to over night on account of the low tide, notwithstanding the heavy rain that fell in and around St. Louis recently,—but we were obliged to make the most of it.

While on this boat the white ladies and gentlemen appeared to enjoy themselves very much in the dancing department A most splendid band of music accompanied the steamer. They are employed in the cabin. The boat was not too much crowded, and every thing went on very charmingly.

There is one very remarkable feature connected with this boat, which is but too plainly discernible to the keen observer—and that is, that the entire crew, from the Captain down to the lowest official on board, like to hold on to the old system of slavery—that is, in round terms, they dislike to see any colored person, be his literary qualifications what they may, holding any position higher than that of a menial This is strange, but true

As we steam slowly down the river, stopping at the various landings on the Missouri side, we note a considerable change of former scenes along the wharves Every man now seems to be acting as his own "boss" The poor colored people are not as they used to be We hope we may live to see the day when all men shall stand on an equal footing, and none be known by the color of their skin A black skin is better than a black heart Man's days are few: why spend the fleeting hours in silly prejudice and idle contention? Soon the allotted span will be run, and the weary head laid beneath the clods of the valley Both white and black shall mingle in the same dust!

The New Constitution of Missouri.

We had a copy of the above placed in our hand by Mr. Frank Roberson, for which favor we are indebted to him We are pleased to inform our readers that wholesome amendments are made therein Section 3d, Article 9th, on Education, provides that the Assembly shall establish and maintain free schools for the gratuitous instruction of all persons in the State between the ages of 5 and 21 years, without regard to rank or color of applicants

It is further provided that separate schools may be established for persons of color, in case they cannot get along otherwise This is now a stern decree of the mighty hand of law and must be obeyed

Good for the State of Missouri! How well does this speak for her She will never regret the noble step she has taken The dawn of freedom has burst the clouds of darkness that shadowed the 19th century with the gloom of the ancient days of the Inquisition, and the slave-pen has at last given up its dead! Every State should immediately follow the noble example set by Missouri

But we have now arrived at Cairo. We must bring our remarks to a close, as it is half past 11 o'clock, A M There is a considerable number of boats lying at the mouth. We hastily shut our portfolio, and prepare to disembark Our readers shall hear from us again concerning our tour

[TO BE CONTINUED.]

A GRAND LOCATION FOR OUR BOOK CONCERN

We would respectfully call the attention of our Bishops, ministers and people to this very important subject—one of vast and momentous interest, concerning the publication department of our Church Every one should give it his earnest attention We have at last succeeded in bargaining for a good house and lot, located in a business portion of our city We want the sum of fifteen hundred dollars by the 1st of December, 1865, to enable us to effect the desired object.

When we shall have bought and paid for the establishment and property generally, and got every thing put in working order, and ready for business, we will be enabled to teach young men the art of setting type, together with other duties connected with a well-conducted printing establishment

In view of this fact, how many of our friends are willing to help us in the accomplishment of our design? Who will be the first to send us a five, ten, or twenty dollar bill as a free-will offering to help us to pay for the property? And when we shall have succeeded in paying the first instalment, we will let our friends and the public know what the entire cost will be. They can then form a pretty good estimate of the matter And now, friends, what do you say? Shall we have your support and approval? We think so, and trust we shall not be disappointed We now await your reply.

Nov 4—1mo.

THE LESSONS OF THE HOUR

We are taught in the Book of God, that some men are ever learning and never come to the knowledge of the truth If experience teaches any thing, it is, that we have, at the present day, very many of that class of scholars who are neither improved by experience, nor do they comprehend the logic of transpiring events, but stick to old exploded notions and habits, until every vestige of tenableness is swept away, and they die, leaving the world no better off for having lived in it. Such is the impression that must be made on the mind of every one who looks at things as they really are.

We have just passed through a four years' war, as terrible as ever scourged the earth, leaving one portion of the country devastated, its labor system destroyed, its agriculture, its main features and its commerce, almost entirely swept from the market. The bones of over two hundred thousand men lie bleaching on every battle-field, the entire country saddled with a debt that hardly four generations will see paid, and yet, men who stand in the forefront of the nation's teachers of political economy, teachers of religion, talk falsely to the people, beseeching them by every act and word, still to cling to the blasted relics of the past. It may be that the nation has become drunk in wickedness, that the wages of wrong doing has not been fully paid, or that a strong delusion possesses the minds of men, that they should believe a lie rather than the truth, and so lead on till the nation is made to suffer still greater evil. If men, after all the sufferings which the nation has passed through, cannot discern that the hand of God has so shaped the course of the nation, He will afflict until they do that which is in accordance with his own attributes

The first lesson that men should learn is, that God is just and true, that he does not move by impulse, but by laws as immutable as his eternal throne.

Because judgment is not speedily executed, we are not to conclude, therefore, that transgression will go unpunished. Entering into judgment, the conflict will continue till every farthing is paid and the transgressor made to yield As in the physical, so in the moral world, accumulating masses increase, till, answering the law of gravitation, they fall, and are dashed to pieces by their own ponderous weight, or, as latent fire develops by friction and destroys the particles in contact, so will aggravating members and conflicting interests develop the good or bad qualities of individuals and nations, and shape their destiny

However gorgeous or grand the structure reared not in accordance with justice and mercy, it will be dashed to pieces as certainly as it contravenes the law of God If our national troubles do not teach this, then what we have been religiously taught respecting men's relations and accountability to God is the merest chimera—All is chance, and our relations to one another and to a supposed just criterion is, after all, but mere accident. The grandest government the world ever witnessed, reposed in the loyalty and patriotism of the masses, increasing in all resources of greatness for over eighty years, till it defies the combined power of the earth, is suddenly brought to a stand, and taught that distinction may be within as well as without, and that a nation, to be solid and endurable, must be just to all its subjects. It is a little singular as well as instructive, and presents one of those subjects that we should never leave till we had learned it well, that the track of the war should be through those states that had gained their wealth, and greatness, and prosperity from unpaid labor of the helpless negro, and that this whole system, with its products, that had grown with the nation's growth, and strengthened with its strength, should be suddenly destroyed, as with a blast from God; and still more, that during the whole four years' conflict it could not reach to make any impression beyond its northern limit, (Virginia) Perhaps divine justice may be administered for northern complicity by the destruction of life and the heavy war debt; or, perhaps it may be an amnesty for reconstruction This whole question is with the people They are responsible for the kind of government, and with them is the abatement of good or evil to come We must not forget that, while the nation may repose in ease and seeming quietness, the poor of the land may cry unto God The cry of distress will be heard Though he tarry long, yet will he avenge the wrongs of his people The agitation of slavery was only the friction of the masses Slavery was the fuel. The fire has consumed it Whoever seeks to rebuild it in any form or inflame its consequences, or persecute still on the dregs of its hate, is but throwing together the unconsumed rubbish for another fire The future will show such to be enemies of mankind and the cause of all the nation's troubles

QUITE A BLUNDER

In our issue containing an editorial sketch of the grand parade in Baltimore, in speaking of Rev Schureman's church, the types made us say, "the slate roose" instead of "the slate roof" We suppose most of our readers understood that it was simply a typographical error

A VETERAN RETURNING SOUTH

Chaplain H M Turner late of the 1st U. S C. T, who has been ordered by the Secretary of War to report for duty at Macon, Georgia, has been on a visit to our city, prior to taking his departure for the South. The chaplain is a native of Columbia, South Carolina and came North some time months ago, since which time he has labored with untiring energy for the liberation of his oppressed brethren in the South He expects to call at Charleston, Columbia and Augusta, on his way to Macon, and address his fellow citizens at each place The Colored people of South Carolina may well feel proud of Chaplain Turner

BABBITONIAN PENMANSHIP

We are frequently asked our opinion as to whose system of penmanship we can safely recommend. To those who desire information, we would say that the system of Professor Babbit is equal to any extent, and in some respects, superior to many

One advantage it has over many, and that is it is self teaching, and, in most instances, supersedes the necessity of employing a writing master, which, with many, is not so convenient.

We have in our store this system of Professor Babbit's, whereby a capital handwriting can be learned for the sum of $1.50 We hope our readers will avail themselves of the same Babbit's pens, a superior article, can also be had at our store

MAJOR M R DELANEY

This gentleman is doing excellent service for the freedmen at Hilton Head. We speak on the authority of a friend, who spent a week at his quarters, (those formerly occupied by General Littlefield,) and who had an opportunity of seeing his multifarious labors.

He is doing the work of five persons, and we know of no man better fitted for the work. He is energetic, persevering and possessing in a large degree the qualities which make a good governor; he is in all respects well qualified for the position, and counts a host of friends among both military and civil officers, with whom he has daily business relations.

He has been selected by the Judge Advocate to assist in the defence of nine soldiers, who are about to be tried for their lives This is certainly a high compliment to his good sense and practical worth. We wish success to the black major

We clip the following from a spicy new weekly paper of our city, the *Saturday Night*. We have no doubt but that it will interest many.—ED.

LIGHTS AND SHADOWS.

COLORED GENTLEMEN OF PHILADELPHIA.

From the fact that next to calling an American a liar, the most stinging expression to him is "You are not a gentleman," one might infer that every American is born a gentleman But Chesterfield has cut the term down to apply to those only who possess *suaviter in modo, fortiter in re* We suspect, however, that if one were to follow out the "gentlemen" set down in our city Directories, he would sometimes find that the American gentleman is he who has a large purse, a large heart, large ideas of mankind generally, if not of his stomach, and himself in particular Chesterfield, with Sam. Johnson's improvement upon him, is flung into the shade *Suaviter in modo*, we translate a big purse, and easy dignity; *fortiter in re*, a big purse, and ability to keep it such. Just here there is a loop-hole through which to slip a colored gentleman or two.

Have any Philadelphia readers of *Saturday Night* seen on our streets, or driving out unaccompanied on an afternoon, on any of our suburban drives, a tall, straight, large-framed mulatto, of about sixty-five years of age, who wears spectacles, and is very plain in appearance? If so, it is barely possible that they have seen Rev. Stephen Smith, who is said to be the wealthiest colored man in this section of the country. A native of Pennsylvania, he grew up in the lumber business at Columbia, apprenticed under the provisions of the act of 1780, until he was twenty-one. He began life penniless, and never had a day's schooling. His early habit was to save a portion of whatever he received. In early manhood, with only a small capital of money, but a good supply of unfailing shrewdness of judgment and untiring energy and industry, he commenced business for himself It may seem a little remarkable that a colored man, with no education, should have jumped as he did right into the business arena, and have contended successfully with men skilled in the knowledge of schools and in the net-work of business But those who knew Stephen at that time, declare that so keen was his knowledge of men, so rapid and accurate were his calculations and combinations in probabilities, that he seemed never to make a mistake. He read men by intuition, and figures ran through his head with a swiftness and certainty that would have done no discredit to old Colburn himself A retentive memory, courage bordering on rashness, exhaustless mental energy, astonishing power of physical endurance, characteristic of every Girard or Astor that America has produced, were also his. His speech and address, like those of Stephen Girard, and like his own ideas, were always Spartan and rapid Smith continued in business in Columbia until he amassed about three hundred thousand dollars—no inconsiderable fortune, twenty five years ago, in a town like Columbia—and then removed to Philadelphia, where he still lives in an entirely unostentatious manner, his family consisting of himself, wife and two servants. With his plain-looking horse and plainer-looking carriage, he rides out, mostly alone, every day He preaches on Sundays to a devout flock of black Methodists. During the summer months, he resides at Cape May With a rigor of mind, muscle, and limb becoming a man of thirty-five or forty, he superintends the arrangement of his estate himself though our fellow townsman, Charles Gibbons, Esq has been his legal adviser several years A man of known wealth, of no extravagant or luxurious habits, with no children or near kin living, he has been subject to all sorts of scheming and applications for money, but his innate love of the "rhino," his keen knowledge of men, never forsakes him, and no plans, no scheming, can reach him: he gives, if at all unasked and unbidden. To some extent, his wealth is invested in real estate, he having some sixty odd houses here in the city We ought to say that it is Smith's publicly expressed intention to leave his fortune for the benefit of his race.

Another mulatto, a Virginian by birth, is thought by some to be even wealthier than Smith Harry Lundy, *alias* H. Lundy, *alias* Old Lundy, well known in the naval and shipping circles of our city, is about seventy years of age, short and heavy of mould, has a playful eye, a countenance cheerful and smiling, lively and boyish spirits, usually dressed like a broken-down day laborer, is a regular Napoleon in concealing his purposes, and can assume the most pathetic of looks whenever it suits him He was born a slave, but early bought himself free, and has resided in this city about twenty years He never attended a school of any kind, and pretends to be very ignorant, but he is in reality a man of sound judgment, shrewd, cool headed, well informed, and has a most tenacious memory He has made no inconsiderable amount of his fortune by speculating, and is *no poorer for the war* Exactly what he is worth, no mortal but himself can tell, but those who know most of his affairs think it within truth to set him down at a quarter of a million. Unlike Smith, he has very little real estate; but, like him, he has no children, no family, save a wife. Having no horse, no servants, no children, no cats nor dogs, he resides in a neat little house in Ronaldson street, and lives in a simple, unpretending manner He was formerly a heavy stockholder in the underground railroad, though he mingles but little in colored society, and seldom attends their public gatherings He was recently asked why, considering his age, he did not cease to think of any thing but enjoying his fortune "Because I likes to *make money*," said he Like Smith, he gives nothing to importunate high or low, but has expressed his determination to leave his fortune, undivided and intact, for the benefit of his race

Robert Purvis is not unknown in this section as the quadroon, hot-headed, anti-slavery orator of the Pennsylvania Abolition Society. A native of South Carolina, he came to Philadelphia in boyhood, received a good academic education, and at the death of his father inherited a fortune of about seventy-five thousand dollars, which, it is believed, he has not suffered to grow less Mr. Purvis has travelled in Europe, and is a refined, genial, warm-hearted gentleman, very rabid on the negro question, but of high sense of personal integrity and honor. But he does not rank as a thinker or writer.

He has an elegant farm and country mansion at Byberry, where, with his large family, he resides, and where he is known a "gentleman farmer," and is much respected, and quite influential among his neighbors. He is about fifty years of age, careful in dress, and comely in form and feature So far as we now remember, Mr. Purvis is the only wealthy colored man past the meridian of life in our midst, who inherited a fortune in his youth

Every body hereaway knows Thomas J. Dorsey, alias Tom Dorsey, alias Dorsey, the prince of caterers, who is the impersonation of good-nature, chicken salad, and champagne He came to this city about twenty-five years ago, a fugitive slave, and penniless. By the exertions of his wife and a few friends, money was raised to buy his freedom Dorsey, like Smith and Lundy, grew up entirely without school instruction, and is not a well informed man, but by his skill and judgment in the management of his business he has obtained a competence of upwards of fifty thousand dollars He lives in splendid and luxuriant style, and gives gorgeous entertainments

His heart is overflowing with the milk of human kindness, as his goblets overflow with the choicest of wine. His great pleasure is to entertain his friends Indeed, if his purse and the colored people's good stomachs and good nature, were equal to his generous inclination, he would be in danger of turning the whole body of Philadelphia blacks into eating and drinking machines. He keeps a horse and carriage, servants, etc., and has quite a number of persons in his employ. For several summers he owned and "kept" a hotel, or rather a summer resort, at Florence Heights The excellent management of that establishment, many of our first citizens can attest.

Henry Minton, Twelfth street below Walnut, caterer and restaurateur of long standing, whom every body knows as a blunt, out-spoken man, staunch on the negro question, Henry Jones, caterer, a native of the West Indies, and James P Clay, all mulattoes, are thought to be scarce behind Dorsey in wealth, though behind him in the free use made of it. They are all careful men, of sound judgment in every thing relating to the management of their business and their means. When Clay, who is a man of decided intelligence and venerable appearance, was asked if there was any of the great Henry's blood in his veins, he replied, "I have nothing to say."

John W. Price is another instance of a man who, though born in slavery, has gained a competence in our midst. Price is a mulatto, pale and cadaverous. His restaurant establishment, corner of Fourth and Chestnut streets, is the largest in the city, and is as perfect a cornucopia of good things as Delmonico's, on Broadway From the fact that Price does a business, at Fourth and Chestnut, of two hundred to two hundred and fifty dollars daily, employs fifteen to twenty hands constantly, keeps a span of "blooded" steeds, has recently bought an elegantly fitted up a residence on Broad street, above Chestnut, and a choice farm in the suburbs, for the former of which he paid about fifteen thousand dollars cash down, and for the latter about six thousand in ready rhino, can afford to crack champagne by the basket to his friends, we conclude that Price has amassed about five dollars, in spite of the other fact that the negro cannot take care of himself

Besides the few whom we name, there are among the twenty-five thousand blacks of our community many others, who, by industry and energy well applied, have gained comfortable fortunes Indeed, we can hardly forego mentioning William Whipper, who, widely known to the colored men of the nation, as a quiet, modest man, of more than ordinary intelligence, is doing business as a lumber merchant with his nephew, James W Purnell, on Broad street near Willow, and who is worth not less than sixty thousand dollars; Ulysses B Vidal, coal merchant, Broad and Willow street, who is certainly not a poor man; William Still, stove dealer, Fifth and Arch streets, who, like our old friend Lundy, is no poorer for the war, and who, in a "pinch" could, we guess, muster twenty-five or thirty thousand dollars, and have enough left besides to get a dinner and buy a copy of *Saturday Night* We are tempted also to mention an old, but rather comely-featured black man, Reuben Toombs by name, who, until recently, peddled cakes at a penny apiece on our streets, dressed in garments shabby and cheap enough for a Hibernian to bid them in at first-named price Years ago, this Toombs petted, nourished, and took care of that eminent loyalist, (see pardon list,) Robert Toombs, of Georgia. If Reuben was unsuccessful in his tuition of Robert, he has not been altogether unsuccessful in laying an embargo upon and properly investing every dollar that found its way into his hands, for he has now not less than fifteen or twenty thousand of them We might also mention quite number of colored men in our midst, of liberal education sound intelligence, and acknowledged respectability and worth This might prove an interesting theme,

But *tempus fugit*,
And we must leave it

UNION A M E CHURCH

Some three or four weeks ago, Rev R F Gibbs announced that he desired to raise three hundred and twenty five dollars, on Sabbath, Oct 29th, and to that end, invited Bishop A W Wayman, Revs Moore, Schureman, and others to come and help him in his undertaking We also gave notice in the last number of the RECORDER that several noted divines would preach for elder Gibbs, and, in consequence, the church was crowded to excess throughout the entire day

Without doubt last Sabbath was the greatest day in the remembrance of the oldest member, Union Church ever saw Rev Wm Moore preached in the morning, Rev. W. D. W Schureman in the afternoon, and the Rev S D. Flankenburg of the M E Church, in the evening The collections throughout the day amounted to $417.66. This is more than enough to pay all the outstanding debts of the church, and the friends of Union A. M. Church may congratulate themselves on having with them such an energetic pastor as brother Gibbs The Sabbath school, through Miss Wears, donated to the church, $11

A NEW CLAIM AGENCY

By reference to our advertising columns, our readers will see that Rev C Leonard, late chaplain U S A, has opened a military and naval claim agency, where our colored seamen and soldiers can have all claims for pay, bounty, &c., attended to with despatch, and at the lowest terms There are so many engaged in this line who take advantage of poor and ignorant men, that we take more than ordinary pleasure in recommending the chaplain to our friends and readers generally, as one of the best men with whom they can treat in all matters in relation to governmental claims.

ACKNOWLEDGMENTS

Kookuk, Iowa, Rev. W P. Arbuckle, for J H. Bryant and Emily Foot, each 75 cts; Carlisle, P W Conn, $7.50; New York, Rev H. Davis, $1 50; Savannah, Hagar Gunn, $3 00; Wilmington, Rev D P. Seaton, $3 00; Oswego, N Y S & J. Hollensworth, each $2.50.

S MORGAN SMITH'S READING

Although much publicity was not given to the fact that the above named gentleman would give a reading in Concert Hall, quite an audience of the *elite* greeted him on Wednesday evening last, to listen to his rendering of quite a good selection from the poets, together with a couple of Shakspeare's soliloquies. Mr. Smith showed even a marked improvement on his last reading. The whole programme was carried out in excellent style, and the appreciative audience showed that they were in every way perfectly satisfied.

The entire selection was read with much effect, but Poe's RAVEN was the gem of the evening. We doubt if many of the professed elocutionists of the day could have excelled the style in which it was given by Mr Smith. We hope much success will attend him

We understand that Rev C. Leonard has collected some thousands of dollars for our soldiers, for which he received no pay, and we hope our friends will not fail to remember him as a reliable and trust-worthy man

For the Christian Recorder.

LETTER FROM REV JAS LYNCH

MR. EDITOR:—Though spending much less time in my native city since my return home than I have desired, I have observed with the greatest delight a progress of my fellow townsmen in the acquisition of intelligence and wealth, that has astonished their most hopeful friends. The abolition of slavery in the state has been followed by an increased and well directed energy of the colored people. They are establishing themselves in business, and purchasing real estate rapidly in the most popular localities of the city. I was told by a gentleman who stands high in commercial and financial circles, "that one fifth of the depositors of the Old Town Saving Bank, in Baltimore, were colored persons." I have seen persons very lately going in there at banking hours that used to go there when I was but a child

The colored people of Baltimore are devoid of that useless ostentation, which consists in *aping* the customs of *millionaires* They do not make the "peacock show," but are generally plain, hospitable, and governed by good taste

Another secret of their success is, that they have not so many bar-rooms and billiard saloons as some of our friends in other cities, and "high standing" and popularity in such places is not a very enviable heritage. We thank God for the standard of respectability which our people continue to hold up and insist upon, and also for the desire that generally pervades our community, to secure to themselves by industry and frugality comfortable homes, and even the blessings of wealth

We have many friends among the whites who are just, and want us to have justice, and we expect Maryland to grant it. Holy freedom has gilded the shores of our beautiful Chesapeake, and as its light grows stronger and stronger will illuminate the mind of every one who casts a ballot, and the united voice of Maryland will yet be heard to say "The black man is a man and a brother."

Our churches in Baltimore exercise a great influence in the community in intellectual and spiritual power: their improvement is unequalled in ecclesiastical history: most of them demand and will not be satisfied without an educated ministry. The pastors of the colored churches in Baltimore at this time, are men of superior ability and attainments Of my own denomination I can more practically speak, because of it I have a more intimate acquaintance.

Bethel church is blessed with a glorious revival, probably the most promising one experienced in that Church for many years Many very interesting young men and women have professed religion

The order and system exhibited in the transaction of business and the manner of worship in this church shows marked progress. The amount of money collected for benevolent purposes during the last two years has been exceedingly large, amounting to more than the church has raised for her own expenses Rev. S. L. Hammonds, its pastor, has well established his reputation as being among the ablest and successful pastors of our connection, while he has endeared himself to every brother minister from afar, that has visited this city and partaken of his proffered hospitality. Few ministers exhibit more earnestness in the great work to which they are called than Bro. Hammonds, "By their fruits ye shall know them," and this is the test Bro. H. invites

Ebenezer is approaching completion, it is a model of church architecture and has a parsonage attached that harmonises with the plan of its construction The silver-tongued pulpit orator has proved that he can produce a metaphor It may be that he has *Trenton* on his record that he has proved it before the members of Ebenezer church cannot be excelled in their devotion to it, They are equal to the Roman Catholics in that respect

Bro. Schureman has made our up-town preachers show themselves, &c Since he has been stationed at Ebenezer, though we are no advocate of his peculiar style of preaching, and entertain doubts as to its high profitableness yet he is the most attractive preacher that Baltimore has.

Water's Chapel and Fell's Point are getting along as usual, holding their own and improving slowly Rev George Watkins has been instrumental in doing good at both places Systematical, scholarly, well read in theology, and imbued with the spirit of Christ, he is much beloved by his people, and promises to be one of the most brilliant men of the connection. He certainly has the ability to be one of the most useful.

Our rough and ready fighting preacher Rev H. M. Turner Chaplain of the 1st U. S. C T, has arrived home from the war He has for over two years been up and down the Potomac, and was with the Army of the James from Fort Fisher to Raleigh, North Carolina He has accompanied them in many battles, and comes home with a brilliant record for Christian faithfulness, individual bravery, fortitude and unswerving fidelity to the interests of his race. All of the boys say the Chaplain did his duty, and stuck to them like a brother. The Chaplain has got so military that he made application for a transfer to the regular army, and goes to Macon, Georgia. We do not think he ought to have done so, or that the Bishop should have permitted him to return to the military service after the war was ended, but the Chaplain will work wherever he goes, and we bid him God speed.

Baltimore, Oct. 25th, 1865

For the Christian Recorder.

WHAT GOD HAS CLEANSED. CALL NOT THOU COMMON OR UNCLEAN

If there is any thing that the negro should devoutly pray for, it is that God would save them from professional politicians and half-hearted politico-religionists. The negro has always, through the many years of his intense suffering, showed signs of the greatest devotion to God, as his only refuge and hope in distress This even his enemies will admit Still he has not been thought sufficiently clean to bow at the altar with his fairer brethren, to receive the ordinances and consolations of religion, and has thus been shut out from the blessings of common Christianity, thus giving, as it were, a heavenly endorsement of his inferiority. This malpractice has become a chronic disease with "Amerikin" Christians This state of things is not ordained of God, our enemies themselves being both judge and jury It is but a mere question of foolish expediency, and is a sure evidence of corruptness of heart in its advocates—in professed ministers of the gospel, whose lives form a complete refutation of their pretended teachings, and who, pandering to false prejudices, thereby lower the standard of Christianity, and partake of the wickedness of the people.

We have been led to make these remarks by reading in the Philadelphia *Press* the speech of Mr Joseph Parker, the Corresponding Secretary of a new organization, known as "The American Union Commission," delivered in the church of Rev. Mr. Saydam, corner of Seventh and Spring Garden Sts

He said: "Alabama has said that the negro shall not vote. Connecticut has joined Alabama in that opinion Pennsylvania will follow Connecticut New Jersey, New York, Delaware—ay, nearly all the States, will follow There are, I venture to say, not one in ten of this audience who would be willing to stand up at the ballot-box and deposit their votes with him."

We cannot see what the interests of this commissioner for the relief of the poor of the South have to do with the future state of the negro, but we suppose that Mr. Parker, like other men who join in a free fight, must knock some one down—and the negro being the weaker and less likely to strike back, he punches away at him. How can he know how these several States will act towards the negro in the future? He did not expound the modus operandi by which he understood the sentiments of his audience with such certainty that he could say that not one in ten would vote with the negro This is a question for the Rev. Mr Saydam to decide We suppose that he judges others by his own feelings, and decides accordingly

If Mr. Parker and others of like sentiment would be kind enough to let the negro alone, they would subserve the peace and quiet of their country, and be a blessing to humanity The future will take care of itself Let all such expounders of prophecy and futurity turn their talents to something more profitable; for, despite their roaring, they may turn out, like Æsop's hero, but silly asses dressed in lions' skins!

SEA SIDE

For the Christian Recorder

LETTER FROM BISHOP NAZREY.

MR EDITOR.—After a long silence, I will speak again to my friends and the numerous readers of your excellent journal, which I labored with you so hard to establish I always greet it as a welcome visitor to my house I would like to hear oftener from my old friends in Philada and elsewhere, on circuits and stations, and in Conferences, where we have spent so many anxious hours and enjoyed so many happy seasons

I promised, some time ago, to speak to you, and have often tried to commence, but there were so many subjects pressing on my mind at the time, that I could not decide which would be the most interesting, and would therefore put it off.

I will commence by noticing "Sketches by the Wayside," at Chicago There are some things in which I can join with the Editor in recommending as praiseworthy, and in some other things I have to leave to him and the merry company with whom he was associated, to enjoy themselves I mean the part of amusement which relates to pitching quoits, foot racing, &c But as you recommend the acquiring of wealth, and especially the tilling of the soil, heartily concur with you in such a praiseworthy and noble recommendation It is praiseworthy because it is the most independent occupation that a man or nation can occupy And in my opinion, the people who neglect agriculture, neglect to use the main lever of their elevation I believe it to be the best means to be used for the elevation of our people in the United States.

Education must have its foundation laid on habits of industry, or it will not amount to much

I will give below as a reason why I would urge this as an item to be continually kept before our people

First, there are so many of them who have been educated to seek no higher position than a barber, waiter, or to lounge around the wharves, or some similar place, seeking for employment to support their families While they are lounging about, doing comparatively nothing, white men are making the sturdy oak bow before the axe, and in a short time reign master of the forest They are also seen coming to market with the products of a bountiful harvest, and when they die, leave their children a glorious memorial of toil and industry.

Do not understand me to say that the first named items are the only things sought by all of our people, neither that they who do those things, all fail to do well, My own experience teaches me that there are many exceptions to the general rule; but the time has come for colored men to fasten themselves to the soil, and become a standing monument of industry throughout the world.

I will now give a few items of my own farming operations this year, for the encouragement of those who may wish to know what we are doing, and to inform others who think the people are starving in Canada, that they are mistaken I have raised—

125	bushels of	wheat.
400	"	barley
150	"	potatoes
130	"	oats,
700	"	corn
150	"	peas.
75	"	buckwheat.
100	"	beans.
200	"	turnips.
10	"	beets and carrots
10 tons of hay		

We have also turkeys, chickens, geese, ducks and calves. We have not yet killed our hogs I have, at the same time, visited the churches in the province as usual It is true, my field is not so large as yours in the United States, but it is peaceful and flourishing, so you may see that we believe in a gospel of soul and body

I must now close Please give this a place in your columns, if you think it will not discommode your good paper.

W. NAZREY

Chatham, C. W., Oct. 26th, 1865

For the Christian Recorder

ON EARLY RISING.

BY MISS A. A. HUNTER.

Early rising is a habit so easily acquired, so necessary for business, so advantageous to health, and so important to devotion, that, except in cases of necessity, it ought not to be dispensed with by any prudent or diligent person Lying late in bed is one of the ills of the aged and the sick, but ought not to be an enjoyment to persons in perfect health

We would say to those who have been so unfortunate as to have acquired this idle habit, try to get rid of it as soon as possible; nothing is easier A habit is only a repetition of single acts, and may be broken, as it was formed, by degrees. It is a succession of short steps, which convey us from the foot to the top of a mountain; for instance, let persons, accustomed to sleep till eight o'clock in the morning, just conclude they will, the ensuing month, amend their habits by rising earlier. Thus commence, the first week in November at a quarter before eight, the second week at half past seven, the third at a quarter after seven, and the fourth at seven. Let them go on in this way to the end of December, and they will accomplish a work which might at first appear difficult, and render a month equal to five weeks of their former indolent lives.

Lying late in bed is an intemperance of the most pernicious kind; it impairs the health, is the cause of many diseases, and is one of the greatest obstacles (if not the greatest,) calculated to destroy the domestic pleasures of home, and in the end to destroy the lives of many. It makes the blood forget its way, and creep lazily along the veins It unstrings the nerves; evaporates the animal spirits; saddens the soul; dulls the fancy, and subdues and stupefies to such a degree, that a person seems, after a length of time, to have become so habituated to late rising, really dislike labor, yawns for want of thought, and trembles at the sight of a spider, or at the fancies of his own imagination.

He or she who rises early is met by the domestic animals (if there be any around their domicile,) with peculiar pleasure One whines or purrs about them, another frisks and capers, and does every thing but speak The stern mastiff, the plodding ox, the noble horse, the humble sheep, the prating poultry, each in its own way, expresses joy at the first appearance of the early riser

Then again, how incomparably fine is the dawn of the day, when the soft light comes stealing on, at first glimmers with the stars, but gradually outshines them all!

How beautiful is the parting of the gray clouds, drawn back like a curtain to give us a sight of the most magnificent of all scenes, the rising of the sun! How rich is the dew decking every blade of grass with colored spangles of endless varieties, and of inexpressible beauty!

The birds mount upwards, and fill the air with a cheap and perfect music, and every tree, every steeple, and every hovel emits a cooing or a twittering, a warbling or a chirping, a hailing of the return of day The solemn stillness of the morning is fit and friendly to the cool and undisturbed recollection of those just risen from their couch, fully refreshed and in perfect health Let them compare their condition with that of half the world, and let them feel an indisposition to admire their Protector, if they can.

How many great events have come to pass in these six hours, while we have been asleep! The heavenly bodies have moved on, the great wheels of nature have none of them stood still; the season has come forward, fleets have continued sailing, councils have been held, and, no doubt, in our immediate vicinity, business and pleasures, amusements, battles, and revolutions have taken place without our concurrence, consent or knowledge

Then should we not strive assiduously to rid ourselves of that pernicious habit, late rising, when we are blessed with the privilege and comfort of retiring at a reasonable hour, and passing the night away in peace and quietness, permitted by Divine Providence to behold the dawning of so many days, and in the enjoyment of perfect health.

Yet, when warned by the striking of the clock, or the bright rays of daylight, that it is time for us to rise and prepare for the duties of the day, we allow ourselves to fall into that repetition of acts, viz: *lying a little while longer in bed*

Then let all who are so unfortunate as to be troubled with this idle habit, of late rising, get rid of it as soon as they can: nothing is easier, as it is only a habit formed by degrees; hence it can be broken as it was formed More anon

NOTICE

To All whom these presents may come, Greeting.—Know Ye, that a Lodge of Free and Accepted Masons was duly organized in the city of

Charleston, State of South Carolina, on the evening of the 7th of Sept under the authority of the Most Worshipful National Grand Lodge of Free and Accepted Ancient York Masons of the United States of North America, bearing the appellation of Union Lodge, No. 1, and the following are the names of it officers

Geo. E. Johnson, W. M
B. E. Dereef, Sr., S. W
Robt. H. Haynes, J. W
J. M. F. Dereef, Secretary
Thos. H. Maxwell, Treasurer
Wm. H. Berrey, S. D
J. P. Dereef, J. D
A. R. Wigg, } Stewards
J. A. Allston, }
Theodore Saxon, Marshal
Rev. R. H. Cain, Chaplain
Jno. N. Hills, Tyler
Attest Paul Drayton,
M. W. N. G. M
Ezra J. Morris, National Grand Sec
Charleston, Sept 8th, }
A. L. 5865, A. D. 1865. }

PENNSYLVANIA COLONIZATION SOCIETY.

On Sunday evening last, the Rev Mr Crummel, from Liberia, delivered the annual sermon before the Pennsylvania Colonization Society, in the Church of the Epiphany. It was one of the most luminous, comprehensive, philosophical expositions of the proper method of conducting foreign missions which we ever heard In every respect, it was an interesting discourse It was a striking demonstration of the capacity of the colored race—for Mr. Crummel is an unmixed black man—for the higher range of thought. His great idea was, that a lower race must always be lifted up with Christianity and civilization by contact with a higher race, but that its new national Christian life and civilization can be planted in the midst of a savage people, and thoroughly permeate it, only when bodies of the race, themselves renewed, infuse their new lifeblood into the body of the nation

Mr. Crummel was followed by Bishop McIlvaine, who, kindled by what he had heard, rose to a fervor and majesty of Christian eloquence such as we have seldom known even him to reach. Altogether, it was a most interesting and profitable evening.—*Episcopal Recorder.*

NOTICE.

Information wanted of my two brothers Nelson, and Wesley Smothers, and my six sisters, Mary Ann Russell, Harriet, Matilda, Elizabeth, Henrietta, and Cornelia Smothers.

They formerly belonged to Ruth Rigls, who resided two miles from the Old Harper's Ferry Road, Frederick County, Md

In 1837, we were all sold to South Carolina. I have not seen them since Any information will be thankfully received by

Rev Cyrus Bury,
Oswego, N. Y.

Oct 28—1mo.

For the Christian Recorder.

"MUSTERING OUT"

Office Judge Advocate, }
Jacksonville, East Florida, }
Oct. 21, 1865. }

Mr. Editor:—Having a few leisure moments, I will employ them by writing a few lines to your most valuable paper, the Recorder You see by the above that the Third Regiment has some idea of being mustered out of service, which idea is well-founded Last evening, the 20th of October, I was sitting in the office, engaged in reading, when, to my delight, a mounted Orderly rode up and handed me the mustering-out rolls of the Third United States Colored Troops; and if nothing happens to countermand the order, you may look for us about the 20th or 30th of November. The Companies have all been relieved from their different posts, and consolidated at Jacksonville.

We have over ninety sick The majority complain of chills and fever. Winter has set in down here, and every thing looks desolate Nothing worthy of note has transpired. Remember us to the ladies of the Sanitary Commission May the time quickly draw nigh when we shall meet again and enjoy the comforts we have so faithfully labored for.

No more at present.

Yours for Justice, Liberty and Equality,
Wm H. Johnson, 3d U. S. C. T.,
Clerk Judge Advocate's Office,
Jacksonville, Fla

INFORMATION WANTED.

Information wanted of the whereabouts of my wife, Sophia Parker, and my two children, George Walker Parker, and Mary Fanny Parker The boy is about fifteen years old, and the girl about nine years old.

They formerly belonged to a man by the name of Thomas Keyth, who resided in Virginia, Culpeper County, four miles from the White Sulphur Springs, and who moved from there, in 1860, to Winchester, Franklin County, Tennessee. I have not heard from them for three or four years I should be glad if the ministers of the different churches down South would announce this to their congregations.

Richard Parker,
251 North 18th St.,
oc6-1m Philadelphia, Pa

Marriages.

On Oct. 19th, in Harrisburg, Pa, by Rev. Wm H Russell, at the residence of Mr John Boyers, William Henson Ohleton to Margaret Kiriah Duncan, the former of Maryland and the latter of Harrisburg.

On Wednesday evening, Nov. 1st, by Rev Stephen Smith, Mr. Wm Young to Miss Ann Harris Both of this city.

Obituary.

For the Christian Recorder.

Died, in the hospital at Donaldsonville, La., on the 18th of September, 1865, of camp fever, Alexander Atwood, Sergt. of Co E, 11th Regt. U. S. C. T, aged 36 years, four months and six days

Sergt. Atwood was born in Mobile, Ala, and when quite young went to Ohio, where he received a liberal education, and after he had grown up to manhood, became acquainted with Miss Priscilla J, whom he afterwards married, and in 1834 they moved to Chatham, C. W, where he and Mr. Jackson commenced the grocery business

Sergt. Atwood was esteemed by all who knew him. He embraced religion in 1855, in the B. M. E. Church, during a protracted meeting, held under the auspices of Rev. H. J. Young He was truly pious; he was a man of few words; his acts spoke loud as to his Christian character. He continued in business until the war broke out in the United States Like many others, he longed to see the day when slavery should cease to this country, and as it was thought that the propitious day had come he was eager to make a sacrifice of the comforts of home, friends, and family, all for the freedom of his enslaved brethren Such being his feelings, he about two years ago, enlisted in the above named regiment, and since he chose the life of a soldier for a civilian, he has written several very interesting letters to his friends and former partner That you may better understand this good man, I will pen a few expressions of his, taken from his own letters to his partner "If," said he, "*roasting on a bed of coals of fire, would do away with the curse of slavery, I would be willing to be the sacrifice.*" So devoted was he to the cause of freedom, that he seemed willing to become a martyr

The death of Sergt. Atwood was truly lamentable for both white and colored citizens of this town; but we are happy to say, from the tone of his last letter to his wife, that he died happily These are his words "It has been a good many days since I started this letter. I have been very near death's door. I am only a little better this morning Oh, love, how I thought of you! The only earthly thing I thought of, was just to be at home a little while, and see you, and then die I feel all right, for God is with me My trust is in God, and feel sure that my peace is made. I am very ill, and may die soon; but grieve not for me; meet me in heaven"

Comment is useless, and we can only say that the cause of liberty made him bold on the field of battle, whilst the love of our Saviour made him valiant on the bed of death.

Now to the God of victory
Immortal thanks be paid
Who made him conqueror while in Death,
Through Christ his living head,

For from this world of toil and strife,
He's present with the Lord
His labors of this mortal life
Ends in a blessed reward.
—*Dr Watts*

Departed this life, on September 9th, 1865, Rev. Elzey Bainard, a faithful and beloved minister of the A M E. Church, aged forty-two years.

For upwards of twenty years had Brother Bainard endeavored to lead sinners to the fold of Christ, and we would desire the world to know that a good man has fallen, and that a link in the chain of Woodbury Church has fallen off—a link that cannot be easily replaced.

Rev E. Bainard has long been endeavoring to uphold Jesus to a wicked and perverse generation, and to preach and teach of that path which leads to the Lamb of God, that taketh away the sins of the world.

Though God has removed our brother from our midst, yet we do not complain. While on his bed, prostrated by affliction, and racked with pain, he would often break forth thus: "Oh! lovely Jesus, do come a little nearer; oh! lily of the valley, Shiloh of the skies!" While wrestling with death, he would exclaim, "Through the valley and shadow of death I will fear no evil; for His rod shall comfort me, and His staff shall support me. He is strong to deliver, and mighty to save."

"And is our lovely brother fled?
Say, is he numbered with the dead?
His sufferings are forever o'er:
He's landed on the happy shore.

His fervent prayers, his melting words
Were like so many silken cords:
His heaving breast, and shining eye
Could move his hardest enemy.

Sinners, remember how he strove
To win your hearts with Jesus' love,
And thundered loud, your souls to alarm.
But never meant you any harm."

Cupid and Mary White.

Died, in this city, on the 20th of October, Vonley Duckett, infant son of John W. and Isabella Page, aged nine months and thirteen days

(*Colored Citizen please copy.*)

MISCELLANEOUS ITEMS.

A pair of dwarf elephants, not much larger than Newfoundland dogs, recently arrived in London from the interior of Africa. They are extraordinary curiosities, and the first of the breed ever brought to England. One of them was bought by the Royal Zoological Gardens, Regent's Park, London, and the other was purchased by Mr. Barnum's agent for his new Museum in New York.

A. B. Davenport of Athol found, some time ago, a precious stone, which is supposed to be a "rose diamond." It weighs 360 carats, and is very valuable, having borne all the tests to which eminent professors have submitted it.

The captain of a whale ship, which not long since arrived at New Bedford from a voyage of thirty-seven months, took as his part of the proceeds the handsome sum of $45,000—a larger amount than was ever before received by a whaling captain for a single voyage.

Prof. Snell, of Amherst, who has kept a meteorological register, for twenty-seven years, states that he never recorded so small an amount of rain for a single month, as during the month of September last. The water that fell measured only thirty-eight hundredths of an inch.

Palestine.—The modern customs are gradually gaining a foot-hold even in the East. Thus we are told that English omnibuses have been established, which run from Jerusalem and Bethlehem to places in the neighborhood. This is the first time carriages have been used in Palestine for nearly 2000 years

Nitrous Oxide as an Anæsthetic.—At the Pennsylvania Hospital a number of interesting experiments were recently made in the use of nitrous oxide or laughing gas as an anæsthetic in surgical operations, where chloroform or ether has been heretofore used. The applications were completely successful, entire insensibility to pain being produced in every case, and the most difficult operations performed without causing the least apparent pain to the patient. One young man, suffering from the effects of orchitis, of some months' standing, was kept under the effect of the gas for two and a quarter minutes, during which time the diseased part was successfully extirpated. Another patient, afflicted with neuroma in the leg, or bulbous enlargement of the nerve, had the leg amputated Two other minor operations were performed, and the patients uniformly declared, on awaking from the sleep, that they had not experienced the slightest pain It is intended in future to use this agent entirely, to the exclusion of chloroform and ether, inasmuch as it exercises no bad effects upon the patient, and is administered with far more ease and certainty.

The Rev. Eli Thurston of Fall River, received recently, as a marriage fee, on the occasion of the wedding of a son of Col. Richard Borden with a daughter of Dr Nathan Durfee, a mortgage payment of $2,500, which rested upon his homestead. This is the largest wedding fee on record in this country, and is worthy of the wealth and liberality of the parties If the liberal soul shall be made fat, may not a peculiar blessing be expected upon such an act?

The will of James A Suydam bequeaths to the National Academy of Design all his pictures and the sum of $50,000 This amount is to be permanently invested and will be called the Suydam Fund

Largest Vineyard in the world It is said that the Buena Vista Vineyard in Sonoma County, California is the largest in the world It consists of 6,000 acres, with 272,000 vines planted previously to 1865, and 700,000 planted, or to be planted this year. Last year the yield was 47,500 gallons of still wine, 60,000 bottles of sparkling wine, and 12,500 gallons of brandy. One hundred men are constantly employed, and double that number during the vintage There are 8,000 fruit trees, and large varieties of grapes.

More Gold.—Mr. George L. Rice, proprietor of the Mountain House, on Mount Monadnock, in Jaffrey, New Hampshire, is erecting a larger hotel near the same place, and while digging a well, the workmen struck a vein of quartz, a few feet from the ground, which was pronounced by an old resident of California to be gold bearing quartz. The *Lowell Courier* says a specimen was analyzed by Dr Hayes, of Boston, who found $10,13 of gold to the ton; and a specimen taken out two or three feet lower was found to contain $13,50.

Hurricane. A hurricane has devastated the island of Guadaloupe, causing a terrible loss of life and destruction of property, and an accident of the most painful character on the Mazaruni river has thrown the island of Bermuda into mourning The loss of life is now stated between two and three hundred; the crops of the island have been destroyed, and scarcely a tree is to be seen standing, many vessels, too, are missing Beyond a high sea and heavy gale, the hurricane was not felt in the other West India Islands.

Firemen.—The total value of equipments and fire department property in the United States is stated at $5,000,000; the number of firemen and attaches 600,000; the number of organizations 1000

Advertisements.

U. S. AGENCY
FOR
COLORED SOLDIERS AND SEAMEN.

Branch Agency, No. 609 Walnut St.,
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THOMAS S. MALCOLM. Agent.

General Office, No. 402. N. Y. Avenue,
Between 13th and 14th Streets,
WASHINGTON, D. C.

SOLDIERS AND SEAMEN

Can have their Claims made out, and Accounts carefully and promptly settled, at the lowest rates Apply in person or by letter to

C. LEONARD,
oct-1m Late Chaplain U S A.

Colored Soldiers!
WELCOME! WELCOME!!

"He who defends freedom, is worthy of all its franchises." The Capital of the old Keystone, greets you. Under the auspices of the "Garnet League," of Harrisburg, many citizens of Pennsylvania, desiring to express some recognition of the services of our brave colored soldiers, have contributed liberally to give you a Complimentary Reception, a Free Dinner, and an Oration Welcome, in the city of Harrisburg, on Tuesday, November 14th, 1865.

PROF. WILLIAM HOWARD DAY,

The Champion Orator of Colored Americans, will deliver the Oration

"Rev. John Walker Jackson," of Harrisburg, an eloquent defender of human rights, will conduct the religious exercises of the occasion "Rev. Stephen Smith," of Philadelphia, will officiate as the President of the day.

Several other eminent representatives of our people, who will be announced in the order of exercises, will be present to what will be one of the grandest demonstrations ever witnessed at the Capitol

The military will be under command of some of the bravest of the colored troops, who bear on their persons wounds still bleeding, received in defence of the Union and the old flag His excellency,

GOV. A. G. CURTIN

Will review the troops. The troops are requested to come in squads, if it be practicable, and in uniform, with their muskets and accoutrements.

With the view of increasing this demonstration to the highest possible grandeur, the prominent colored citizens, in every locality, where there are any returned colored soldiers, who desire to be present, should immediately communicate with the Chairman of the Committee of Arrangements, in order that they may receive such instructions as will be necessary to harmonize difficulties and prevent embarrassment. The soldiers who are reported will have the preference.

Every preparation will be made to have the affair worthy of the occasion, and the brave men whom it is intended to honor. The colored people of Pennsylvania, either as organizations or as individuals, are invited to be present. Colored men of Pennsylvania, crowd Harrisburg, and give your brothers in blue a thrilling welcome Come up from cities and towns, from hill sides and dales, from mountain fastnesses and valley retreats, out of respect to the memory of our lamented dead, and in recognition of the services of the heroic living, in such swelling columns as will kindle a blaze of enthusiasm in the old Capital, whose thundering echoes will be heard all over the State, radiating the undying record of colored soldiers with such a lustre of glory, as will quicken our greatest enemies to do us justice.

Excursion tickets to Harrisburg, at one half the usual rates, will be issued on the 13th and 14th of November, from all the stations on the Pennsylvania Central, the principal ones on the Philadelphia and Reading, and the Northern Central Rail Roads, good until the 20th.

Excursion tickets on the Cumberland Valley, will be issued on the 13th—good until the 16th inclusive.

COMMITTEE OF ARRANGEMENTS.

Harrisburg, T. Morris Chester (Chairman,) Rev. J. B. Price, Martin Perry, G. L. C. Hughes, Simon Chism, Jos. B. Popel, Solomon T. Jones, A. T. Harris Philadelphia, Chas. O. Colley, Jos. C. Bustill, Thos. J. Bowers, St. George R. Taylor, Rev. Elisha Weaver, Wm. D. Forten, O V Catto, A. S Casey, David D Bowser, George B White, Thos J. Dorsey. James Purnell, Henry Jones, Daniel George, Jos W. Fassey, Jacob C. White, Jr., Joshua B Kelly, David Tilghman, Joshua Jones. Reading, Aaron L. L. Still, Richard Bell, Henry B. Fry, George Fry. Pittsburgh, Rev John Peck, Prof. G. B. Vashon, A. J. Bigelow, Wm. Stepney Allegheny, Benjamin P. Fulpress, Edward R. Parker. Altoona, Wm Nesbit, George Hooper Hollidaysburg, Moses Brown, Chas. Ambrose Williamsport, Charles Kelly, Wm. Elliot. Lancaster, Joseph Leber, Chas. Williams. Wilkesbarre, Benjamin Wilson. Bellefonte, Meshech Graham. Pittston, James Dessenger Middletown, Chas Carley, Thomas Lumm. Sunbury, James Washington. Selinsgrove, John Chambers Muncy, Wm. H Bond Lewistown, John L. Griffiths, Samuel Nelson. Towanda, Solomon Cooper. Huntingdon, J. G. Chaplin. York, Merriman Cupit. Marietta, James Armstrong. Columbia, Wm. Cleggitt. Wrightsville, Reuben L. Simpson. Carlisle, Calvin Able, Wm. Brock. Chambersburg, Henry Monks. Shippensburg, Levi Lee Erie, Henry Burley Pottstown, Joseph Hemingway. Bethlehem, Enoch Emery. Phœnixville, Hilbert Hemming Catasauqua, William Welsh Allentown, Thomas Graves. Pottsville, David Brown Port Clinton, Geo. Santee Easton, Henry Prime. 6t.

COLORED SOLDIERS' AND SEAMEN'S
U. S. GOVERNMENT
CLAIM OFFICE.

JOHN J. KEEFE, Jr., ATTORNEY,
No 511 S Sixth St., (below Lombard)
PHILADELPHIA

Soldiers' and Seamen's Claims for U. S. Bounty, State and City Bounty, Pensions, Back Pay, Prize Money, and all other just claims against the United States promptly recovered

Especial attention given to the Claims of Widows and Heirs of Deceased Soldiers and Sailors.

Pensions can be obtained, and all kinds of claims paid in one half the time, at this office, that it will take those who put their claims into the white agencies for collection.

Patronize your own office, if you want justice, quick returns, and satisfaction

Persons in the country can have their business attended to by addressing their letters to this office

No charges until the claim is collected

Oct. 26 3mos

MRS. AMELIA W. ADAMS

Will open a SELECT SCHOOL for the benefit of children between the ages of four and fourteen years, at her residence, 620 Juniper St., between Spruce and Pine, Thirteenth and Broad Sts., on Monday, 2d of October Terms moderate.

A share of your patronage is solicited.

Sept. 30-3mo. Phila Sept 25th, 1865.

NEW GROCERY
—AND—
PROVISION STORE.

Abraham Fields respectfully informs his numerous friends and customers that he has opened a GROCERY AND PROVISION Store, at No 401 South Seventh St., third door above the corner of Lombard, where all articles in the Grocery line will be kept constantly on hand, and sold cheap for cash.

We solicit our friends to give us a trial before purchasing elsewhere, as we study to please, and will give them the worth of their money.

Sept. 30, 65 tf

THE COLORED PEOPLE'S NATIONAL MONUMENT,

TO THE MEMORY OF

ABRAHAM LINCOLN.

The National Lincoln Monument Association, organized in Washington, D. C, April 25, 1865, for the sole purpose of erecting a Colored People's National Monument to the memory of Abraham Lincoln.

OFFICERS

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AN APPEAL.

This Association now earnestly appeal to a loyal public, without distinction of color, to exert all their influence towards the accomplishment of this purpose, namely The erection of a Colored People's Monument, in memory of our late beloved President, Abraham Lincoln, said monument to be a SEAT OF LEARNING, dedicated to God, to Literature, and to the Arts and Sciences, and shall be held and appropriated for the education of the Children of Freemen and Freedmen, and their descendants forever, and to be called "The National Lincoln Monumental Institute," to be located in the District of Columbia.

The Association most earnestly solicit contributions from the friends of the ever to be lamented Chief Magistrate, and the friends of progress every where, for this noble undertaking a Monument not of marble nor of brass merely, but a Monument of Education Marble may crumble, brass may tarnish, but the light of learning is as enduring as time

Deeply sensible, therefore, that in no other way can the people of color so well perpetuate the memory of Abraham Lincoln, as by carrying out, in this manner, the great aim he had in view—the elevation of their race throughout the land—this Association confidently relies upon the hearty co-operation of all the true friends of the venerated dead.

Churches, Sabbath schools, Masonic and Odd Fellows' societies, Benevolent and all other associations, especially of colored persons, every where, and regiments, officers and soldiers, all are most earnestly called upon to contribute in aid of this work

The National Lincoln Monument Association is a permanency; the Monument will be built, its light will be spread abroad.

This Association then invites all to come up to its help, and then assist in diffusing that light, and making a venerated name imperishable.

Friends, north, south, east and west, let your responses to this appeal be speedy, and equal to the occasion which calls them forth. Rev. H. H. GARNET, President.

William J. Wilson, } Secretaries.
Lewis A. Bell, }

Agents will be appointed only under seal, with written signatures of the officers.

All business letters should be addressed to the Corresponding Secretary.

All contributions may be remitted to the Treasurer, Rev. Stephen Smith, Lombard Street, between Ninth and Tenth streets, Philadelphia, Penna., or to the Assistant Treasurer, Walker Lewis, at the office of the Association, 281 G Street, Washington, D. C.

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Dr. J. B. SMITH, General Agent,
Office, 281 G Street, Washington, D. C.

Other States, &c., will be filled as soon as the proper gentlemen can be obtained for the offices. jy 15-6m

NEW AND INTERESTING WORK.
LIFE OF
JOHN BRAINERD,

The New Jersey Missionary, from 1747 to 1781, by Rev. THOMAS BRAINERD, D. D, of Philadelphia

"It is interesting as a novel."—*U. S. Gazette.*

"Dr. Brainerd has given us a model biography."—*N. Y. Evangelist.*

"The volume will have a place alongside the memoirs of the elder brother, (David Brainerd,) many of the characteristics of which it possesses."—*N. Y. Observer*

For Sale at the
A. M. E. BOOKSTORE,
619 Pine Street,
PHILADELPHIA

Oct. 14 6t.

Dr. David Rosell
907 LOMBARD STREET.

Office Hours, } 7 to 9 A. M
Sprech-Stunden, } 1 to 3 P. M
} 7 to 9 P. M

Oct 21—6mo PHILADELPHIA.

TRIMMINGS
AND
Fancy Goods.

633 PINE STREET, PHILADA
GEORGINA GLEAVES

Has just opened a large assortment of Ladies' Trimmings, Hosiery, Gloves, Flannels, Balmorals and Hoop-skirts.

Gentlemen's Furnishing Goods

COMBS, BRUSHES, SOAPS, Choice Perfumery and fancy articles

Gents' Shirts, Drawers, Under-shirts, Collars and Neck-ties

A general assortment of Stationery

Ladies' Dresses and Under-clothing made to order.

Oct 17—6mo

BOWERS'
COAL DEPOT.
COAL!! COAL!!!

THOMAS J BOWERS,
634 Lombard St,

Has constantly on hand a full supply of the best

LEHIGH AND SCHUYLKILL COAL,

At the lowest market price

Call and Try. *Call and Try*

Oct. 7-1f.

A CARD.

MRS. H T O'DONNELL,
Formerly of No 740 South St Philada,

Has removed to No. 816 Lombard Street, and has opened

A BOARDING HOUSE

For the accommodation of Ladies and Gentlemen who may pass through Philadelphia, and also those who may wish to spend some time in our city. Mrs O'Donnell will take great pleasure in accommodating her numerous friends, as far as she possibly can Give her a call

May 1—6mo

MEDICINES WILL BE
THE MAIL SENT BY
DR. J. W. CREEK,
Physician & Apothecary,
Cor North and Pleasant Sts,
BALTIMORE.
Prescriptions Carefully Compounded.
EXPRESS, OR THROUGH

1865 1865

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For Rats, Mice, Roaches, Ants, Bed-Bugs, Fleas, Moths in Furs and Woollens, Insects on Plants, Fowls, Animals, etc.

"18 years established in New York City."
"Only infallible remedies known."
"Free from Poisons."
"Not dangerous to the Human Family."
"Rats come out of their holes to die."

☞ Sold by all Druggists and Retailers everywhere
☞ ! ! ! Beware ! ! ! of all worthless imitations.
☞ See that "Costar's" name is on each Box, Bottle, and Flask, before you buy.

HENRY R. COSTAR

Principal Depot, 482 Broadway, N. Y

Sold by all Druggists, wholesale and retail, in Philadelphia, Penna.

1865.

Housekeepers troubled with vermin need be so no longer, if they use Costar's Exterminator. We have used it to our satisfaction—and if a box cost $5, we would have it. We have tried poisons, but they effected nothing.—But Costar's article knocks the breath out of Rats, Mice, Roaches, Ants and Bed Bugs quicker than we can write it. It is in great demand all over the country.—*Medina (Ohio) Gazette.*

See Costar's Advertisement in this paper.

1865.

Farmers and Housekeepers should recollect that hundreds of dollars' worth of Grain, Provisions &c., are annually destroyed by Rats, Mice, Ants, and other insects and vermin—all of which can be prevented by a few dollars' worth of Costar's Rat, Roach, Ant, &c., Exterminator, bought and used freely.

See Costar's Advertisement in this paper.

Sold in Philadelphia, Pennsylvania, by all Druggists and Dealers. Ap. 29—6mos

Bargains in Clothing! Bargains in Clothing!
Bargains in Clothing! Bargains in Clothing!
Bargains in Clothing! Bargains in Clothing!
Bargains in Clothing! Bargains in Clothing!
Offered by Perry & Co.
Offered by Perry & Co.
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Offered by Perry & Co.

No. 303 Chestnut St., above Third.
No. 609 Chestnut St., (Granville Stokes' old stand.)
And South east Corner of Seventh and Market Sts., (Jones')

Messrs. Perry & Co. have undoubtedly the largest stock of ready made clothing, and finest variety of styles now presented to the public in this city. Their stock is new, bought at the lowest rates, got up in the best manner, and sold at

Wonderfully Low Prices.
Wonderfully Low Prices.
Wonderfully Low Prices.
Wonderfully Low Prices.

Our friends and the public are invited to call and examine for themselves, and be convinced that it is to their advantage to deal with us.

☞ Attention is also called to
Our Custom Department,
Our Custom Department,
Our Custom Department,
Our Custom Department,

In connection with each establishment, where we have constantly on hand

All the Latest and Best Styles,
All the Latest and Best Styles,
All the Latest and Best Styles,
All the Latest and Best Styles,

And can guaranty to our customers entire satisfaction in every respect.

No. 303 Chestnut St., above Third.
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Perry & Co.

THE MASON & HAMLIN
CABINET ORGANS.
Forty Different Styles, Plain and Elegant Cases,
For DRAWING-ROOMS, CHURCHES, SCHOOLS, &c.,
$110 to $600 Each

They occupy little space, are elegant as furniture, and not liable to get out of order, are boxed so that they can be sent any where by ordinary freight routes, all ready for use

THIRTY-FIVE HIGHEST PREMIUMS

Have been awarded us within a few years, and our circulars contain printed testimony from

TWO HUNDRED AND FIFTY OF THE LEADING MUSICIANS

of the country, that the instruments of our make are

THE BEST IN THE WORLD

of their class. Circulars with full particulars free

In obtaining a musical instrument, it is economy to get the best.

Address—
MASON BROTHERS,
596 Broadway, New York;
Or
MASON & HAMLIN,
274 Washington St, *Boston.*

Sept. 30 6m

PENNSYLVANIA CENTRAL RAILROAD
CHANGE OF TIME AND DEPOT.

On and after Monday, December 26, 1864, the trains of the Pennsylvania Railroad will leave the New Depot, at THIRTIETH and MARKET Sts., instead of Eleventh and Market Sts., as heretofore

The Second and Third, Fourth and Eighth, Green and Coates, Fifth and Sixth, Union Line, Tenth and Eleventh, Thirteenth and Fifteenth, Seventeenth and Nineteenth City Passenger Railways, connect with the Market St Railway, where cars run to and from Pennsylvania Central Railroad Depot in West Philadelphia.

The cars of the Market Street Passenger Railway leave Front Street every two minutes, commencing one hour previous to the times of departure of each train, and allow about 30 minutes for a trip

Their cars are in waiting on the arrival of each Train to convey passengers into the city

On SUNDAYS—Cars leave Eleventh and Market Sts, at 7 45 P. M., to connect with Pittsburg and Erie Mail, and at 10 25, P. M., with Philadelphia Express.

Mann's Baggage Express will, hereafter, be located at No. 31 South Eleventh Street. Parties desiring baggage taken to the trains, can have it done at reasonable rates, upon application to him.

TRAINS LEAVE AND ARRIVE AT DEPOT THUS:

LEAVE.			
MAIL TRAIN	at	8.00	A. M
PAOLI ACCOMMODATION, No. 1	"	10.00	"
FAST LINE	"	12.00	M
PARKESBURG	"	1.10	P. M.
HARRISBURG ACCOMMODATION	"	2.30	"
LANCASTER ACCOMMODATION	"	4.00	"
PAOLI TRAIN, No. 2	"	6.30	"
PITTSBURG AND ERIE MAIL	"	9.30	"
PHILADELPHIA EXPRESS	"	11.10	"
ARRIVE.			
PITTSBURG AND ERIE MAIL	"	6.30	A. M.
PHILADELPHIA EXPRESS	"	7.05	"
PAOLI ACCOMMODATION, No 1	"	8.20	"
PARKESBURG	"	9.30	"
LANCASTER TRAIN	"	12.30	P. M
FAST LINE	"	12.50	"
PAOLI ACCOMMODATION, No. 2	"	4.40	"
MAIL TRAIN	"	5.40	"
HARRISBURG ACCOMMODATION	"	9.40	"

Philadelphia Express leaves daily Pittsburg and Erie Mail leaves daily, (except Saturday) All other Trains daily, (except Sunday.)

For further information, as to time and connections, see bills and framed cards, or apply to

JOHN F VANLEER, Jr., Ticket Agent,
At the Depot.

An Emigrant Train runs daily, (except Sunday) For full information as to fare and accommodations, apply to

FRANCIS FUNK,
Jan '65 137 Dock Street.

WASHINGTON HOTEL,
BY WILLIAM TAYLOR,
PROPRIETOR

Corner of Bridge and Montgomery Streets,
GEORGETOWN, D.C.

No 10 1 year

ONE PRICE CLOTHING.
JONES'
OLD ESTABLISHED
One Price
CLOTHING HOUSE,
604 Market Street,
(*Above Sixth.*)

At JONES' Crescent One Price Clothing Store, the lowest selling price is marked in plain figures on each article, and never varied. All buy alike, whether judge or not. The stock is gotten up in a superior manner, expressly for retail sales Those wanting a good, substantial and fashionable article, should not fail to go to

JONES',
604 Market Street,
One Price Store.

COAL! COAL!!

Coal delivered to any part of the city, by large or small measure, by

T. J. BOWERS,
Coal and Kindling Wood Depot,
No. 634 Lombard Street

April 15—tf

Private Boarding
AT 653 PINE STREET,
PHILADELPHIA.

The Subscriber, having FITTED UP HIS HOUSE with care, takes pleasure in announcing to his friends and acquaintances travelling, that he is prepared to accommodate them when visiting the city.

☞ Warm and Cold BATHS

R. H. GLEAVES, Proprietor.

April 22—6mos

SHROUDING
AND
LAYING OUT of THE DEAD.

MRS MARIA HIGHGATES

Most earnestly solicits the patronage and attention of the generous public and her friends, as she is now in the best mode of shrouding and laying out of the dead, and will give all needed satisfaction Residence—

No. 1026 Barley street,
of bet 10th & 11th, & Lombard & Pine Sts.

STOVE STORE.

The subscriber would respectfully inform his friends and the public generally that he has just fully stocked his store for the FALL and WINTER trade, with a general variety of the most approved patterns of

Gas Burner,
Parlor, Cooking, Fireboard, Chamber and Store
STOVES AND HEATERS,

which he offers at reasonable prices.

RANGES.
The National Range, Philadelphia Range, Globe Range, &c.
HEATERS—The VULCAN, &c.

Casting for Repairs.
Job Work promptly attended to.

WILLIAM STILL,
107 North Fifth Street, Philadelphia.

Orders received for Lehigh and Schuylkill Coal.
October 1st, 1865. sep31—3m

NEW
FALL AND WINTER
DRY GOODS.

All the Latest Styles of
MERINOS,
ALPACAS,
POPLINS,
DELAINES,
PALMETTAS,
CASSNETTES,
FANCY CLOTHS

COLORED AND WHITE FLANNELS
Muslins, Drapes and Crash Towelling
BALMORALS AND HOOP SKIRTS.

Hosiery, and every variety of Fancy and Staple Trimmings, and Zephyr Goods Also, Ladies' Under Clothing, and

GENTLEMEN'S FURNISHING GOODS

All selling at the Lowest Cash Prices

Call and see at the old stand,

S. SHORTER HAWKINS,
615 Lombard Street, Philada

to Ap'l 1—6m

OLIVE BRANCH
BOARDING HOUSE
No 814 Lombard Street, Phila.

Mrs H. M. Cropper respectfully announces to Travellers that she has opened a first-class

BOARDING HOUSE

for their special accommodation, in a central (to business or churches) part of the city, as above named, where she will spare no pains to make her guests comfortable

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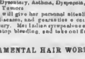

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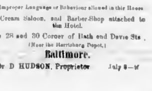

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Dr D HUDSON, Proprietor July 8—tf

Poetry.

THE VANITY OF THE CREATURES

The fairest things we see on earth the soonest feel decay,
The fairest flowers that glad our eyes the soonest fade away
And there is nothing we can find so beautiful and fair,
But what is doomed to pass away like furrows in the air

The forms of earthly loveliness we gaze upon to-day,
With all youth's ardent homages, to-morrow where are they?
Departing in their witchery, before the gazer's eye,
Like rainbow shapes that come and go in beauty in the sky

The calm upon a summer sea is marvellously fair,
But moments pass, and winds and waves are wildly battling there,
The dewy face of yonder sky is bathed in floods of light,
But who can say that shades and clouds will not be there to-night?

Can there be charms for us on earth, when all its lovely things
Are ever passing from our eyes, like angels on their wings,
When those we cherish in our hearts are dead or dying fast,
The leaves of Summer's goodly trees the sport of every blast?

Alas for folly! still we cling unto this world of pain,
Like feeble men to rotten planks upon the stormy main;
On hopes of safety feeding, while every passing wave
Wafts them away from the green land, and is to be their grave

The Family.

HETTY'S TONGUE

Hetty Parsons was a rosy-faced, good-tempered girl, who lived in a little brown cottage with a widow lady named Martin Hetty's parents were poor, and they had a large family to bring up; so each child, as soon as it was old enough, was obliged to try and earn something When Mrs Martin, therefore, offered to take Hetty for her little maid, and to teach her the duties and habits of a good servant, Hetty's mother was glad to let her go

Hetty was a sharp, quick girl, and as she took pains with her work, and minded what was said to her, she soon began to improve. She liked her place very much, for she could easily manage all that was required of her, and Mrs. Martin was kind and patient So the mistress and her little maid were quite comfortable together.

But if you have noticed the title of my story, you are wondering, perhaps, what I am going to tell you about "Hetty's tongue?" What sort of a tongue was it? you ask, and how did she use it? Was there any thing remarkable about it?

No, I cannot say that there was I have frequently met with others like it It is not at all unlikely that *yours* may be one of the same description

It was not untruthful or deceitful; it was not in the habit of speaking rudely, or crossly, or unkindly; and it never made use of bad words But it was very fond of idle gossiping

Hetty was not only curious about other people's concerns, but she delighted in telling what she could find out about them. She liked to be the bearer of "news" to others, and she had often made mischief in the school, by whispering to one girl something which she had learned respecting another Hetty did not mean any harm: it was the mere love of talking which led her to act thus; but, unless we remember that there is a time to be silent, as well as a time to speak, we shall be sure to get ourselves or others into trouble sometimes

You will observe that persons whose tongues run so glibly and so fast, are often tempted to add a little bit to their story, for the sake of making it appear more wonderful than it is They would shrink from uttering a direct falsehood, but they highly color what they say, almost without being aware of it And if they do not do so, others do it for them You will always find that a story or report, gathers as it goes along, just as a ball of snow grows larger and larger as it is pushed on by one and another

Hetty should have been checked in this habit when she was a little girl But her mother did not see the evil of it, and she was as fond as Hetty was of hearing amusing bits of gossip about any of their neighbors.

Hetty's mistress soon found out this failing of her little maid. She talked to her very kindly, but seriously, about it. "You must strive against it, Hetty," she said; "for it is a bad thing for young girls to chatter with every body that comes in their way, and to repeat all that they hear or that is told them. Folks will never trust you, if they find that nothing is safe with you. 'Oh, here comes Hetty,' will be their first thought when they see you: 'we must mind what we say, for it will, perhaps, be all through the village before night'"

"Besides, Hetty, we have no right to make other people's affairs known, unless they wish it. We may do them an injury in this way. And if not, we may vex them by our tattling, and get ourselves an ill name. Mind your own business, my child, and leave your neighbors alone, unless you can help them, or do them good. Remember this text, Hetty, 'In the multitude of words there wanteth not sin: but he that refraineth his lips is wise'" (Prov x 19)

Hetty promised that she would be more thoughtful and prudent; but it was rather to please her mistress than from any strong desire to alter in this respect She was a pleasant-tempered girl, and willing to oblige, but too heedless to profit much from good advice

It was only a short time afterwards that "Hetty's tongue" said what it ought not to have said to Mrs. Jones, the milk-woman

Hetty's mistress had an old friend, named Mrs Stevens, who came one afternoon to take tea with her A fire was lighted in the best parlor, and the best china was put out on the occasion Hetty bustled about and did her best, for it was a little change in the house to have company, and she also liked the opportunity of showing how well she could wait at table "Hetty's tongue" had not, of course, much exercise when any one was there; but she kept her ears wide open, and did not lose a word of the conversation that she could help.

While Hetty was putting the tea-things ready in the little kitchen, the parlor door was ajar, and she heard mistress say, "So you think of parting with Jane?"

Jane was Mrs. Stevens' maid Hetty knew her very well, for they had once been school-mates, and Hetty was a little jealous of her, because Jane was cleverer than herself, and had higher wages. She laid down the cup she was dusting, and crept softly to the sitting-room door

"Yes, I am sorry for Jane," Mrs Stevens was saying, "but I really cannot keep her any longer; for, in a family like ours, I must have a girl that I can depend upon."

A gust of wind at that moment closed the door, and Hetty was forced to return to the kitchen, for the voices in the parlor were so low and indistinct that she could not catch what they were saying. It was a pity, for if she could have heard more, she would not have made such a mistake as she did about Jane

"Where there are children, and the washing is not put out," Mrs Stevens went on, "there is plenty of work to be done in a house, and if we do not get through each day's work as it comes, we are in a sad muddle at the end of the week Now I would not wish to have a more willing, handy girl than Jane is; indeed, she is quite a treasure to me on account of the children, for their mother cannot look after them much, you see, as she is obliged to attend to the customers in the shop; but then Jane's health is so bad, that she is ill half the time She suffers from such violent headaches, and when they come on she is fit for nothing Some days, perhaps she will be pretty well, and then all at once she falls and has to be down two or three hours If I were living alone, I would put up with this inconvenience, rather than lose her altogether; but, in a busy place like ours, it does not do to have a servant on whose help you have no dependence"

Without this explanation, it was easy to suppose, as Hetty did, that when Mrs Stevens said she could not depend upon Jane, she meant that she was not trustworthy But, *with* this explanation, you perceive, she used the words in quite a different sense Still, if Hetty had not allowed the remark to go any further, her mistake would have been of very little consequence, because it would soon have been corrected.

But, unfortunately, when the milk-woman soon afterwards came to the gate Hetty stood for some minutes talking to her As her mistress was engaged in the parlor, there was no one to prevent her gossiping Hetty had to tell Mrs Jones that there was company to tea, and that Mrs. Stevens had such a nice black silk dress on, and a cap trimmed with white ribbon. "Oh, and what do you think?" cried Hetty: "Jane is going to leave"

"Why, how is that?" said Mrs Jones, "I thought she was such a favorite there."

"So she was" said Hetty, looking very important; "but there has been something wrong lately."

"How? what about?"

"Well, I don't know exactly," said Hetty, "but Mrs. Stevens is going to send her home directly, because she finds that Jane is not any longer to be trusted' I hope she has not been taking any thing that does not belong to her"

"Dear, how sad!" said Mrs. Jones "But are you *sure* she is going to leave, Hetty?"

"Yes, quite; for I heard Mrs. Stevens say so to mistress not more than ten minutes ago."

The parlor bell rang, and Hetty hurried in with her jug, while Mrs Jones went on her way to supply other people with milk, and to supply some of them, also, with the story she had just heard But the story did not remain what it was. Hetty would have been utterly astonished the next day if she had heard the green-grocer's wife telling Miss Price, the dress-maker, that Jane Burford had been stealing money out of the shop-till, and would have been sent away to prison, only she was let off out of pity to her poor old grandmother, who had brought her up from a baby

But Hetty was not likely to hear much during the next few days, for she had a bad cold and sore throat, which obliged her to stay in-doors; and Mrs Martin never gossiped, if her little maid did

Jane Burford went home to her grandmother; and the neighbors therefore fancied that there was some truth in the charge which had been brought against her She said she was not strong enough for her late place; but the people shrugged their shoulders when they heard this, and said to one another that it was very convenient sometimes to have ill health

These rumors did not reach Jane; and, indeed, they seemed to be presently forgotten, or to give way to something newer A little quiet just did Jane good; but the doctor said she would never be well unless she went quite away from the village, and could have milder air Jane was an orphan Her mother, and two or three brothers and sisters, had all died of consumption; and, as Jane was so delicate, her grandmother often feared that she would fade away as they had done. But how was it possible for Jane to have the change which seemed so necessary for her?

Just then Jane heard of a situation which seemed to be made on purpose for her It was that of a nurse-maid to a little girl, whose parents lived in a part of Devonshire where the weather, even in winter, is warm and pleasant They were staying in the village on a visit to some friends, but were now about to return home, and they were inquiring for a country girl to carry back with them If Jane could only get this place, it might be the means, with God's blessing, of restoring her to health and strength

Jane set off as soon as she was told about it, to see the little girl's mamma, and to offer her services The lady liked Jane's appearance very much, and seemed disposed to take her, but said she would consider about it, and let her know the next day Jane was in good spirits, for she was almost sure she should be successful But the next day, to her great disappointment, the lady sent to say that she found Jane would not suit her

Jane called directly on Mrs Stevens, to learn, if she could, the reason, but no one had applied there for her character; and it was not till the lady had left the village that Jane heard accidentally why she had not been engaged for the nurse-maid The idle report about Jane had reached the little girl's mamma through the servant of the house, where she was visiting; and, believing it to be true, she did not like the idea of having such a girl about her child, although, in other respects, she would have suited her so well, and she had therefore declined taking her

Poor Jane! she felt it most bitterly. She was not only sorry to have lost such a nice situation, but was deeply grieved for the cause which had hindered her obtaining it. How could such a false report about her have arisen? Who could have invented it? The more Jane thought about it, the more perplexed she grew, and the more sorrowful she felt She cried till she nearly made herself ill For Jane knew that, with this stain upon her character, no one would employ her again, and her grandmother was too poor to maintain her.

At length her grandmother persuaded her to go to the schoolmistress, who had always been her friend, and to ask her advice This was the best thing Jane could have done The mistress was very kind, and entered into all Jane's trouble, and assured her that she would not rest until she had sifted this matter to the bottom, and had put Jane all right again

It was a hard task she had undertaken, for she had to go to so many persons, and to listen to so many different accounts, before she could arrive at the truth But the farther she went the less the story grew; and when, at last, she traced it to Hetty Parsons, and heard Hetty's blushing and tearful explanation of the whole affair, she was, indeed, shocked to find that the careless tattling tongue of one thoughtless girl had set such a slander on foot

Hetty was sadly dismayed when she learned the harm she had done Jane by her heedless chattering It was a lesson to her for life She never forgot it. It did her good. It taught her to pray, "Set a watch, O Lord, before my mouth: keep the door of my lips" (Ps cxli. 3) And she was enabled, little by little, to conquer this bad habit of hers.

Jane's character was fully cleared, not only in the village, but also with the lady; for Mrs Stevens warmly took the part of her little maid, and wrote a long letter on Jane's behalf. But the place was already filled up, so that Jane could not now have it. And when a severe winter came on, and Hetty saw how thin and pale her old school-mate grew, and how much she suffered from her cough, it was a painful thought to Hetty that it was her fault that Jane was not then far away in a milder climate, and in a comfortable situation

Years have passed away, and Hetty and Jane are women now They have forgotten many of the events of their childhood; but I am sure that both of them will recollect the occasion when so much mischief was wrought by "Hetty's tongue" —*N Y Observer*

VERY UNCOMMON

BY REV JOHN TODD, D D

At the gateway of one of our beautiful rural cemeteries, a large funeral was just entering, and our attention was called to a very remarkable sight The bier was resting on the shoulders of four tall, noble-looking men in the prime of life One of these bearers was a judge on the bench of the Supreme Court of the nation A second was one of the most eminent and accomplished lawyers whom this or any other country can boast A third was a very distinguished divine, whose pen is a great power And the fourth was the President of the Senate of his State. And these remarkable men were brothers They stood strong in life, but were bowed, and silent, and solemn, as if the bier were too heavy for their strength Very slowly and carefully they trod, as if the sleeper should not feel the motion And oh! who was on the bier, so carefully and tenderly borne? *It was their own mother!* Never did I see a grief more reverent, or respect more profound. It seemed to me that the mother's cold heart must also throb in the coffin A nobler sight, or a more beautiful tribute of love I never saw They were all, doubtless, going back in memory to their early childhood, and to their loving care of this best of all earthly friends They well knew that, the sons of a poor village pastor, could never have been trained and educated and fitted to occupy their stations without a very extraordinary mother. They well knew that they owed more to her than to all other human agencies No shoulders but theirs must bear the precious dust to the grave yard; no hands but theirs must deposit it in its last resting place That body had been inhabited by one of the sweetest, most cheerful and brilliant minds that ever inhabited an earthly tabernacle. It had long, too, been the temple of the Holy Ghost. What that lovely woman had done to make her husband's ministry useful and profitable; what she had done in training daughters that are ornaments to their sex, what she had done to make these distinguished men what they are—who can tell! What has not such a mother accomplished who has given such an influence to the world? I never see one of these sons, but my thoughts go back to the home of his childhood, and I can hardly keep my eyes from filling with tears as I think of that mother. How many men start upon the stage of life, and feel that they are great, and are filling great spheres of usefulness who are really dwarfs in comparison with such a character When that mother went down to the very brink of the grave, that she might bring up life, as her children were born, as she toiled unseen and unpraised through all their training, what an influence was she preparing to leave upon the world after she should be numbered with the dead! We may develop ourselves, and think we have done well if we can achieve any thing in life, when, most likely, if any thing valuable in us be developed, we owe it chiefly to our patient, meek, unnoticed mother. She forms the character which we develop And it is much owing to ignorance of the laws of influence that prevents the mother from receiving that love and respect she deserves.

Heaven will be just where we are not: and I can find no words in which to express my appreciation of such a friend. Some few who have early lost their mothers, through death or the loss of reason, come out useful and respectable men, but they would, probably have been much more so, had they enjoyed her love and care They may well mourn the loss all their days The names of the mothers of Moses, of Samuel, of Timothy, and other eminent men, are recorded; and so are the names of the mothers of the wicked kings generally recorded, as if to tie them to the disgrace of their sons.

O mother! amid all your anxieties and labors, be assured that the time is coming when your name and image will fill the chambers of the memories of your children as no other can You are garnering up love, respect, and veneration which will gather around your coffin, if not before You will grow in the hearts of your children as long as they live.

O son of the good mother! remember that she has spared nothing that the human heart could yield for thy good! Let thy love and gratitude and reverence flow back upon her, and if her hair is becoming silvered with age, remember that thy opportunities to minister to her comfort are every day becoming fewer and fewer. God help thee to cheer her! —*The Home Monthly*

Child's Cabinet.

"HOLD FAST"

Nay, my child, I've nothing else to hold by, either in life or death, but the great truth, that *Christ died for sinners* It's a joyful thing to hold fast the blessed hope of everlasting life which God hath given us through our Lord Jesus Christ"

The speaker was Peter Rose, a blind and aged man, with bald head and silvery beard, who, clad in pauper's dress, had come, as he was allowed once a fortnight to do, to visit the house of his son. The listener was a rosy-cheeked girl, about nine years of age, who, seated at his feet, and resting her little arms on his knee, looked up lovingly into his face.

"Ah! grandfather," said Rose, "if *you* did not hope to go to heaven, I don't know who else could! You are so good, so patient, so kind; you have served God all your life long, you have never been given to drinking and swearing like the wicked men in our court, and I really think that you know nearly half of the Bible by heart. I'm certain that you deserve heaven!"

"Rose, Rose," cried the old man, earnestly, "my *only* plea for heaven is this,—

'I'm a poor sinner, and nothing at all,
But Jesus Christ is my all in all'"

"I can't tell how it is," said Rose, looking into his face with a puzzled expression. "the best people seem to think themselves the worst If I were half as good as you are, grandfather, I'd be quite sure of getting to heaven"

"By your good works, my child?"

"Yes, by my good works," repeated Rose: "I can see why bad people hope to be saved only by the Lord; but it must be so very different with pious people like you'"

"Rose," said the blind old man, "do you think that I ever pass *one day* without sin?"

"I'm sure that you do," replied Rose, "I never knew you to do any thing wrong."

"If my salvation were to depend upon my passing one waking *hour* without sin, Rose, my poor soul would be lost? Remember that God looks at the *heart*. His pure eyes read the evil *thoughts*. He knows not only the sinful things that we *do*, but the duties which we leave *undone* *All our righteousnesses are as filthy rags;* that truth is written in the Bible"

"But I can't see," persisted the little girl, "that you need to be saved by the Lord just in the same way as Luke Dobson did, who was run over by a cart when he was drunk. He lay ill for months and months, and father says that he repented and hoped to go to heaven at last, because the Lord died for sinners Now there must be a very great difference between his case and yours, for he was once a very bad man, and treated his wife very cruelly when he had been at the public house"

"My dear child," said the aged Christian, laying his thin hand on the curly head of Rose, "I have no more power to reach heaven by my works, than poor Luke Dobson had by his *The blood of Jesus Christ, which cleanseth from all sin,* is just as much needed to wash away mine as his. He depended on the mercy of the Saviour, and I have nought else to depend on"

"I can't understand that," said Rose.

"I'll tell you what happened to me in my youth, Rose, nigh three score years ago, when I was not much older than you are It seems to me a sort of picture, as it were, of the way in which sinners are saved, and how there's nothing that we have to trust to but God's mercy in Christ"

"It's nigh sixty years ago, when I was a young, strong, active lad, that I lived for some months by the sea shore Our dwelling was near to the beach, in a place where the cliffs were rugged and high—so high that, when we looked from the top of one of them, men walking on the sands beneath seemed little bigger than crows"

"I set out to gather shells—for that was a wonderful place for shells—and the gentry as came from the village hard by, used often to buy them from us I wasn't going alone; I took with me my brother, poor Sam He and I went together, each with a bag to hold the shells, which was hung by a long string round our necks, so as to leave our hands quite free. The last thing our mother said to us afore we started was this:—'Mind, lads and don't go too far, for the tide is on the turn and the waves be running high, and if ye go as far as High-cliff, there's danger that both may be drowned.'"

"'No fear, mother!' said I; 'even if the tide should come in upon us, I reckon that I'm active and strong enough to climb to the top of the cliff; but I could not say as much for Sam, with his weak arms, and the swelling on his ankle, I know he has no chance for climbing, so I'll keep out of harm's way for his sake.'

"'And for your own, too, Peter,' said Sam, as we walked along the beach together, 'you are strong and active, to be sure, but you are no more able than I be to climb up such a mighty high cliff'

"'I [illegible],' said I, for I had a great notion of my own powers, and prided myself on being agile as a goat on the rocks 'Well,' pursued the blind pauper, we had plenty of luck that day in finding shells on the shore; both of us filled our bags, and we wandered on farther and farther, and scarcely gave a thought to the tide, till we saw the white creamy foam tossed on the sand from the waves that came rolling and tumbling in shore and we looked up and saw the great white cliff rising high and bluff before us"

"'I say, Sam!' cried I, 'just see how the tide's coming in, 'tis time for us to make our way back to mother'

"My brother turned white as a sheet 'Tis too late for that' said he, giving a wildered gaze at the waste of heaving billows. For the coast just there made a bend like a crescent, and, though we stood upon dry land still, the white-topped waves, both afore and behind us were rolling right up to the cliff Where we had walked dry-shod not an hour before, there was nothing to be seen but the waters, which soon would cover the place where we were"

"'What's to be done,' cried my brother, as he looked at the great rocky wall before us

"'Keep a good heart,' cried I, 'I'll climb up to the top o' the cliff, and then I'll get help and a rope, and we'll draw you up safely.'

"So I put down my bag, and I pulled off my jacket, for it was clear enough that I could not climb with them. I knew well, though I didn't choose to say it, that it would be hard work to get to the top of so high and steep a cliff, but I did not know, I would not believe, that it was *impossible* for me to do so By dint of straining every muscle, clasping, clutching at every jutting crag or little rock-plant which offered a hold, I managed to struggle up a few yards But the way grew steeper and harder I could scarcely find place for my foot, or hold for my hands; the earth was slipping beneath me I panted—I gasped—I strained—feeling myself falling, I tried, with a violent effort, to catch hold of a little stump that seemed to be just beyond my reach. I caught it, but lost my footing—hung for a moment by one hand, then the stump gave way, and with a cry of fear I fell heavily down the rock"

"Oh, grandfather, were you much hurt?" exclaimed Rose, who had listened with breathless interest to Peter's account of his perilous adventure.

"Not badly hurt,' said the blind man, 'but enough bruised and shaken to be kept from the folly of trying the climbing again"

"Then you were just in the same case as your brother, though you had fancied yourself so much better able to get to the top than he."

"That's it; that's what I wished you to see," cried Peter "It's for that I tell you the story. We were alike helpless, my child—the strong and the weak, the active and the maimed, neither could reach the top; both were just in the same danger of being drowned by the coming tide. And so it is with the matters of the soul One man seems wiser, another better, another bolder than his fellows; but the wisest, the boldest, the best, can never reach heaven by their efforts The way is too high, too steep, to be climbed! Their good deeds break away, they can't support them, they can't hold them up from destruction."

"But how were you saved?" exclaimed Rose, more eager to hear the story than to gather its moral.

"My brother and I felt that there was but one thing which we could do—we must loudly call out for assistance. We cried aloud again and again; we lifted up our voices with all our might, and as God in His mercy ordered, the sound of our cry was heard from the top of the cliff And so it is with the sinner, my child, when he feels that he is in danger of eternal death, when he finds that he has no power in himself to help himself, and that unless God comes to his aid, he is lost and ruined forever. The cry, *God be merciful to me a sinner!* is heard even above the heavens, and mercy comes to the rescue!"

"Was a rope let down from the top of the cliff?" asked the impatient Rose

"A rope was let down," replied Peter, "and it was long enough and strong enough to save us It was let down not a minute too soon, for already the sand on which we stood was washed by every advancing wave. Sam, who was terribly frightened, at once caught hold of the rope, and clung to it as for his life. Nay, if I remember right, he fastened it around his body. My courage, or rather presumption, had risen once more, as soon as I found that means were provided to draw us up safely beyond the reach of danger. I put on my jacket again, and passed the string of my bag of shells round my neck 'Since I have not to climb,' cried I, 'there's no use in leaving them behind; I've no mind to part with one of 'em" Now mark my words, Rose, my child, I thought it an earthly matter as you thought just now, when you said, 'If the wicked and the steady all need mercy alike, what's the use of doing good, and putting away our sins?' I believed that the rope was enough to save me; and so in truth it was, but how could I hold fast by the rope, when I carried a weight round my neck?"

"I see, I see," exclaimed Rose, "you must leave your heavy bag behind you, for though the rope might not break, you could not keep your hold on it, while the weight was dragging you down"

"No more than any man who *wilfully keeps one sin*, can continue safely to hold fast the blessed hope of everlasting life. He but deceives himself if he ever tries to do so I soon found out, as I was drawn upwards, what a fearful mistake I had made. I had not risen many feet above the sands, when a horrible dread arose in my mind that I should never be able to hold on till I had reached the top of the cliff! The muscles of my arms ached terribly, my fingers could scarcely keep their grasp, and the string round my neck seemed to choke me, like the gripe of an iron hand."

"'Make haste!' I gasped out in agony, scarcely able to bring out the words 'Oh! be quick, be quick, or I shall be forced to let go!'

"'Hold fast, brother, hold fast!' shouted poor Sam, in mortal terror at my danger "The man above straining every nerve to pull us up before my strength should fail me; but, oh, how fearfully slowly we seemed to ascend!

"The strain now on my arms was torture!—My brain grew dizzy I could scarcely breathe I had but one thought—one maddening wish—to get rid of the fatal bag! It seemed to grow heavier every moment; it was as if some barbarous foe were pulling me down to destruction! I felt that unless I could be relieved of the weight I *must* let go and be dashed to pieces! I dared not attempt to cling by one weary hand so as to use the other to untie the fatal string! I cried in despairing agony to God, for I was beyond all help from man I know not to this day how his mercy wrought,—whether the weight on it snapped the string—or whether, in my struggles, the knot was untied; but never, till my dying hour, shall I forget the sense of relief, when suddenly something gave way, I felt that the weight was gone, I heard a splash in the waters below, and in another minute was firmly grasped by a hand, stretched out from above!"

"Oh! grandfather, what a mercy!" exclaimed Rose, drawing a long breath Her heart had beat fast at the account of such terrible danger

"A mercy indeed!" said the old man, solemnly, clasping his hands together, as memory recalled the awful scene "Had that bag, instead of shells, contained all the wealth of the world, how thankful I should have been to have dropt it into the sea forever! As that weight was to my body, so is sin to the soul In vain do we grasp the hope of salvation, in vain do we seem to be raised from a state of danger by the mercy of Christ, if we resolve not to try to cast from us every sin that our God condemns! *Without holiness no man shall see the Lord* We must *cast away every weight, and the sin that doth so easily beset us*, not in our own poor strength, but in the power of prayer, looking to God, trusting to God, ready to give up every thing for God!—Then will His love never fail us, He will never leave us to perish. By His grace shall we *hold fast* to the end, and rejoice forever in His presence!"—*Stories by A. L. O. E.*

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Hymnological.

IN SICKNESS

Gott den ich als Liebe kenne

Lord whom I as Love have known,
Thou hast sickness laid on me,
And these pains are sent of Thee,
Under which I burn and moan.
Let them burn away the sin
That too oft hath checked the love
Wherewith Thee my heart wouldst move,
When Thy Spirit works within.

In my weakness be Thou strong,
Be Thou sweet when I am sad,
Let me still in Thee be glad,
Though my pains be keen and long.
All that plagues my body now,
All that wasteth me away,
Pressing on me night and day,
Love hath sent, for Love art Thou!

Suffering is the work now sent.
Nothing can I do but lie
Suffering as the hours go by.
All my powers to this are bent.
Suffering is my gain: I bow
To my heavenly Father's will,
And receive it hushed and still;
Suffering is my worship now.

Let my soul beneath her load
Faint not through the o'erwearied flesh,
Let her hourly drink afresh
Love and peace from Thee, my God
Let the body's pain and smart
Hinder not her flight to Thee,
Nor the calm Thou givest me;
Keep Thou up the sinking heart.

I commend to Thee my life,
And my body to the cross.
Never let me think it loss
That I thus am freed from strife.
Let Thy love thus make me pure,
Whether life or death be mine,
I am safe if I am Thine.
Wholly Thine, my hope is sure.
Miss Winkworth, 1855.
Tr. Christian Frederic Richter. 1718.

IN THE MORTAL SICKNESS OF A CHILD.

Father, Thy will be done, not mine,
Thy only will be done!
To Thee my Isaac I resign,
I render up my son.

Without a murmuring wish I give
The child thou gav'st to me;
Or let him to Thy glory live
Or let him die to Thee.

I dare not deprecate the cross,
Or of my loss complain,
Assured my momentary loss
Is his eternal gain.

I hear the providential word,
I bless the will divine;
Remove him from my bosom, Lord,
And take him up to Thee.
C. Wesley 1749.

* * *

For the Christian Recorder.

THE RECEPTION OF THE COLORED SOLDIERS AT HARRISBURG.

MR. EDITOR:—Please pardon my intrusion on the columns of your paper. But I could not allow the opportunity to escape of making a few remarks in the matter of the proposed reception of the colored braves of Pennsylvania.

The bare mention of colored soldiers from a portion of the Republic which the politicians delight to call the Keystone State, because of its past duties in maintaining the pro-slavery arch, during the halcyon days of man owning, and when the insolent and defiant attitude of the slave lords was headed by such faithful leaders as it found in both sections of the country, suggests momentous thoughts to every *intelligent* and true son of Pennsylvania.

For more than eighty years, a system of barbarism, to which Yankee ingenuity had given a character nearly approaching the infernal, had controlled the destiny of a people who imagined themselves the freest upon earth; because of the unheeded declaration of its founders. Piles upon piles of accumulated wealth had been heaped up, from the unpaid labor of thousands, yea, millions of our countrymen, with as little compunction for justice and right as our oriental competitor in the same trade, His Majesty the King of Dahomey, until the nation's cup of crime had reached overflowing fulness.

Then came the reaction, though not without the earnest protest of those who had regarded it as an inalienable right to possess themselves of the rights of others whom a want of policy had placed in subjection to their demands. We want a conservative course of policy at this time says the pseudo-statesmanship of America, when demanding a conciliatory policy towards the slave interest and for its correlatives. And to this day we are left with the rest of mankind to believe that the want and absolute need of this Democratic Republic is to maintain a mean and partial espionage over a race of men regardless of their intrinsic, moral, or intellectual worth, because a false literature and lying time-serving priesthood did by virtue of deceptive influences teach that the freedom of the greater number of the men of another race depended upon their placement in a state of chattel servitude, to the meanest of the more favored race, for which assignment no other badge of *distinction* should be necessary than the color of the skin. This association of error and diabolism had an almost unquestioned existence, until they, whom the gods wished to destroy, were maddened.

In an evil moment to them was left their own guardianship. Feeling safe in whatever course they might choose to adopt, they invented and patented for their especial benefit as well as for others, what will be known the whole world over as the 'Slaveholder's Rebellion.' Even after the conception of the Secession idea was apparent, no small proportion of the leaders, and, of course, the people, believed and preached that the same deference should be paid, as in the past, to an institution, which had long antedated its animosity to the advanced ideas which confronted it.

This brought about that period of the Slaveholder's Rebellion in which a clamor was raised for the adoption of the Border State policy, a part of which was a demand that "the peaceable railroad engineer, 'Fighting George,'" should play the part of commander of the government forces, and which, at a later period, selected an outraged slaveholder for a position next in responsibility to the office of President of the United States.

When at last it became plain to even the American people that an earnest foe must remain invincible under such extremely civil opposition as he had encountered, the negro who had been frequently alluded to in the State councils, was admitted carefully and after due consideration.

To the credit of the same people who taught the sister colonies how to make the first move against the powerful British monarchy, is due the honor of marshalling the black freemen of the North. Only ten men had yet been secured upon the soil of old Massachusetts, when seven Pennsylvanians volunteered to make good the oft repeated declaration of black men and their friends that all that was asked of the dominant race was a chance to confront the insolent foe, and history would tell, how carefully black men ever sought an after-time for their known sterling worth, and unflinching as uncompromising Unionists.

After the almost unbounded success in raising two regiments, of those who seemed actuated by the martial spirit of the Scots and the Christians during the Crusades, the thought of employing colored soldiers suggested itself to the people of Pennsylvania.

How to assure those neglected sons as part of the contingent force of the State was the problem to be solved. Certainly with none was it more difficult than his Excellency the Governor, who knew no better way of disposing of the first corps of relief, composed of ninety men, who banded themselves to drive back the advancing rebel hordes, who were already over the States lines, and threatening the Capitol, then to advise them, after their arrival amid a pelting rain and while awaiting the order to move and prepare for action against the enemy, "to keep very quiet, lest a democratic convention, then in session, should have its attention drawn to the fact of black soldiers being in the town."

But as we have before intimated, the authorities and people were determined to get wise as soon as possible, at least upon the policy of arming colored men in the State. Very soon after the Governor ordered that no black men should leave the State for the purpose of joining the regiments forming in other states, meaning Massachusetts, of course. Immediately following this order was the development of a plan for removing the difficulty. Men had been collecting in Lancaster county and Philadelphia to join the 55th Massachusetts, who remained to form the 3d U. S. C. T., the first black regiment formed on the soil of Pennsylvania, since which time and in spite of the discouragement, not less than 10,000 black men, whose very name was talismanic with the haughty foe, have donned the national uniform in Penna., and caused abundant trouble among those whom they were sent to oppose.

The people of Pennsylvania, under the auspices of the Garnet League of Harrisburg, propose to give those who have returned that which in popular parlance, is called a "reception," in the capital of the State. Nothing could be more commendable. For even yet there are those to whom the sight of a colored regiment would be one of the rarest curiosities. A black man armed as a warrior, and consequently invested with the highest responsibility of a citizen, would be something new to the thousands of Pennsylvanians who occupy her valleys and mountains. It would have a salutary effect in removing for once, and perhaps, permanently, the crude and vulgar ideas of the colored citizens' inferiority to the whites.

No doubt the principal officer of the day and in command of the troops assembled, will be he whose color only has kept from that portion of the soldiers pay, which has been generally withheld black soldiers,—promotion. The Captains and Lieutenants will be those whom the same spirit has kept as mere underlings to those who were their superiors, because of fairer complexion, and in the face of known superiority, morality, and intellectuality. That which these brave sons of Pennsylvania have often failed to make us comprehend through letters, they will be the living pictures for our instruction.

Those will be the material results, and are of sterling value as affecting our entire interests in this state. The mere festival which they will receive from the noble-hearted friends will be but secondary. It is to be hoped that the order which military rules have taught our soldiery will not be forgotten, and we believe they will not. Although the soldiers have been mostly spoken of in this connection, we feel warranted in saying that the invitation is also extended to those of Pennsylvania, and residents here, who have defended their and our firesides in the navy. The committee would only be too glad to be able to present to the people any number of our naval heroes who may be pleased to accept their invitation.

We learn that the fare over all the roads to Harrisburg will be much reduced to all who may be inclined to avail themselves of the opportunity of participating in this grand re-union of the citizens of Pennsylvania.

Let all join in the banquet, for such it will be in reality to body and mind. Above all, the gentlemen who composed the first ninety men who left the city, because the Mayor very innocently thought that the rebels should be vanquished speedily, after invading the State, should participate in this grand event, and allow the Governor an opportunity of viewing them previously to, or after reviewing the returning troops.

L'OVERTURE.

* * *

EASTERN papers report that six inches of snow fell at Ashland, Aroostook Co., Maine, on Monday, Oct. 15th, and that the snow in the woods, [illegible] about, is 15 inches deep, loading and breaking down the trees.

For the Christian Recorder.

LETTER FROM CONNELLSVILLE.

Connellsville, Oct. 30th, 1865.

MR. EDITOR:—Hoping that I will not be intruding, I again take my pen to drop you a few lines and let you know what is going on here. Rev. R. A. Johnson has just closed his quarterly meeting in this place. We have had a very pleasant time, the presence of God being manifest among his people.

On the first of August we had a very pleasant time in Uniontown. The people assembled at the A. M. E. Church, and after some introductory arrangements, formed in a procession, preceded by a splendid band, composed of colored men; they then marched through some of the principal streets, after which they repaired to a beautiful grove, about one mile from the town, where the tall oaks were clothed in nature's green.

Every one seemed to anticipate a good time, so, after partaking of a splendid dinner that the good people of Uniontown had prepared for all who chose to partake of it, we quietly repaired to a stand that had been erected for the occasion, when the Rev. Johnson proceeded to address the audience. It was one of the most profound and eloquent orations that I ever heard. He dwelt on the importance of education, and our duty as citizens of the United States. He also gave the copperheads a little raking, as there were a good many present; they appeared to swell up like toads, and when he made an allusion to them, they became so exasperated that they threatened to shoot him, but it appears that they have not yet made the attempt. Mr. Johnson is a good speaker, and is just the right man in the right place. At the conclusion of his speech we all started for our homes, well pleased with the things that we had heard and seen.

B.

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For the Christian Recorder.

OUR RIGHTS AS CITIZENS.

Have colored men no rights that white men are bound to respect? Every unprejudiced mind will agree with me that they have. But prejudice has become so predominant with the illiterate part of our community that they will scarcely recognize us as human beings. But all we want is a free path to show the same capacity, and to reap the same rewards as other races. Nevertheless, events are still flowing in the right direction. Our statesmen and friends both North and South are working for us, and I claim it as our right to have all the privileges of American citizens. I claim that we have a right to suffrage, because we are citizens. I claim that we are citizens, because we were born in the United States. I claim that we are capable of self-government. I claim that we are susceptible of learning all the arts and sciences of other nations, and in short, I claim that color should not be a barrier in the way of doing justice.

Look at the colored troops who went forth to battle for the maintenance of the Government of the United States! No one can deny that they were more than equal to every task that was set before them. Did they not prove themselves to be men worthy of their hire? They certainly did. Did those who were in slavery raise the rebellion? They did not, but waited with patience for their deliverer to come, and he did come, for which we all say Amen! Why, then, should we not have the full rights of citizens, and our rights protected? After having been tried as gold in the fire, and not found wanting, I ask you in the name of Heaven and in the name of Justice, to give us the rights that justly belong to us!—the rights that we have so dearly purchased by the price of blood, and we ask nothing unreasonable. As natives of this country, we ask only to be treated as well as foreigners. Not a few of us have suffered, bled, and died to purchase its independence, and we ask only to be treated as well as those who have fought against it. We have toiled to cultivate it, and to raise it to its present prosperous condition. We only ask to share equal privileges with those who come from distant lands, and to enjoy the fruits of our labor. These are the thoughts of a returned soldier, who wants justice done to all.

BUCHANAN.

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For the Christian Recorder.

ON THE MARCH

MR. EDITOR:—Will you please to find a small corner in your valuable paper for this short communication?

When I received my appointment, last Conference, from the Rev. Bishop A. W. Wayman, and when I came to this field of labor, I began to look around, and in doing so I found that things were in a very dry and low state. I began to think that the Bishop had sent the wrong man to the wrong people.

My heart and courage began to fail after seeing the report of the members. I looked to find them, and I waited long—up to my first quarterly meeting, then I did not see all, and I have not as yet.

I held my first Quarterly Meeting on July 23d, at which time the Lord seemed to be with the people, and we were blest with the aid of the Rev. A. C. Crippen, and part of his people. The church was full, and the people had a good time of it; but they did not forget to give me a few greenbacks.

I now began to feel a little better, and so on up to my second quarter, Oct. 22d, when things took a wonderful change. We got a new carpet and matting for the church, the carpet for the altar and pulpit, and the matting for the aisle; we also got a new Sacrament set, consisting of two goblets, two plates, and one tank, which I had the pleasure of presenting to the church; the whole was a grand affair.

The Rev. D. D. McClaon, of Red Bank, preached in the afternoon, from John, 3d ch., 14th and 15th verses, and the people seemed to be benefited by the counsel that was given. This was a man with a white face, but a black man's heart and soul in him. At this quarter the people also came with greenbacks and stamps. I have some fine people in this place.

My second Quarterly Meeting was held in Riceville, Oct. 29th, and truly we had a great day. The Love feast was attended with God's blessing, and the house was filled with the people, whose tears flowed freely.

In the afternoon I had the pastor of the M. E. Church of Riceville to preach. His text was Prov. 15:24, he showed Christ to be a friend at all times. We had a happy day, and a good supply of greenbacks and stamps.

Riceville has bought a new lamp for the church. The Sabbath Schools are doing very well, and the whole city is in a healthy state. We are coming on both sides.

JOHN H. JONES.
Riceville, N. J., Oct. 30th, 1865.

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For the Christian Recorder.

A RETURN OF THANKS

MR. EDITOR:—I wish to occupy a small space in your valuable paper, as I wish to return my sincere thanks to the members and friends of the Union A. M. E. Church, Union St., Philadelphia, Pa.

Soon after I entered upon my new field of labor, to which I was appointed on June 19th, 1865, I inquired of the trustees concerning the financial condition of the church, and was told that there was something like three hundred and fifty dollars, more or less, against the church. I told the members and friends of the church that I thought I could propose a plan which would work well. They said to me, "Brother, any plan that you may propose we will be satisfied with." I stated my plan, named the amount I wished to raise, and the time I desired to have this money paid in, which was the 29th of October. The amount I asked for was three hundred and twenty-five dollars ($325.) The friends took hold of the plan, and at once set themselves to work to raise that sum.

Feeling sanguine in my expectations, and being desirous of having the help of some of my brethren in the ministry, I invited the following persons to be present with me on the above-named day: Rt. Rev. Alexander W. Wayman, Revs. Wm. Moore, Wm. D. W. Schureman, and others.

The day appointed having arrived, these three brethren were found present, witnessing the result, and helping me with the cause. May the Lord ever bless them with spiritual and temporal blessings!

I feel it to be my duty to return thanks to God, and to the friends generally for their noble efforts on that occasion. It appeared to me that every body, old and young, was up and doing.

I hope that the blessings of God will continue to be with that noble company of young men known by the name of the "Lone Star Association," who came forward and presented us with the sum of seventeen dollars. Also, to the Sabbath School connected with the church, I return my thanks, for the sum of eleven dollars with which they presented us.

To the young ladies, known to the church as the "Fair Committee," who contributed the sum of ten dollars, I shall ever be grateful. Long may the friends and members of Union A. M. E. Church live to do good! May the Lord ever bless them with all spiritual and temporal blessings!

To the three young men who presented me with a Bible, viz: Messrs. Wm. Davis, Frederick H. Evans, and Henry Robertson, on the night of our jubilee, let me say that I thank you, gentlemen, for your noble gift. By its precepts I shall ever continue to be guided. Though but one of your number has sought and found the Lord, yet I hope the time is not far distant when the remainder will seek and find Him, so that, when we are done with time, we may all live with God in heaven. Yours, in Christ,

R. P. GIBBS.
Philadelphia, Pa., Nov. 7th, 1865.

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For the Christian Recorder.

LETTER FROM WILMINGTON

MR. EDITOR:—I take great pleasure in communicating to the numerous readers of your valuable paper, the state of affairs in this city, both in a spiritual and temporal direction.

The state of things in a religious point of view, is progressing favorably. Though there has been no extraordinary out-pouring of the Spirit, yet there is a gradual onward march in our midst. We are continually receiving new applicants for membership every Sabbath. By this you will perceive that our numbers are gradually increasing.

The members of the A. M. E. Church have gained great credit to themselves in this city; having, in so short a time, made great improvement. It is clearly perceptible to me, that the only thing that obviated the progress of our society in this city, was the inconvenience of our house of worship, it being small and very much out of repair. We are much gratified with the friendly aid lent us by our friends, to assist in pushing on the great work. Among them we notice Rachel Jane Davis. She presented to the church, on last Sabbath, $100. This speaks well for a poor widow.

The members still cheerfully respond to the numerous calls made on them. They declare they will never run away when the battle rage hot.

I understand that it has been said by some persons that desire to damp our arduous efforts, that we will never finish paying for our church.

It was said when we commenced this enterprise, that we would never accomplish it; and that Pellam had come from New York, and in a short time these Bethel people would have no church, if they took his advice. These false prognosticators, being led on by a devil like spirit, sought the downfall of our church, and were in hopes that their prophecy would come to pass. But by this time, they see that they were like the prophets of Baal. Their god would not hear them.

The young ladies of this city feel an interest in our welfare, and have formed a sewing-circle. They propose holding a fair for our benefit during the holidays. We need have no fears when the young folks here take an interest in our welfare. May the Lord be with them in their commendable undertaking.

There is a manifestation of tranquility in our sister churches in this city. The ministers and local brethren have formed a "Preachers' Mental Society," which I think will have a tendency to greatly edify its members. It will lead to a general understanding.

I met a gentleman the other day, with whom I had a long conversation, respecting the elevation of the colored men of this country. He did not agree with the idea of the enfranchisement of the colored race. He thought that Africa was our home, and that we ought to go there. I then replied to him, and in my remarks referred him to Fort Hudson, Fort Pillow, Charleston and Richmond. After having presented these facts before him, I asked him if the black man had not gained an everlasting right to this country, with all its grants and privileges. He said he thought that God would, in his providence, inform the colored people of this country, that they must go back to Africa. I told him that God might reveal it, and if He did, it would have to be louder than Grant's guns thundered at the Southern Confederacy. He seemed to be somewhat exasperated, and said, "What do you preach to your people for?" I informed him that I preached Christ and the resurrection. I then bid him good bye, and made my way home. We shall report as we progress.

I remain yours, D. P. SEATON.
Wilmington, Delaware.

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For the Christian Recorder.

LETTER FROM THE FAR WEST.

MR. EDITOR:—Please find in your journal room for a word from Montana, as I know it has been a long time since you have printed a word or letter therefrom.

Nor can I plead faultless thereto, as I should have kept you and your readers posted in regard to matters and things generally in this part of the country, more especially, as you have not forgotten me, but have always sent the Recorder whenever practicable. The only excuse I shall offer is, I had kept silent so long, that I was actually ashamed to write. But having again taken courage to drop you a line, I shall endeavor to do so more regularly. Believing myself forgiven, I shall proceed.

As the word signifies, this is a mountainous country, albeit there are many broad and fertile valleys herein, and many gulches, wherein gold is found in paying quantities. There is much of the land that is rocky and fit for nothing, while it is acknowledged to be, by many, the best stock grazing country east of the Pacific, and for farming purposes our valleys cannot be beaten even by Colorado and New Mexico. Our gulch mines are now work on the Continent, while the specimens already taken from our lodes, (which have not been worked as yet, not having machinery,) are said to be as rich as any ever found. So you see the prospects of the country are good.

Our colored population is not very numerous yet, but what are here, are generally industrious. The vigilance committees are still at work here, as the stiffened corpse of a road agent occasionally found hanging to a tree testifies.

I shall send more news in another letter soon.

Yours, forever,
ROVER.
Helena, M. T., 15th, 1865.

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For the Christian Recorder.

UNION IS FREE.

Through the persevering efforts of Elder H. P. Gibbs, we are enabled truthfully to say that *the Union is free.*

This was established as a fact on last Sunday evening, by the announcement of Bishop Wayman from the pulpit that we had realized by collection through the day the sum of $616.59. This is the largest amount ever raised at any one time in the Union Church. Too much credit cannot be given to Elder Gibbs for his indomitable courage and untiring zeal displayed in that direction. He has only been stationed here three months and a half, he having been transferred from the New York District in July. And in that time he did more than any of his predecessors.

Three cheers for Elder Gibbs and the Union! He is the right man in the right place.

He has done a noble act for the Union, and for which he will ever live and endear himself to the hearts of the Union people.

The church was crowded to excess. Such a crowd was never witnessed before in the church. Elder Moore preached an appropriate sermon in the morning, also Elder Schureman in the afternoon, and a white clergyman at night. It was announced that the jubilee would commence on Monday night. We wended our way thither, and found as great a crowd as on Sunday. Never was such a time experienced in the Union Church as on Sunday and Monday nights—members congratulating each other over the success which attended them.

Bishop Wayman preached the jubilee sermon, followed by a few remarks from Elder Moore. The rest of the exercises consisted of singing, and the presentation of a beautifully bound Bible by Messrs. Wm. Davis, Fred H. Evans, and Henry Robertson, to the pastor. The presentation speech was made by Wm. Davis, and responded to in an eloquent manner by the Elder.

On Sunday afternoon, the Sunday-school presented $11 to the Church; and also a society of young men, called the "Lone Star," presented a purse of $16; and in the evening, the ladies of the Fair Committee presented $10. Much thanks are extended to them for their generosity shown upon the occasion. May the *Star of Heaven* smile upon them with success; and may those who are out of the ark of safety be brought into the fold of Christ.

A TRUSTEE.

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For the Christian Recorder.

LETTER FROM CHAMBERSBURG, PA

MR. EDITOR:—Feeling my weakness of talent in attempting to intrude upon you in begging leave for a small space in the columns of your most valuable paper, for the purpose of communicating to your many readers what we are doing in this part of the vineyard of the Lord, I offer the following.

When I received my appointment in Baltimore City, on the 24th of April, from the hand of our beloved Bishop D. A. Payne, there were none but God and myself who knew my feelings at that time, from the reports that I heard from the place. But, like David in the 31st Psalm, I said, "In Thee, O Lord! do I put my trust; let me never be ashamed: deliver me in Thy righteousness." So, being encouraged by the words of our blessed Saviour, "Lo! I am with you alway, even to the end," onward I went to my field of labor.

Being destitute of means, we did not reach Chambersburg until the 29th of May, at 4 o'clock in the afternoon. We were met by a portion of our friends, who took us up to sister Elizabeth [illegible]'s, where we met with a very fine table of the good things of this life. We were invited to partake of the dainties set before us, which we did very freely after our long ride. After we had partaken of this hospitality, we were shown to a little room very neatly fitted up, which we found was to be the place of our abode. They all appeared to be trying to make us comfortable. I met the Board that same evening; it was composed of five members, myself making the fifth. I inquired into the temporal and spiritual condition of the Church; and finding it very much out of order, we finished our business and adjourned. The brethren all left with glad hearts and smiling faces. We made out our quarterly meeting appointments—at which meeting we had the Rev. William Waters, who is my Elder this year. He preached one of his good old sermons. We had a glorious time in Chambersburg.

I then went to my next point, which was Greencastle. Things were very discouraging here, but we knew that the Lord was with us. We held our meeting, and passed on to our next point, which was Mercersburg.

At this place we have but one man to depend on, and he is only a class leader. I had some assistance from our white Church to help in my quarterly meeting. We got through very pleasantly.

We have examined all our Sabbath-schools, and supplied them with a copy of our Constitution, finding they had none before. All our Sabbath-schools are now in a prosperous condition, excepting at Greencastle; here we only have one man. But for fear that I might be intruding, I will close by saying that our people are in good condition throughout the circuit at this time.

Our Second Quarterly Conference was at Mercersburg, on the 24th of September. We had the Rev. Wm. Waters present on the occasion. We had a glorious time. The spirit of the good Lord was with us in the beginning, and manifested itself among the people during the whole time of meeting. There were some eight or nine souls converted to God on Monday night. We ended our quarterly meetings at Chambersburg on the 8th of October. The good Lord was with us.

Our congregation is getting so large in this city, that we have concluded to build a new church. We have had a festival going on for three or four nights, for the new church. The weather was very bad all the time; but still the people say the building must go up in the spring; so we are going on; using every means in our power to accumulate means to build a new church in the spring.

We had a meeting for the purpose of hearing an address from one of our young men who has come home from the war. It was very interesting. On the same occasion, there was a watch presented to the pastor of the church by Mr. Samuel Richardson, who produced the watch and called on the Rev. Terry Hellems to present it. Every thing went off nicely.

I hope, dear Brother, you will excuse all blunders, as you know I am not classical, and desire nothing but to be an humble servant of Christ, striving to carry a few straws to the building of the Lord. Pray for us, that the Lord may lead us through this wilderness to the land of everlasting rest.

Yours in the cause of Christ,
GEORGE M. WITTEN.

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For the Christian Recorder.

A CHEERING WORD.

CARLISLE, Cumberland Co., Pa.

MR. EDITOR:—It is with humbleness that I take up my pen to ask your permission to thank you and your assistants, through your valuable paper, for your kindness and theirs to me. When I wrote to you last winter for your paper, and was favored with your open heart and God-like mind, and I have never failed to receive it since. If there be any thing in asking a blessing for others, I shall ask one for you, my dear brother. Now, may the God of heaven smile upon you and bless every effort you may make. May every thing around you shine and prosper. This is the prayer of your unworthy brother in Christ,

CHAS. W. CONN.

Gleanings of Travel.

INDIA

EXTRACTS FROM MR. G. THOMPSON'S LECTURE ON INDIA, DELIVERED AT MONTREAL, C. E.

The lecturer said: India is now one of the dependencies of the British crown. The Queen of England swayed her sceptre over that empire which Alexander II coveted, and which for several centuries had been ruled by conquering Mogul sovereigns. It is a country as large as Europe—Russia excepted—containing about two hundred millions of souls, a people patient, submissive, tractable, industrious, thrifty, imitative, teachable, not savage, not unrefined, but one, for intelligence and thoughtfulness, that would compare with any on the face of the globe. It had four thousand nabobs, rajahs, and chieftains, who bowed at the footstool and offered tribute to its Governor General. England's responsibility toward these people was great. India should be governed for her own sake as well as for England's, and, the lecturer said, we should do our utmost to bring in the day when the splendors of the Crescent should wane before the glories of the Cross, and the bloody rites of Hindooism disappear before the Christianity which is to purify and save the world. (See Note.)

ITS MONUMENTS AND MANUFACTURES.

After disposing of the cotton question, which is here omitted, he said: India is a country covered with many of the proudest monuments of antiquity and works of art, and it even now furnished articles of manufacture superior to any thing produced in the Western world—such as the fine muslins of the Deccan, the shawls of Cashmere, the embroideries of Delhi, the jewelry of Trichinopoly, the beetle-wing manufacture of Madras, the filigree of Culna, the steels of Punjab, and the carved work of Agra.

ITS CONQUEST.

It had been overrun by many renowned conquerors, such as Timur and Aurungzebe, and yet it is not devastated. It was highly civilized before the days of Alexander II., and Moore scarcely used the language of hyperbole when he sung of it as a land

> "Whose air is balm, whose ocean spreads
> O'er coral rocks and amber beds;
> Whose rivulets were like rich brides,
> That ran with gold beneath their tides."

India is a *congeries* of kingdoms, which the Mohammedans had invaded and conquered, from soon after the days of Mohamed until when, in 1525, the Mogul Emperor Berber fixed his capital at Delhi. To his son Akbar did Queen Elizabeth despatch her first ambassadors in the East. In 1600, the first East India Company was established. The Mogul Emperor gave them grants of land, and now these strangers, after two centuries, have acquired India, have dethroned his descendants, and have sent some of them to die as traitors in the swamps of Birmah, while others of his blood-royal have been brought down to the rank of menial servants! *Sic transit, &c.*

ITS HISTORY.

The early history of India is involved in obscurity, and could not be clearly traced back farther than the times of Alexander II., (or 300 A. C.,) but of the two hundred millions of its population, only fifteen millions were Mohammedan; the remainder, with the exception of the Parsees, were of the Brahminical faith. The present inhabitants were not the aborigines; these latter were what were called the hill tribes, some sixty or so in number. They were so called from the fact that they had retreated to the hills, before their invaders. They were of different manners. Their religion was of a strange character, and often sanguinary in its action. They bred large numbers of horses. They often descended into the plains for the sake of plunder.

ITS RELIGION.

The Hindoos, the lecturer said, believed in one God, invisible, omniscient, omnipresent, without passions or parts. This god of theirs once said to himself, "Let us become many," and thereon laid an egg, whence proceeded three deities and three worlds. These three deities were Brahmah, Vishnu, and Siva—the creator, preserver, and (not the destroyer, for the Hindoo does not believe in destruction, but) the reproducer of all things. The three kingdoms were: first, India, the place of the demigods, second, the central world of probation; and third, the lower world of pain and punishment.

ITS LANGUAGE.

The ancient language of the Hindoos was Sanscrit. It was said to have been given by Bramah. Sir William Jones affirmed that if any language deserved to be considered as being of divine origin, it was that. It was once a spoken language, but was now, and had been long, a dead one, confined to the sacred books, or Vedas and Puranas, of the Hindoos. All their early literature was enshrined in the Sanscrit, but their modern books were written in their modern dialects.

ITS CASTES.

The social position of the Hindoo had been fixed by his religion. Bramah, it was believed, had brought from his body the four great castes, into which the people were divided. These were the sacerdotal, the military, the mercantile, and the servile, which great castes were subdivided into a number of minor castes, each known by its peculiarity of dress, &c., &c. [To lose caste is considered *worse* than to lose life.]

THE AGE OF ITS CIVILIZATION.

Arrian's description of India, though written about three hundred years before Christ, would answer for the India of the present time, (railways, steamboats, telegraphs, &c., excepted,) so little has the character of the people changed during the two thousand years since that work was written. But as all nations must have had a growth, and since India was in almost the same condition two thousand years ago as it is now, how old must the civilization of that country be! It had a codification of its laws, or the Institutes of Menu, seven hundred years before Christ, and these laws might have been in existence for vast ages previously.

TENURE OF LAND.

The Queen of England was nominally the possessor of the land of India, for in all Mohammedan countries the sovereign was looked upon as the lord of the soil, and had the right to levy a tax upon it year by year. Under Prince Akbar, India had been surveyed, and a tax of fifteen per cent. had been imposed on the land, but by succeeding princes it had been increased to forty-five per cent. The British had followed the precedents set, and had for many years levied a tax very injurious to the interests of the country. However, now improvements in this had been introduced. Leases were granted or permanent settlements made, and the tillers of the soil were allowed to reap the fruits of their toil.

ITS OPIUM FACTORIES.

The British Government held the opium factories in India. It devoted large tracts of land in Bengal to the cultivation of the poppy, and the principal part of the drug opium obtained from that flower was sent to China. The revenue of the opium trade brought yearly more than fifteen million dollars into the Exchequer. [How sad the reflection, that some of the British use the *rum* of the East and the *opium* of the East to demoralize mankind!]

EXPENSE OF GOVERNMENT.

The government of India has never yet cost England a farthing. The country is taxed, and its industry and trade, pay the salaries of its civil and military and naval servants, including even the salaries of the Indian Department at London, England. Since the first connection with this country, the gain from it has not been less than fifteen millions sterling unto several persons residing in the British dominions.

THE FUTURE OF INDIA.

With regard to the future, the lecturer said he could not think that the British rule in India would be perpetual. The country could not be colonized by Europeans. Europeans could not live there, and bring up their families. They went there merely to make money and come home again—of course, the clergy excepted. You exist there, rather than live, and long to return to your native land. There is no sufficient inducement for Europeans to remain there, and therefore he thought that in the course of perhaps centuries, the Hindoos, becoming more acquainted with our religion, our arts, sciences, and literature, and also with their rights as men, would claim the latter as their due; and England could not deny them, when the time should have come that they could show they could use those rights to a good purpose. England now felt her responsibility, to God and India, more keenly than heretofore, for the good government of the country. It might yet repair some of the injuries it had inflicted on former generations, by the introduction of better laws and a higher education to succeeding ones; and he trusted a brighter sun would yet arise on India than that which shone on its streams and plains—even the Sun of Righteousness, with healing on His wings.

NOTE.—The lecturer said also, there was a great diversity of opinion touching the character of the natives, some crediting them with all the virtues, and others with all the vices, of the human race. The truth lay between these. Religious teachers were apt to take an exaggerated view of the evils practised by them, which no doubt were great when measured by the high moral standard of the Christian Creed, but if judged by their faith the verdict would be different. The testimony of those who had been long resident among them was, that the natives possessed, though in association with many vices, as many of the virtues as did any other people. He himself would say, after having been much with them, that they were not wanting in the domestic virtues, and their faults were more owing to the sanguinary nature of their religion than to any thing else. Correct this, and a better character would arise.

* * *

STUDENTS INCREASING.—There are now more than two hundred students at the University of Virginia. It is thought the number will reach two hundred and fifty, or two hundred and seventy-five.

The Christian Recorder.

Philadelphia, Saturday, Nov. 11, 1865.

SPECIAL NOTICE.

Our correspondents will please notice the following:

1. All matter intended for this paper must be directed to Rev Elisha Weaver or *Christian Recorder*, or it will not be published.

2. All matters appertaining to books, paper, money, must be directed to Rev Elisha Weaver, Box 2375, unless sent by express, when they should be sent to our house, No. 619 Pine street, Philadelphia.

3. All persons sending any thing for publication should not send manuscript written with a lead pencil, or it will not appear in the paper. We are sorry that we have had to exclude some communications written in this way already, as they were not legible.

ELISHA WEAVER
Editor and General Book Steward.

A GRAND LOCATION FOR OUR BOOK CONCERN.

We would respectfully call the attention of our Bishops, ministers and people to this very important subject—one of vast and momentous interest, concerning the publication department of our Church. Every one should give it his earnest attention. We have at last succeeded in bargaining for a good house and lot, located in a business portion of our city. We want the sum of fifteen hundred dollars by the 1st of December, 1865, to enable us to effect the desired object.

When we shall have bought and paid for the establishment and property generally, and got every thing put in working order, and ready for business, we will be enabled to teach young men the art of setting type, together with other duties connected with a well-conducted printing establishment.

In view of this fact, how many of our friends are willing to help us in the accomplishment of our design? Who will be the first to send us a five, ten, or twenty dollar bill as a free-will offering to help us to pay for the property? And when we shall have succeeded in paying the first instalment, we will let our friends and the public know what the entire cost will be. They can then form a pretty good estimate of the matter. And now, friends, what do you say? Shall we have your support and approval? We think so, and trust we shall not be disappointed. We now await your reply.

Nov 4—1mo.

EDITORIAL CORRESPONDENCE.

WAYSIDE SKETCHES

NO. III.

On Board Steamer Leviathan,
Missouri River, Oct. 21, 1865.

We are still steaming along this noble river in fine style, save now and then, when impeded in our course by coming into unceremonious contact with one of those endless sand bars which infest our Western rivers. We ran on one of those bars on Saturday morning, at about nine o'clock, and there we remained until between 8 and 9 o'clock on Friday night—having been compelled to transfer our cargo to another boat, called the "Luna." The Luna then pulled us off the bar, and we took our freight back again, she then bidding us adieu.

We are at present drifting along very slowly, and while we pen this we are about one hundred miles above Memphis, Tenn. As we are wafted sluggishly down the river we note a great change in the general appearance of things. Slavery has crouched low beneath the genial and sunny breath of freedom, and every thing seems to wear a smile. The cruel overseers have lost their assumed power to whip and maim. They have learned to treat the negro, not as a brute, but as becomes his manhood. There is not that picture of slavish misery presented to the gaze along the river, as formerly. This is the case throughout the entire South. There was a time when slavery and corruption reigned triumphant, but that day has passed away. Our opinion is that three or four more years will bring things to such a shape that men will not be known by their color, but by their principles and position in the circles of society.

If a man has a few thousand dollars, he can usually find plenty of "friends," no matter what his color may be. Things will thus gradually assume an aspect which the great Creator has laid out for them. This is right. Why should it not be so?

On board this boat there are a great many of the secesh. The Captain and Clerk are both of this stamp, as we have been informed, although they treat us very kindly. If a man be free, they treat him so much the better. This is the rule generally.

We have read the President's address to the First Colored Regiment of D. C., and also his address to the South Carolina Committee, relative to the release of the renegade Jeff. Davis. We must say that we are remarkably well pleased with his views; in fact, we could not be better pleased.

We are aware that some of the papers have tried to make it appear that President Johnson was not in favor of the right of franchise. But we don't understand him as saying or advocating any such thing. He is in favor of giving every man all the rights and privileges which his circumstances, qualifications and intelligence demand. What more can he do? Unthinking people judge Mr. Johnson too harshly. Just so it was with Mr Lincoln. You cannot please some people, for the simple reason that they are determined not to be pleased. They accuse Mr Johnson of a backward tread. When the gallant steamship at sea is tossed and buffeted in the surging trough of the foaming billows, the machinery which has thus far impelled her bravely on, is, for the time being, comparatively useless; and she must then recede with the fierce tide, although it leads on to the angry breakers, or else put into some calm haven until the dread tempest has been lulled to rest. Then, with renewed strength and vigor she strikes the unerring bee-line of her FORWARD course. Just so, we trust, with Mr. Johnson. Though he be now "resting on his oars," like a skilful pilot, he is but silently measuring the formidable obstacles that loom up grimly across his path, and how best to avoid them. With this view of the case we heartily concur.

The day for the assembling of Congress is rapidly drawing near, and we hope that that body will settle this vexed question at once and forever, and in the right way. We look eagerly to their first.

As we drift down the river we can perceive a great change in the atmosphere. Notwithstanding it has been very cool since we started, the change in the weather is very perceptible indeed.

Oh, what emotions thrill through our veins as we are writing to the place where our brave colored soldiers fought, bled and died! It is about seventy-five miles from Memphis. The bluff at Fort Pillow is quite two hundred feet from the water level. Here it was Forrest committed one of the most atrocious butcheries that any mortal man ever committed under the eye of heaven. The mind recoils in horror from the memory of this dire massacre. Despite the teachings of incomprehensible Mercy, we cannot but doubt the possibility of such a fiend incarnate ever being Divinely pardoned. Notwithstanding he has been pardoned in a worldly sense, we are not so sure that the great God of Justice can overlook this dreadful crime. With Queen Elizabeth, when entreated to forgive the intriguing Duchess who caused her to sign the death-warrant of her favorite, Essex, we could almost say, "God may forgive him, but we never can!" Who can feel otherwise?

Fort Pillow will stand for ages as a monument of Southern chivalry and barbarity—as a place where innocent blood was poured out like water—a place where unarmed and defenceless prisoners were shot down and bayonetted with a relentless fury that would have done credit to a famished wolf on the track of a wounded stag! Yes, here is the spot where our brave boys nobly fought and gave their lives as a sacrifice for liberty and the abolishment of slavery,—notwithstanding the fact that our enemies tried every means to make the world believe that we were arrant cowards, ignorant as we were cowardly, and not fit to be trusted. This losing office was performed for us by our "Dimékratic" friends,—but God is above the Devil, and they who trust in the Lord shall never be confounded. This is the way in which our fallen braves have shown their cowardice. Those are the men that have been calumniated.

Fort Pillow is a place never referred to in copperhead journals. Depend upon it, you will never find it recorded there: this fact of itself proclaims it to be something dreadful; but if a Union soldier had pulled a rebel's nose, these same journals would have packed at the unfortunate tweaking for a fortnight. But what else can you expect in this most scandalizing *Age* of treason?

To-day makes the sixth day since we left the city of St. Louis. The boat is so large that she is obliged to run very slowly, for fear of coming in contact again with those most intrusive sand bars.

We have been detained a considerable length of time to-day in working the steamer Continental off one of those bars, she having had the misfortune to run aground. The Continental belongs to the same line of boats as the Leviathan does.

WELCOME TO OUR COLORED SOLDIERS.

The good people of Pennsylvania, ever ready to show their appreciation of every good and noble act, have, through the Garnet E R League, of Harrisburg, made most brilliant arrangements to tender a formal welcome to our returned heroes, who have risked life and limb in defence of the Republic.

This reception will occur on next Tuesday, 14th inst., at Harrisburg. The order of exercises will be found (at least a part of them) in our advertising columns. As the management has been intrusted to those who are *au fait* in matters of the kind, no failure can be anticipated in that direction.

We earnestly hope our people will not fail to show their appreciation of the services of our country's defenders, and we look for our leading men to swell the multitude.

The hospitality of our colored citizens of Harrisburg being unbounded, nothing will be wanting to add to the comfort of all who may visit that city.

We expect the various Rail Road companies will reduce the fare to and from the seat of the reception. While speaking on this subject, we must mention the Philadelphia and Reading Rail Road. This is one of the best managed roads in the State, and those who desire first class accommodations, will do well to patronise this company.

Rally, then, and do not let our people in other States say that the colored citizens of the Keystone State are not alive to their own interests.

THE SUFFRAGE QUESTION.

The policy of extending the right of suffrage, to include on a base of equality the colored race, is a question fraught with the deepest interest to the whole American people, white or black.

The right should be at once conceded to all, irrespective of qualifications, under the domestic doctrine of no taxation without representation, and sovereign power resting in the people, and would be, but for the perverseness of human nature, which seems to commit the most apparent injustice to promote its own interests.

Two great classes, from these motives, oppose the extension of universal suffrage. The poor white men, who have so long enjoyed the sacred right that it has lost its sanctity, are unwilling to yield the influence they wield, flattered with the deceitful fawning of would-be great men, and covetous of the free circulation of a corruption fund, which to the great discredit of the entire white American people, is the great lever for placing men in power. These men, whose pockets are always agape for the droppings of candidate-money, throw themselves vigorously into the primary meetings and elections, and by combinations, loud talk, and skilful appeals to the more honest and less wary, succeed in either being sent themselves as delegates, or carrying the election of some person of greater importance. The controlling of the primary elections is a matter of great moment, too much underestimated, as for instance in the late election, when a man objectionable to his party was nominated, and though those of morality and respectability ran an independent candidate of STERLING worth, the prestige of a regular nomination overcame the scruples of sufficient numbers, to insure his election. Until the interest in delegate elections become more general, and decent men resolve that no longer shall they be presented with the alternative of voting either against their principles, or for men of evil repute this will continue and very often it is hard to discriminate between the character of opponents.

Another class is of those rich men who believe that all single legislation should be specially directed for the promotion of their interests, and the protection of their lives and property. These assume that capital should not only command the hands of labor, but also the minds, and look with disdain on the efforts of the working classes, to obtain legitimate redress from oppression. They are strenuous advocates of property qualifications, deeming it the best test of intelligence, morality and worth, to be the *pocket*; arguing that he who has education will certainly accumulate riches—forgetting that this test would debar some of the brightest intellects the world has produced, and would even exclude a most shining light of our own bar, who, with more than a quarter of a century of the finest practice, lays no claim to an accumulation.

The idea of a laboring man's voice being as much as that of a sovereign in the ruling of the country, is harrowing to the feelings of one of those purse-proud men, who probably owes his present position to the unceasing toil, and economy of a parent, and his contraction of liberty were he allowed his own way, would result in monarchy, placing himself among the privileged aristocratic classes.

Fortunately the number of men who are included in these two classes is either small or the conflict of extremes tends to maintain a level, so that it is but occasionally, when either extreme receives a sudden accession of strength, that we see the workings, as for instance the eight-hour system from the former class and the high tariff from the latter.

Unfortunately the supineness of the real worth and intelligence of the American people, renders it necessary to seek the aid of one of these powers, or probably both. (Sagaciousness whispered the last.) The many questions raising American politics apart and distinct from the interests of the colored man as a race, argues badly for their unanimity as followers of one political party, and the hope of each party equally benefiting by the granting of suffrage to them, will sooner cause a yielding to justice of the self-interested than any other mode.

That colored men will vary in opinion fully as much as white, is fully proved by the different religious denominations to which they are attached; and surely when they separate into so many avenues in search of the one straight and narrow gate, they will be quite as diverse in politics, which were always admitted to have many ramifications. This might induce a measure to be introduced to the various legislatures to amend their constitutions, but the prejudice which influences these men, will doubtless insist on each person presenting himself as a voter, to display his ability to *read and write*.

LIFE INSURANCE.

We are pleased to note the growing tendency among our people to have some of their spare means invested in paying for a policy of insurance upon their lives. This is undoubtedly one of the best, if not the best means of investment known.

A person who pays a sum every year as premium on a policy of life insurance, will never regret that he has laid by the same—for at his death he has left for his heirs, in many instances, ten times the amount paid for premium.

In this connection, we would name the "Security Life Insurance Company," one of the very best in the country. It is officered by men known for their ability in managing such matters. They have lately paid a $2000 policy on the death of one of our citizens, who was well-known and much respected, and from personal acquaintance with the agent, Mr. Willets, we can safely recommend the company to all who desire to effect an insurance on that which all rational beings hold most dear to themselves.

Mr Willets has his office at 528 Walnut St., above 5th, where he, no doubt, will be pleased to see all who have any doubts or fears of engaging in the enterprise. Mr Willets is a worthy man, and any information he can give, he will willingly impart.

We hope our friends will think seriously of the matter. A man's life is never certain to be with him till the morrow. Remember the adage, "Delays are dangerous, and often fatal." Act at once, and act wisely, by making an application to Mr Willets for a policy of life insurance.

CHAPLAIN H. M TURNER

In our notice given last week of Chaplain Turner, we said he came from Columbia, S. C., "some nine months ago," when it should have been "nine years." We hope our friend the Chaplain will not ask any *very special blessings* on us for the error.

BETHEL CHURCH, BALTIMORE

We learn, by a letter from Rev. S. L. Hammonds, of Bethel Church, Baltimore, that a grand revival has been going on in his church nearly four weeks. During that time, (up to October 29th,) seventy-nine converts had been added, and fifty were mightly around the altar. Since the 29th of October, nineteen had been added, making ninety-eight converts up to November 6th. We hope they may continue to walk in the right path.

REV DR. MASSIE.

This esteemed English divine paid us a short visit on Saturday last, in company with the Rev Dr. Brainerd.

Dr. Massie has been in this country some months, during which time he has visited several of the Southern cities and towns. He is favorably impressed with the energy displayed by the freedmen in acquiring for themselves sustenance and in improving the minds of their children. He believes that the colored people will be successful in their efforts for the improvement of their condition in this country.

Dr. Massie returns to London quite well pleased with his visit.

For the Christian Recorder

SIN

AN ESSAY

"Sin," says the expositor, "is any violation of the divine laws." Plain enough is this definition to our understanding, when we have gained a knowledge of the laws mentioned.

The law is termed Divine, or a law of God, and is the same that governs the whole intelligent creation. It originated with God, and receives its authority from his position as rightful Sovereign of the universe, which includes the right to proscribe laws for his created subjects, or to say what places each shall occupy, and how all shall behave toward themselves, each other, and toward Him.

The law then which it is sin to violate, is the will of God concerning us, and is summed up in the following words of Jesus the author and teacher of it: "Thou shalt love the Lord thy God with all thy soul and with all thy strength, and thy neighbor as thyself." Such appears to be the substance of that law of Love, that is prescribed for the regulation of the conduct of man. To yield perfect obedience to it, the subject must at all times be filled with a sincere, fervent, and supreme love to God, and a constant desire to do good to the bodies and souls of his fellows. No malicious intentions, or even thoughts of doing injury, either to open enemies, or deceitful friends, must be allowed to enter the soul of him who perfectly obeys the law. As its author is holy so must he who obeys it be holy. As its author is love, so must the subject possess a similar nature. As the law and its maker are both absolutely perfect, so must he that would be righteous in the eyes of the law be incorruptible in nature, and possessing power to remain so.

If this be the law, and these be its requisitions, any man who is not holy, abounding in love, and perfect in heart, does every moment of his life grossly sin, because of his helpless non conformity to its precepts.

If this be what God requires of us, well may the word of inspiration say, "There is none that doeth good, no, not one." All are condemned by the law, and accordingly all become subject to that penalty which is annexed to its violation, eternal death.

All are by nature groaning beneath a rigid law, which they have not the ability to obey. Ah! they may well say of that moral rectitude it requires, "It is high, I cannot attain unto it." Yes, it is as far above the powers of mortal man as is the depth of the fall. Hence to sin it does not require that certain actions that are found on the world's catalogue of sins, such as lying, stealing, swearing, &c, should be done by us. These are only visible streams of sin, issuing forth from the concealed fountain of the same nature. But, should these be entirely stopped, and should actions that are popularly called good works be substituted, still, except they spring from love to God, (which cannot exist in the unrenewed man,) all these are but sins. By the law is the knowledge of sin, and by it all become guilty.

Whether we are actively engaged in the affairs of this life or remain quiet and inactive in body, and if it were possible, in mind, from birth till death, still we are sinners. All that is done or said while in a state of sin is but evidence of the constant transgression of the spiritual law by the uncircumcised heart. A whole world may tremblingly read these stern, unflinching demands of the perfect law, and viewing their actions plead guilty, looking at their nature, cry "helpless," running in thought from the law to its maker and giver. Lost! lost! echoes through the dark forest of their minds, because of his regard for his laws, and of his inflexible justice.

But will God demand of his creatures more than he has enabled them to perform? Or will he make laws for their government not agreeing with the constitution that he has given them? He will not. For even his justice forbids it. The law doth agree with the perfect man as he came forth from the hand of his Creator, endowed with his moral image, and even in our fallen state, though the law remaineth to show us our sins, and to teach us our duties. Yet God hath not suffered the weight of our transgressions to fall on us, "He hath not dealt with us according to our sins." For our guilt he hath become a refuge, in the person of Christ, who suffered for us, thus acquitting, or more properly, redeeming us. So that there remaineth no condemnation to those that dwell in him. He is a secure and an eternal refuge from the sentence of the law. For our failures in fulfilling the perfect law of love he becomes our strength, clothing us with the abundant righteousness which he possesses, because he obeyed a law voluntarily, which could have no claim upon him. For the conquering and ruling of a brutal and devilish nature he suppliath power by his Spirit, binding the strong man and casting him out, planting in the place of the tree of enmity against God with all its numerous branches of evils and fruits of sin, the beautiful tree of love to God in an embryo state, yet with all the branches belonging thereon.

Hence, may we not say, for our transgressions God the Father hath provided a Lamb? For our failures when actuated by good motives, God the Son hath become our advocate and intercessor, pleading his perfect obedience in our behalf. For our helper, we have God the Holy Ghost. Though we are condemned by law, yet may we be redeemed by grace. God is for us, God is with us, and God will dwell in us. S.

Bridgeton, N. J. Nov 8th, 1865

For the Christian Recorder

ODD FELLOWSHIP

BY PRIENY J. COOPER, P. G. M

We publish the following speech by special request. It may not be interesting to all our readers, but we have no doubt but that many will find therein food for thought. It was prepared for the celebration at Baltimore, Oct 6, 1865.—ED.

Respected Brothers, Ladies and Gentlemen:—Having been selected by the Committee of Arrangements to address you upon this Celebration of the twentieth anniversary of the Grand United Order of Odd Fellows in America, is the reason I appear before you.

Although conscious of my inability to perform the arduous task, yet I feel willing to do the best I can for the advancement of our beloved institution; and, in order to be profitable, I purpose to offer a few thoughts upon Voluntary Association, as applied to the great subject of benevolence, one of the leading principles of our Order.

Man is a social being, his inclinations, feelings and interests lead him, as by instinct, to associate with his fellow being, under any and every circumstance. True, indeed, it is, and a sad page it makes, in the history of the human race, that there are beings to be found, with human forms, and rational minds, who hold aloof from society, and, wrapped in their own contemptible selfishness, pursue the journey of life as solitary travellers. But there are exceptions, and as such, they only strengthen the general rule, by which man are and always have been actuated. Wherever men are found, they associate together for the purpose, not only of carrying out their schemes of pleasure or aggrandizement, but also of indulging, what we conceive to be, the universal promptings of their common nature.—How are we to account for the adoption of government in some form or other, if not to this principle? The independence of savage life is too dear to be yielded up for a trifling consideration, nor would it be done, were it not that the purposes of life could be better and more beneficially carried out by such means. Accordingly we find that in the earliest and most primitive stages of society, men congregated together for their mutual benefit and comfort. The untutored and unlettered savage, though unable to understand thoroughly the motive which attracts him, without a murmur, sacrifices his individuality, to insure associate effort in defence or aggression. Powers and rights which the law of nature guarantees to him as a man, he freely gives up for the increased power, and more clearly defined and enlarged rights of the citizen or subject. He finds that measures may be carried out, and advantages obtained by concerted action, which he could never hope for, by the most vigorous efforts, which he could put forth singly and alone. Nor is this the case in nomadic life only; in the most advantageous circumstances, in the highest state of civilization, and under the most favorable auspices, the same principles of association everywhere prevail.

Did time permit we would like to trace this principle to its source in the constitution of the human heart, and view it in its varied and interesting bearing upon society in general. But this inquiry, though of much interest, would not probably subserve the purpose of our meeting so much as the simple consideration of it, when viewed in relation to the *great subject of benevolence*. And here permit me to say that, though the misanthropic may scout at the idea, and the unbelieving make it a subject of ridicule, to satisfy their pointless malice, there is such a thing as *real, pure, heaven-born benevolence* still left us, as part of the bright inheritance of heaven. Nor is it confined to the human breast, but like the famous river of Egypt, whose unknown source was fabled to have been in the heavens, it cannot be pent up in the narrow channel of the heart, but overflowing its banks, rolls forth in a rich tide of blessings its treasures to fertilize all with which it comes in contact. It makes the solitary places in this dreary world to be glad and rejoice again, "and the wilderness to blossom as the rose."

Man was indeed shorn of his bright glory at the fall, and lost "by one man's disobedience" those God-like qualities that formed the brightest jewel in that crown, which heaven, in its munificence, plated upon his head; but religion has, to a great degree, supplied the deficiency, and benevolence and friendship still remain to bless mankind, and spread moral beauty and happiness over the face of society. This is not mere declamation. We see the same truth declared in the numerous hospitals and asylums which man has erected for his suffering fellow-beings. We behold it in the appliances which philanthropy has invented and employed to alleviate and assuage the infirmities and distresses of the unhappy sons and daughters of want and misery.

This assemblage, to-day, of delegates and members of the various Lodges of the Grand United Order of Odd Fellows, in this monumental city, upon the soil of "*My Maryland, Free Maryland*," proclaims in language that cannot be misunderstood, the same glorious truth.

Doubtless there are before me those who have wept at the sad story of a brother's woes, and a sister's sorrows, and hands that were active in the cause of humanity, have wiped those tears, and removed those sorrows, supplied the wants of the destitute and afflicted. Doubtless there are before me those who are living witnesses to the *active working* benevolence of the human heart: it has dried the widow's tears, and hushed the orphan's cry of agony, by pouring into their wounded breasts the wine and oil of joy and consolation, nay, more than this, it has not contented itself by merely saying to the sold and hungry, "Be ye warmed and be ye filled," but it has, with a liberal hand and warm heart, supplied their wants and "filled the empty with good things." And the great principle still lives and ever shall, until that happy time arrives, when distress and poverty shall be unknown sounds, or if known, remembered only as the vague and indistinct reminiscences of a past age. It is an old adage that, "In union there is strength." While this is true in general, it receives additional strength, from the fact that the Union, for whatever purposes it may be formed, is composed of voluntary agents, drawn together by a unity of interest, feeling and design. Energies that, were they put forth singly, would be frittered away and produce small if any results,—when united, make an aggregate that would never be attained by the same amount of effort in isolated cases. For instance, the gentle rill, trickling down the mountain side, while it pursues its solitary course is an insignificant, and, to some extent, a useless object, but a number of rills uniting in their onward progress, form a stream, and that affiliating with other streams form the river, which, being augmented by other rivers, pours forth its increased strength and volume as it rolls on in grandeur and magnificence, bearing on its broad bosom the wealth of countries through which it passes, on its way to join the boundless ocean. Thus it is with the streams of human benevolence. Confined to narrow limits, it accomplishes but little, and that little but seldom in the best manner; but being joined with other streams having a common direction, it benefits a greater number and effects mightier results. Nor is this increased effect owing so much to the increased power, as to the direction given to that power. To recur to the idea of a stream,—A dozen streams might have their volumes of water doubled or trebled, but their effects as long as they were kept separate, would be nothing in comparison with what it would be if they were combined in one stream, though they each had their original volume of water. A dozen men might in vain attempt to affect an entrance into a walled city, so long as their efforts were put forth at separate points; but let those efforts be united in one spot, and their object could be accomplished with ease. An army with scattered forces, and separate plans of action for those forces, would be a powerless and inefficient instrument. The same forces, combined under one general, with one definite and fixed object and concentrated power, might spread death and devastation around, and mark out its path with its bleeding victims.

The Church for the first two thousand years was so small that when the flood came upon the earth, it numbered but eight souls: that same Church, when organized by its great founder, with a visible head on earth, and a body of laws and ceremonies to bind it together, grew and increased to a corresponding degree, and yet this increase under the Mosaic dispensation, which was partial, was restricted to the Jewish nation.

[TO BE CONTINUED.]

The late gale on the Atlantic has done great damage to the shipping.

[The following needs no explanation from us. We only published as sent to us, and, of course, are not responsible for statements, false or true.—ED.]

A CORRECTION

Headquarters 2d Brig 2d Div 25th A C
Edinburgh, Texas
Sep 18, '65.

Capt. R. C. SHANNON, A. A. General:

Sir:—I have the honor to report with regard to a letter published in the CHRISTIAN RECORDER, purporting to be written by one M. R. Williams, Co. "E," 1st U. S. C. T., and referred to me for investigation; and report that there is no man of that name in either the company or regiment named—nor has there ever been. There is no Williams in Co. "E" that is thought sufficiently educated to write such a letter.

This same scandalously false statement was seen here in the newspaper a week or two since, and careful inquiry was quietly made to ascertain who its author could be, as soon as it was ascertained that whoever wrote it gave some other than his own name—probably for the reason that he so well knew the falseness of his statements at time of writing them. I am, sir,

~~Very respectfully,~~

Your obedient servant,
(Signed) LLEWELLYN F HASKELL,
Brev. Brig. Gen. Vols. Command'g.

Official.
RICHARD A. KENT,
Lieut. A. D. C. & A. A. A. Genl

DECEASE OF AN ESTEEMED MEMBER OF SOCIETY.

We are called upon to make the painful announcement of the demise of our esteemed friend and fellow-townsman, MAURICE HALL. This will prove very sad intelligence to his numerous friends abroad, and particularly so to those who may have recently left the city, as he was, to all appearances, in the enjoyment of perfect health up to within eight days of his death. He was taken ill on the 1st instant, with a disease whose subtleness baffled and rendered futile the best medical skill which could be brought to bear on his case.

He suffered intensely until the 8th instant, at a quarter after eleven o'clock, when death released him from his sufferings, and his glad spirit, like an eagle on the wing, mounted to the skies. "In the midst of life we are in death." Wall may we stand aghast at this sad bereavement.

Bethel church has lost one of her brightest Christian ornaments, and society one of its best examples. Brother Hall was one of the oldest, if not the oldest, member of Bethel church,—and no man ever left this world with a purer record. He was between 73 and 75. No one ever knew him but to love him.

Thus two of the most worthy of our citizens, Joshua Brown and Maurice Hall, have left us within the short space of forty-eight hours.

A SERMON,

Preached in Trinity Church, Monrovia, Liberia, West Africa, to the Barbadian Emigrants, May 14, 1865, the Sunday after their arrival, by the Rev. Alexander Crummell, B. A., Professor of Intellectual and Moral Sciences, in Liberia College.

"And it shall be, when thou art come in unto the land which the Lord thy God giveth thee for an inheritance, and possessest it, and dwellest therein; that thou shalt take of the first of all the fruits of the earth, which thou shalt bring of thy land that the Lord thy God giveth thee, and shalt put it in a basket, and shalt go unto the place which the Lord thy God shall choose to place his name there. And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the Lord thy God, that I am come unto the country which the Lord sware unto our fathers for to give us. And the priest shall take the basket out of thine hand, and set it down before the altar of the Lord thy God. And thou shalt speak and say before the Lord thy God, 'A Syrian ready to perish was my father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous: And the Egyptians evil intreated us, and afflicted us, and laid upon us hard bondage: And when we cried unto the Lord God of our fathers, the Lord heard our voices and looked on our affliction, and our labor, and our oppression; And the Lord brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders: And he hath brought us into this place, and hath given us this land, even a land that floweth with milk and honey. And now, behold, I have brought the first fruits of the land, which thou, O Lord, hast given me. And thou shalt set it before the Lord thy God, and worship before the Lord thy God. And thou shalt rejoice in every good thing which the Lord thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that is among you.'"—Deuteronomy xxvi. 1-11

These words are a part of that summing up of Exodus, made by Moses to the Israelites, as he was on the eve of his departure, and they well nigh the close of their journey through the wilderness. The whole process of their colonization was now about to close; the land of promise, from the top of Pisgah, was suffered to greet his eyes, allotments of land, as the first lesson this evening showed us, (Joshua i.) had been given to *three* of the tribes, and full preparation made for a new chieftain to lead them across Jordan into the promised inheritance of the Lord. The Prophet avails himself of this pause in his and their history, to relate unto them all the marked peculiarities of their history and migration; and to point out to them God's agency therein, and His intents and purposes.

They had been nigh four hundred years in servitude in Egypt. Their fathers, during all their sojourn in that land, had suffered the keenest miseries and afflictions. But God had never suffered their bondage to be, entirely, at any time, unmixed and absolute evil. "In all their afflictions he was afflicted, and the Angel of his presence saved them: in his love and in his pity, he redeemed them." (Isaiah lxiii. 9.) Large providential favors were mingled with their sore trials, in all their tribulations, they were still God's people; much temporal prosperity, yea, even miraculous increase had been given them; the spectacle of high civilization was continually set before their eyes. Thus, in various ways, they were going through a system of mental and moral training. God was preparing them then for another land, and far distant duties. Generations passed away, and many a soul sank, and many a spirit fainted, and many a despairing man laid down and died, but the work went on. By and by, when God was ready for his own large ends and purposes, then He commenced the processes and the policies for that noble work, which tells, even to our day, in every Christian Church and household in the world. The two special expedients to that end were, First, colonization at God's bidding, from Egypt; and Secondly, a re-settlement in the land of Canaan, *under the immediate direction of the Almighty*.

Doubtless it was a great trial to the children of Israel to leave the land, which time had now succeeded in making their home. How great a trial it was may be seen in their reluctance at the first, to follow the leader whom God had given them, and in their frequent sighings to the wilderness for their old home. "We remember," said they, "the fish which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick, but now our soul is dried away; there is nothing at all beside this manna, before our eyes." (Numbers xi. 45.)

But the hand of God was upon them,—and when his hand is upon a people, it is destiny, and they cannot resist it. His hand was upon them: His hand guided them through all that "terrible" journey through the wilderness, which never passed away from their memories. For he had a great work for them to do, and this process of migration was the passage through which they were to enter upon and to do that work.

This subject of colonization then is a pregnant one, and a sacred. We find it here in the Bible, associated with some of the most important of God's plans and purposes. We find it here in the upturned faces of many men, women and children, just touching our shores, singing the songs of Zion, joining in olden litanies, for the first time, "in a strange land," in this house of God. On this occasion, therefore, it will not seem unmeet that I call your attention to the subject of colonization, especially in its relations to God's great work of evangelization.

I am afraid I shall be somewhat lengthy; for it was only yesterday noon I was requested to address you; and I have had but one single day for preparation. And as I have written in very great haste, I am sure I shall hardly be equal to the subject—but I trust that under the circumstances you will bear kindly with my imperfections.

I. The first point to which I beg to call your attention is the fact that emigration and colonization have ever been among the commonest movements of mankind. Nothing is more manifest in history than the wanderings of families and clans, and tribes, from one locality to another, creating new homes and forming new nationalities. All along the tracks of time we see traces of such movements on every soil of earth. Indeed, the fact of immigration is almost coeval with humanity itself; for it presents itself among the earliest of human records. It seems to have been a spontaneous, instinctive tendency of human nature, faint traces of such dispersions being discoverable, even before the days of Noah, among the descendants of Adam. (Genesis vi. 1—6.) Then, immediately after the flood, as soon as family life began again to show itself, we read the significant words, "These are the three sons of Noah, and of them the whole earth was overspread." (Ibid. ix. 19.) And the same idea is more explicitly set forth in the chapter following, where the like genealogy of Noah's family is given, and where we are told "that by these were the nations divided in the earth after the flood." (Ibid x. 32.)

This, then, we may take as a germ of the whole history of colonization. Here we stand at a great fountain-head of that broad stream of emigration which has filled all lands and peopled multitudinous isles and continents. After the deluge, burst three distinct groups of race and family, from the sons of Noah, each the common parent of divers and renowned people, whose names and deeds have filled the pages of history.

Then we have those great exodes of dispersion which scattered abroad the Tartars through Asia, the movements which, in remote history, peopled the isles of the Pacific; the migrations which spread abroad the Malay family through portions of both Africa and America; the navigations which sent the Phoenicians along the coasts of both Africa and Europe, and those other great colonizing upheavals which have sent the Celtic race from Asia through all Europe.

In more modern periods we ourselves have seen the Northern nations of Europe, streaming out from their crowded homes to their own antipodes; and these again reproducing the forms of their olden nationalities, religion, and domestic life, amid the wildernesses of new worlds.

They have gone out from their ancestral homes, in commercial ventures, in incipient colonies, in corporations, in missions; and have raised up on the shores of America, of New Holland, and even of Africa and Asia, States and Commonwealths, and Empires, already rivalling their father lands in population, in the energy of laws, in the influence of letters, in the vitalising power of religion.

And thus you may see that emigration is a marked feature in the world's history; and that the transplantation of fragments of the children of Africa to this Western Coast, is not an exceptional fact; is not an isolated event. Colonization is history; prompting whole races of men and determining the destiny of nations and continents.

II. But in the second place I remark, that these migrations of men have been *providential* events, ordered and regulated by the Divine will. Emigration, I mean to say, is not a casual or fortuitous thing. Both in its facts, and in all the principles and ideas connected with it, we may discover evidences of a large and comprehensive plan, which excludes all ideas of the accidental or adventitious.

There is no such a thing as chance. However convenient the term may be, as descriptive of certain *seeming* occurrences, the idea, in strictness of meaning, can have no real existence.

All human events have their place in that grand moral economy of God, in which He himself is an ever-present, ever-active agent; they are all elements and instruments in His hand, for the accomplishment of the august objects of His will. Doubtless they are oftimes seemingly insignificant to us; oftimes mysterious, but the eye of God sees their fitness to the ends He has in view, and directs them to their proper issues. Owing to our finite vision, we are often long in tracing out these ends and issues. Sometimes we utterly fail the discovery of them. But this is one of the mental tasks the Almighty has set before us, and which constantly come before us, in life and history, to scrutinise and solve. Thus, the simplest student of history can run back in a moment, in memory, to numerous events which were mysterious and inscrutable in their winding evolvements; but which, in result, have unfolded to sight most distinct evidences of divine intent and sacred purpose. And even thus is it with all human story; whether dark and disastrous; whether clear, bright, and propitious. The will of God overrules all the deeds, the counsels, and the designs of men, and tracks them from their unseen germs, invisible to sight, in the dark, secret counsels of the human mind, to those manifest and notable deeds which rank among historic facts. If in design and issue they are good, then they come from God, whoever may be the agents by whom He works His will. Not that men are ever mere machines, even in God's hands; but when righteous deeds are wrought, God either gives the large suggestion, or adjusts the fit position, or directs the concurring events, or orders the happy providence; so that while men act on their own personal responsibility, they nevertheless act either consciously or unconsciously as the agents of God.

So, on the other hand, if those deeds are evil, His controlling hand, although unseen, distracts their evil counsels, and directs them to the ends He purposes.

So, indeed, has it been in all the world's history of colonization. The great, vital, permeating power propelling, guiding, checking, ordering it, has been the Spirit of God, resting upon, entering into the hearts of men, awing and governing them, albeit ofttimes unknown to themselves; even as we read in the Divine Word that "the Spirit of God moved upon the face of the waters," (Gen. I: 2.)

I know, indeed, that there is a piety (so called) which divorces the Almighty from the secularities of earth, and which would fain convince us that the God of the Bible has nothing to do with the profane histories of men; which would, of necessity, leave the moral evils of the world to the disposal of some other great being besides our God.

But what is this, I ask, but a profane and damning Manicheanism, which sets a god of evil upon the throne of the universe, right beside the One, Everlasting God, whom we owe and reverence, dividing with Him the empire of creation, and with Him determining its moral destinies? We allow no such partnership in the moral government of God. We yield to no such heresies. We give place to no such theories. They are abhorrent to our reason, to our creeds, to our teachings, to our religion. Dark and intricate as are many of the problems of life and history, we have learned to leave their solution to the providence of that one, sovereign, over-ruling Being, who "governeth all things in heaven and earth," and "ordereth the course of this world by His own governance."

We see every where God's hand in history. We feel that its animating spirit is the breath of God. In all the movements of society, or the colonization of peoples, we see the clear, distinct "finger of God," ordering, controlling, directing the footsteps of men, of families, and of races. We apply this principle as well to those dark and disastrous histories, which, when we read them pain our hearts, as those grand and gracious ones, which stir our liveliest sensibilities. For while indeed God is not and cannot be, "the author of evil," still He is Governor of the wicked, and exercises a masterful authority over their works and ways. And this is a great principle in God's moral government. He never allows evil to run, unchecked, its own wild and uncontrolled career, and to have its own way. God always checks and thwarts sin in its workings, and in its intended mischief. Wherever He sees wrong, He steps in and interferes, to turn it in some way into good, even as when Adam sinned He began at once a scheme to counteract the malignant influence of Satan.

In what other way, I ask, will you account for those marked incidents in human history, where, from seeming disastrous causes, have flowed out most signal and saving results? Look, for instance, at the early history of the Israelites. See the way in which God brought them into Egypt. Note their four centuries of servitude there; and then, at length, their triumphal exodus therefrom under Moses. And now can *you*, or *you*, or any other men, blind your eyes to the fact, that all the magnitude of this story grew out of the providential events connected with the sale of Joseph by his wicked brethren! And then, if you place this large fact beside its seeming insignificant causes, how can you do otherwise than did Joseph himself; that is, run up from the painful details of his sufferings to the sublime philosophy which he announces to them:—"It was not *you* which sent me hither, but God!" (Gen. xlv 8.) And what does this suggest but the immediate remembrance of that signal parallel of history, so painful and so personal to ourselves, viz: the forced and cruel migration of our race from this continent, and the wondrous providence of God, by which the sons of Africa, by hundreds and by thousands, trained, civilized, and enlightened, are coming hither again, bringing large gifts for Christ and his Church, and their heathen kin.

I know indeed that other, darker thoughts are the more natural ones to our fallen nature. I know how much more prone we are to dwell upon our griefs and injuries, than the merciful providences which are intertwined therewith. And I must perforce yield somewhat, to-day, to the melancholy musings which contemplate, with anguish, ancestral wrongs.

(To be continued.)

NOTICE.

To the Itinerant Ministers of the Philadelphia Annual Conference of the A. M. E. Church:

DEAR BRETHREN:—Allow me to call your attention to the collections ordered by the Annual Conference, for the superannuated preachers. There are two Reverend Fathers dependent on these collections for support; and unless you do something in that direction, they must want. Rev. Jeremiah G. Belangh is nearly a hundred years of age, and is very feeble. He is unable to go around as heretofore. Come, dear brethren, do not forget that aged sire, who braved the storms before you entered the field. He is now looking to you for assistance.

A. W. WAYMAN.

NOTICE

Fair at Wilmington.

The undersigned, ladies of Wilmington, Del., intend holding a fair for the benefit of the A. M. E. Church, Walnut St., near 6th, to commence on Dec. 18th, and continue throughout the holidays.

Donations of all kinds will be thankfully received. We hope our friends will assist in the good enterprise.

Miss Hetty Brown, 1035 Orange St.,
" Eliza J. Anderson, 306 Sixth St.,
" H. Madison, 920 French St.,
" Sarah Murrey,
" Adaline Branton,
" E. Johnston, 1101 Orange St.,
" J. Brinkley,
" Sarah Allen.

D. P. SEATON, *Pastor.*

NOTICE.

Information wanted of my two brothers Nelson, and Wesley Smothers, and my six sisters, Mary Ann Russell, Harriet, Matilda, Elizabeth, Henrietta, and Cornelia Smothers.

They formerly belonged to Ruth Rigle, who resided two miles from the Old Harper's Ferry Road, Frederick County, Md.

In 1837, we were all sold to South Carolina. I have not seen them since. Any information will be thankfully received by

REV. CYRUS BOST,
Oswego, N. Y.

Oct. 28—1mo.

INFORMATION WANTED.

Information wanted of the whereabouts of my wife, Sophia Parker, and my two children, George Walker Parker, and Mary Fanny Parker. The boy is about fifteen years old, and the girl about nine years old.

They formerly belonged to a man by the name of Thomas Keyth, who resided in Virginia, Culpeper County, four miles from the White Sulphur Springs, and who moved from there, in 1860, to Winchester, Franklin County, Tennessee. I have not heard from them for three or four years. I should be glad if the ministers of the different churches down South would announce this to their congregations.

RICHARD PARKER,
251 North 18th St.,
Philadelphia, Pa.

oc5-1m

INFORMATION WANTED.

Any one possessing information concerning the whereabouts of Charles Henry Willis and Josephus Willis, children of Cee and Caroline Willis, formerly with Captain Edward Tebb, on North River, Matthews County, Virginia, will receive the thanks of the distressed father and mother by addressing Caroline Willis, corner of Bread and Meeting streets, Charleston, S. C.

Nov 11—3t

DEDICATORY NOTICE

Wilmington, Del.

The dedication of the Walnut St. A. M. E. Church will take place on Sabbath, 26th inst. A large collection is most earnestly expected.

Rev. Bishop Wayman will preach the sermon at 10 A. M., Rev. W. Moore will preach at 3, and Rev E. Weaver at 7 P. M. Revs. Gibbs, Turpin, Hamilton, and Stevenson are expected to be present.

D. P. SEATON,
Pastor

NOTICE.

A special meeting of the Pennsylvania State Equal Rights League will be held in Harrisburg, on Monday evening, Nov. 13th; also a public meeting on the evening of the 14th, to lay the claims of the Equal Rights movement before the people of Pennsylvania.

By order of the Executive Board,
WILLIAM NESBIT, *Pres.*

JACOB C. WHITE, CHARLES B. COLLY, } *Secretaries*

Philadelphia, Nov. 7th, 1865.

Marriages.

On the 4th of Oct., at the parsonage of St. Thomas' Church, by the Rev Wm J Alston, Mr Pertino Santius of this city, to Miss Loretta Saunders of Baltimore, Md.

On Nov 23, 1865, by the Rev Jas Hamilton, Mr. Isaac H Trusty, to Miss Emily A. Herbert, the former of Wilmington, Del., and the latter of Philadelphia. Long life to the happy couple.

At Lawrenceville, Pittsburg, Pa., on Nov. 2d, 1865, by the Rev Samuel Watts, Mr Henry Young, of Clark county, Va., to Miss Mary Elizabeth Kernan, of Chambersburg, Pa.

On the 5th inst., by the Rev Jonathan C Gibbs, Mr Edward Preston, of Philadelphia, to Miss Clara F. Bolden, of Augusta, Georgia.

Obituary.

Departed this life Oct. 31st, 1865, GEORGE R TODD, in the hope of a glorious immortality, aged 36 years, 8 months and 23 days.

He had been in the naval service of the United States, and while there contracted a heavy cold, which finally ended in his death. While on the ship Hartford he began to seek an interest in the Saviour, and when confined in the various hospitals he continued to do so, until he received his discharge, and was sent home to Philadelphia. Subsequently he removed to Wilmington to his mother's, and on Sunday night, August 28th, 1864, he found the Pearl of great price, and rejoiced in God his Saviour. From that time until his death he was found walking in wisdom's way.

He leaves a companion, who was unflinching in her attention to him in his hour of affliction, also a kind father and mother, sisters and brothers, and a large circle of acquaintances to mourn his loss. His funeral sermon was preached by Rev. Edward Chippy and Rev. Isaac Parker, in the African Union Church, and his remains were interred in St Peter's cemetery.—Peace to his ashes! Rest, brother, until the trumpet sounds.

F. J. C.

Died, in Pottsville, Schuylkill county, Penna., October 12th, 1865, ANNA L. C. R. K. CUFF, daughter of T. A. and C. C. Cuff, aged 5 years, 7 months, and 8 days.

"Dear Anna is gone,
Sweet and lovely child;
No more to meet as here
In this our earthly home.

And is the lovely shadow fled?
Gone from her parents dear
To be an angel bright
Around God's holy throne?

No more the pleasant child is seen
To please her parent's eye;
The tender plant, so fresh and green,
Is in eternity.

Died, in Detroit, Mich., on Thursday night, Nov 1, 1865, after a lingering illness, which she bore with much Christian fortitude, MRS. DEBORAH BEARD, in the 45th year of her age.

The subject of this memorial was born in the State of Maryland, on the 8th day of January, 1820, and departed this life November 1st, 1865. She experienced religion in the fifteenth or sixteenth year of her age, and lived a consistent member of the church up to the day of her death. She died in peace, and in full hope of a blessed immortality.

The deceased was a resident of Detroit for more than twenty years, during which time she endeared herself to her church and her numerous friends by her generous deportment. She was a devoted wife and mother, an affectionate friend, and kind neighbor, and lived as she died, beloved by all who had the pleasure of her acquaintance. Let her rest in peace, until we meet her again in a happier clime, where no farewell tears are shed.

A. McI.

Our Country.

THE LATEST NEWS.—The cholera at New York has not spread beyond the steamer Atalanta, which is kept in close quarantine. There have been sixteen deaths on board the steamer. A close quarantine is hereafter to be maintained on all vessels arriving at New York from London, Southampton, Havre, and the Mediterranean.

THE French steamer Europe, from Havre, is detained in quarantine at New York, but no signs of cholera have appeared on board of her.

THE State Department has information that the cholera is declining in France and Spain.

PROPERTY of great value, condemned for confiscation in Loudon county, Virginia, is being restored to its owners.

THE first lot of new upland cotton has reached Savannah.

THE election for Congressmen in South Carolina, will be held on November 22.

STATE militia companies are to be organized in Georgia.

THE government of Savannah has been given up by the military to the civil authorities.

THE Capitol at Washington is being prepared for the meeting of Congress.

COPPER mines have been discovered in the South Mountains in Western Maryland.

THERE is said to be much suffering among the Southern negroes where the Freedmen's Bureau is not in operation.

THE whites in Mobile are determined to break up the colored schools. The President has been asked to prevent it.

THE report that the President had suspended the operations of the Freedmen's Bureau in Alabama, is untrue.

ALL the troops have been withdrawn from the Eastern Shore of Maryland, and Yorktown, Virginia.

It is said that the President intends to pardon Roger A. Pryor and Robert Ould. The rebel General Withers, of Alabama, has applied for pardon.

THERE are reports the occupants of the house on Tenth street, in Washington, where President Lincoln died, have made another claim for damages done the house and furniture.

A National bank, with a capital of $1,000,000, is to be established in New Orleans.

THE number of voters in the registered in New York city, down to Saturday, was 85,000.

THE overland mail route being thoroughly protected by troops, is now unmolested by Indians.

A large cotton mill was destroyed by fire in Baltimore on Saturday. The loss was over $200,000. The mill was set on fire.

THE steamer Baltimore was picked up on Friday, off Cape Henry, entirely disabled by the late gale.

SEVERE storms, destroying many lives and much property, have prevailed off the coast of England.

THERE will very possibly be a December session of the English Parliament.

THERE are reports from Constantinople, that the great fire in that city was caused by incendiaries, who wished to burn up the houses where second-hand clothes infected with cholera were sold.

Toronto and its approaches to Canada are guarded to keep off the Fenians.

On March 17th, the year's notice necessary to terminate the Canadian Reciprocity Treaty was given England.

THE South American belligerents have very strange ideas. The Brazilians have captured Uruguayans and 5000 Paraguayans. The prisoners were at once drafted into the Brazilian army to fight their own countrymen.

The Southern railroads will soon resume the old system of issuing through tickets.

All laws relating to negroes or slavery, have been repealed by the Richmond City Councils.

25,000 more volunteers have been mustered out of service.

The differences between the civil and military authorities in Kentucky have been adjusted.

Four hundred and sixty bodies of soldiers have recently been exhumed along the banks of the Potomac, and interred in the National Cemetery at Washington.

On September 30 nothing had been heard of the Shenandoah at the Sandwich Islands. She had, at that time, destroyed 33 whalers, and there was 62 still at her mercy.

Mrs. Jefferson Davis is now residing near Augusta, Georgia.

Mrs. Surratt's furniture was sold at Washington on Friday, in the presence of an immense concourse of people.

Timothy Rives, of Virginia died on Sunday.

On Friday the Internal Revenue receipts were $1,063,921,67.

$2,951,575 in National Bank Currency was issued last week.

Stupendous frauds on the Treasury have been discovered in Northern Mississippi.

Of the $250,000 the Unitarians are raising for Antioch College, $180,000 are already promised.

The people of Nashville are daily astonished by reports of lakes and caves being found beneath the city. Dry bones and fuel air are discovered in great plenty.

Advertisement.

U. S. AGENCY
FOR
COLORED SOLDIERS AND SEAMEN.

BRANCH AGENCY, No. 609 Walnut St.,
Philadelphia, Pa.,
THOMAS E. MALCOLM, Agent.

General Office, No. 402 N. Y. Avenue,
Between 13th and 14th Streets,
WASHINGTON, D. C.

SOLDIERS AND SEAMEN

Can have their Claims made out, and Accounts carefully and promptly settled, at the lowest rates. Apply in person or by letter to

C. LEONARD,
Late Chaplain U. S. A.

no4-1m

Colored Soldiers!

WELCOME! WELCOME!!

"He who defends freedom, is worthy of all its franchises." The Capital of the old Keystone, greets you. Under the auspices of the "Garnet League," of Harrisburg, many citizens of Pennsylvania, desiring to express some recognition of the services of our brave colored soldiers, have contributed liberally to give you a Complimentary Reception, a Free Dinner, and an Oration Welcome, in the city of Harrisburg, on TUESDAY, NOVEMBER 14th, 1865.

PROF. WILLIAM HOWARD DAY,

The Champion Orator of Colored Americans, will deliver the Oration.

"Rev. John Walker Jackson," of Harrisburg, an eloquent defender of human rights, will conduct the religious exercises of the occasion. "Rev. Stephen Smith," of Philadelphia, will officiate as the President of the day.

Several other eminent representatives of our people, who will be announced in the order of exercises, will be present to what will be one of the grandest demonstrations ever witnessed at the Capital.

The military will be under command of some of the bravest of the colored troops, who bear on their persons wounds still bleeding, received in defence of the Union and the old flag. His excellency,

GOV. A. G. CURTIN

Will review the troops. The troops are requested to come in squads, if it be practicable, and in uniform, with their muskets and accoutrements.

With the view of increasing this demonstration to the highest possible grandeur, the prominent colored citizens, in every locality, where there are any returned colored soldiers, who desire to be present, should immediately communicate with the Chairman of the Committee of Arrangements, in order that they may receive such instructions as will be necessary to harmonize difficulties and prevent embarrassment. The soldiers who are reported will have the preference.

Every preparation will be made to have the affair worthy of the occasion, and the brave men whom it is intended to honor. The colored people of Pennsylvania, either as organizations or as individuals, are invited to be present. Colored men of Pennsylvania, crowd Harrisburg, and give your brothers in blue a thrilling welcome. Come up from cities and towns, from hill-sides and dales, from mountain fastnesses and valley retreats, out of respect to the memory of our lamented dead, and in recognition of the services of the heroic living, in such swelling columns as will kindle a blaze of enthusiasm in the old Capital, whose thundering echoes will be heard all over the State, radiating the undying record of colored soldiers with such a lustre of glory, as will quicken our greatest enemies to do us justice.

Excursion tickets to Harrisburg, at one half the usual rates, will be issued on the 13th and 14th of November, from all the stations on the Pennsylvania Central, the principal ones on the Philadelphia and Reading, and the Northern Central Rail Roads, good until the 20th.

Excursion tickets on the Cumberland Valley, will be issued on the 13th—good until the 18th inclusive.

COMMITTEE OF ARRANGEMENTS.

Harrisburg, T. Morris Chester (Chairman,) Rev J. B. Price, Martin Perry, O. L. C. Hughes, Simon Chism, Jos. B. Popel, Solomon T. Jones, A. L. Harris. Philadelphia, Chas. D. Tolley, Jos. C. Bustill, Thos. J. Bowers, St. George R. Taylor, Rev. Elisha Weaver, Wm. D. Forten, O. V. Catto, A. S. Cassey, David B. Bowser, George O. White, Thos. J. Dorsey, James Purnell, Henry Jones, Daniel George, Jos. W. Cassey, Jacob C. White, Jr., Jabez P. Kelly, David Tilghman, Joshua Jones. Reading, Aaron L. L. Still, Richard Ball, Henry B. Fry, George Fry. Pittsburgh, Rev. John Peck, Prof. G. B. Vashon, A. J. Gillow, Wm. Simpson. Allegheny, Benjamin F. Pulpress, Edward R. Parker. Altoona, Wm. Nesbit, George Hooper. Hollidaysburg, Moses Brown, Chas. Ambrose. Williamsport, Charles Kelly, Wm. Elliot. Lancaster, Joseph Lebar, Chas. Williams. Wilkesbarre, Benjamin Wilson. Bellefonte, Meshach Graham. Pittston, James Devenges. Middletown, Chas. Hurley, Thomas Lemon. Sunbury, James Washington. Selins grove, John Chambers. Muncy, Wm. H. Reed. Lewistown, John L. Griffith, Samuel Molson. Towanda, Solomon Cooper. Huntingdon, J. G. Chaplin. York, Merriman Cupit. Marietta, James Armstrong. Columbia, Wm. Clegg. Wrightsville, Reuben L. Simpson. Carlisle, Calvin Able, Wm. Brock. Chambersburg, Henry Monks. Shippensburg, Levi Lee. Erie, Henry Dorley. Pottstown, Joseph Hemingee. Bethlehem, Enoch Emory. Phoenixville, Gilbert Cummings. Catasauqua, William Welsh. Allentown, Thomas Greene. Pottsville, David Brown. Port Clinton, Geo. Santee. Easton, Henry Prime. 3t.

COLORED SOLDIERS' AND SEAMEN'S
U. S. GOVERNMENT
CLAIM OFFICE.

JOHN J. KEEFE, JR., ATTORNEY,
No. 511 S. Seventh St., (below Lombard.)
PHILADELPHIA

SOLDIERS AND SEAMEN'S Claims for U. S. BOUNTY, State and City Bounty, Pensions, Back Pay, Prize Money, and all other just claims against the United States promptly recovered.

Especial attention given to the Claims of Widows and Heirs of Deceased Soldiers and Sailors.

Pensions can be obtained, and all kinds of claims paid in one half the time, at this office, that it will take those who put their claims into the white agencies for collection.

Patronize your own office, if you want justice, quick returns, and satisfaction.

Persons in the country can have their business attended to by addressing their letters to this office.

No charges until the claim is collected.

Oct 28 3mos.

MRS. AMELIA W. ADAMS

Will open a SELECT SCHOOL for the benefit of children between the ages of four and fourteen years, at her residence, 320 Juniper St., between Spruce and Pine, Thirteenth and Broad Sts., on Monday, 24th of October. Terms, moderate.

A share of your patronage is solicited.

Sept. 30—3tm. *Phila. Sept. 25th, 1864.*

NEW GROCERY
AND
PROVISION STORE.

ABRAHAM FIELDS respectfully informs his numerous friends and customers that he has opened a GROCERY AND PROVISION Store, at No. 431 South Seventh St., third door above the corner of Lombard, where all articles in the Grocery line will be kept constantly on hand, and sold cheap for cash.

We solicit our friends to give us a trial before purchasing elsewhere, as we study to please, and will give them the worth of their money.

Sept. 30, '65 tf

THE COLORED PEOPLE'S NATIONAL MONUMENT,

TO THE MEMORY OF

ABRAHAM LINCOLN.

The National Lincoln Monument Association, organized in Washington, D. C., April 25, 1865, for the sole purpose of erecting a Colored People's National Monument to the memory of Abraham Lincoln.

OFFICERS.

REV. H. H. GARNET, President.
JAMES WORMLEY, Vice President.
STEPHEN SMITH, Philadelphia, Pa., Treasurer.
WALKER LEWIS, Washington, D. C., Ass't Treas.
LEWIS A. BELL, Recording Secretary.
WM. J. WILSON, Corresponding Secretary.

RESIDENT BOARD OF DIRECTORS:

Carter A. Stewart, Samuel Datcher, John F. Cook,
Thos. S. Green, Collins Crusa, Wm. A. Kinbels,
Wm. Syphax, G. Scowden, Sam. Williams.

AN APPEAL.

This Association now earnestly appeal to a loyal public, without distinction of color, to exert all their influence towards the accomplishment of this purpose, namely. The erection of a Colored People's Monument, in memory of our late beloved President, Abraham Lincoln; said monument to be a SEAT OF LEARNING, dedicated to God, to Literature, and to the Arts and Sciences, and shall be held and appropriated for the education of the Children of Freemen and Freedmen, and their descendants forever, and to be called "The National Lincoln Monumental Institute," to be located in the District of Columbia.

The Association most earnestly solicit contributions from the friends of the ever to be lamented Chief Magistrate, and the friends of progress every where, for this noble undertaking, a Monument not of marble nor of brass merely, but a Monument of Education. Marble may crumble, brass may tarnish, but the light of learning is as enduring as time.

Deeply sensible, therefore, that in no other way can the people of color so well perpetuate the memory of Abraham Lincoln, as by carrying out, in this manner, the great aim he had in view—the elevation of their race throughout the land—this Association confidently relies upon the hearty co-operation of all the true friends of the venerated dead.

Churches, Sabbath schools, Masonic and Odd Fellows' associations, Benevolent and all other associations, especially of colored persons, every where, and regiments, officers and soldiers, all are most earnestly called upon to contribute in aid of this work.

The National Lincoln Monument Association is a permanency; the Monument will be built; its light will be spread abroad.

This Association then invites all to come up to its help, and thus assist in diffusing that light, and making a venerated name imperishable.

Friends, north, south, east and west, let your responses to this appeal be speedy, and equal to the occasion which calls them forth.

Rev. H. H. GARNET, President.

WILLIAM J. WILSON, LEWIS A. BELL, } Secretaries.

Agents will be appointed only under seal, with written signatures of the officers.

All business letters should be addressed to the Corresponding Secretary.

All contributions may be remitted to the Treasurer, Rev. Stephen Smith, Lombard Street, between Ninth and Tenth streets, Philadelphia, Penna., or to the Assistant Treasurer, Walker Lewis, at the office of the Association, 591 G Street, Washington, D. C.

LIFE DIRECTORS.

Right Rev. Daniel A. Payne,	Rev. Alfred Saulden,
Right Rev. J. J. Clinton,	Hon. Charles Sumner,
Right Rev. W. H. Bishop,	Gen. Wm. Deane Wilson,
Right Rev. J. P. Campbell,	Hon. Gerrit Smith,
Right Rev. J. D. Brooks,	Major M. R. Delany,
Right Rev. Samson Talbot,	Jas. Mc. Crummill, M. D.,
Right Rev. Willis Nazrey,	Paul Dreyton,
Rev. D. W. Anderson,	Robert Hamilton,
Rev. Elisha Weaver,	John Peterson,
Rev. J. W. Loguen,	Patrick Reason,
Rev. Singleton T. Jones,	William Betts.
Rev. John N. Mars,	

STATE OFFICERS.

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Dr. J. S. SMITH, General Agent,
Office, 591 G Street, Washington, D. C.

Other States, &c., will be filled as soon as the proper gentlemen can be obtained for the offices. jy 15-6m

NEW AND INTERESTING WORK.
LIFE OF
JOHN BRAINERD,

The New Jersey MISSIONARY, from 1747 to 1781, by Rev. THOMAS BRAINERD, D. D., of Philadelphia.

"It is interesting as a novel."—*U. S. Gazette.*

"Dr. Brainerd has given us a model biography."—*N. Y. Evangelist.*

"The volume will have a place alongside the memoirs of the elder brother, (David Brainerd,) many of the characteristics of which it possesses."—*N. Y. Observer.*

For Sale at the
A. M. E. BOOKSTORE,
619 Pine Street,
PHILADELPHIA

Oct. 11 4t.

Dr. David Rosell.
907 LOMBARD STREET

OFFICE HOURS, Sprech-Stunden, } 7 to 9 A. M. / 1 to 3 P. M. / 7 to 9 P. M.

Oct 21—6mo PHILADELPHIA.

TRIMMINGS
AND
Fancy Goods.

633 PINE STREET, PHILADA.
GEORGINA GLEAVES

Has just opened a large assortment of Ladies' Trimmings, Hosiery, Gloves, Flannels, Balmorals and Hoop-skirts.

Gentleman's Furnishing Goods

COMBS, BRUSHES, SOAPS, Choice Perfumery and fancy articles.

Gents' Shirts, Drawers, Under shirts, Collars and Neckties.

A general assortment of Stationery.

Ladies' Dresses and Under-clothing made to order.

Oct 17—6mo

BOWERS'
COAL DEPOT.
COAL!! COAL!!!

THOMAS J. BOWERS,
634 Lombard St.,

Has constantly on hand a full supply of the best

LEHIGH AND SCHUYLKILL COAL,

At the lowest market price.

Call and Try — *Call and Try*

Oct. 7-tf

A CARD.

MRS. H. T. O'DONNELL,
Formerly of No. 710 South St., Philada.

Has removed to No. 915 Lombard Street, and has opened

A BOARDING HOUSE

For the accommodation of Ladies and Gentlemen who may pass through Philadelphia, and also those who may wish to spend some time in our city. Mrs. O'Donnell will take great pleasure in accommodating her numerous friends, as far as she possibly can. Give her a call.

May 1—3mo

MEDICINES WILL BE
THE MAIL
SENT BY
DR. J. W. CREEK,
Physician & Apothecary,
Cor North and Pleasant Sts.,
BALTIMORE

Prescriptions Carefully Compounded

EXPRESS, OR THROUGH

1865 1865

"COSTAR'S" EXTERMINATORS.
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"COSTAR'S" EXTERMINATORS.
EXTERMINATORS.

For Rats, Mice, Roaches, Ants, Bed-Bugs, Fleas, Moths in Furs and Woollens, Insects on Plants, Fowls, Animals, etc.

"18 years established in New York City."
"Only infallible remedies known."
"Free from Poisons."
"Not dangerous to the Human Family."
"Rats come out of their holes to die."

☞ Sold by all Druggists and Retailers everywhere.
☞ !!! Beware !!! of all worthless imitations.
☞ See that "Costar's" name is on each Box, Bottle, and Flask, before you buy.

HENRY R. COSTAR

Principal Depot, 482 *Broadway, N. Y.*

Sold by all Druggists, wholesale and retail, in Philadelphia, Penna.

1865.

HOUSEKEEPERS troubled with vermin need be so no longer, if they use Costar's Exterminator. We have used it to our satisfaction—and if a box cost $5, we would have it. We have tried poisons, but they effected nothing.—But Costar's article knocks the breath out of Rats, Mice, Roaches, Ants and Bed-Bugs quicker than we can write it. It is in great demand all over the country.—*Medina (Ohio) Gazette.*

See Costar's Advertisement in this paper

1865.

FARMERS AND HOUSEKEEPERS should recollect that hundreds of dollars' worth of Grain, Provisions, &c., are annually destroyed by Rats, Mice, Ants, and other insects and vermin—all of which can be prevented by a few dollars' worth of Costar's Rat, Roach, Ant, &c., Exterminator, bought and used freely.

See Costar's Advertisement in this paper.

Sold in Philadelphia, Pennsylvania, by all Druggists and Dealers. Ap. 29—6mos

BARGAINS IN CLOTHING! BARGAINS IN CLOTHING!
BARGAINS IN CLOTHING! BARGAINS IN CLOTHING!
BARGAINS IN CLOTHING! BARGAINS IN CLOTHING!
BARGAINS IN CLOTHING! BARGAINS IN CLOTHING!

Offered by Perry & Co.
Offered by Perry & Co.
Offered by Perry & Co.
Offered by Perry & Co.

No. 303 Chestnut St., above Third.
No. 609 Chestnut St., (Granville Stokes' old stand.)
And South east Corner of Seventh and Market Sts., (Jones'.)

Messrs. Perry & Co. have undoubtedly the largest stock of ready-made clothing, and great variety of styles now presented to the public in this city. Their stock is now, bought at the lowest rates, got up in the best manner, and sold at

Wonderfully Low Prices.
Wonderfully Low Prices.
Wonderfully Low Prices.
Wonderfully Low Prices.

Our friends and the public are invited to call and examine for themselves, and be convinced that it is to their advantage to deal with us.

☞ Attention is also called to
Our Custom Department,
Our Custom Department,
Our Custom Department,
Our Custom Department,

In connection with each establishment, where we have constantly on hand
All the Latest and Best Styles,
All the Latest and Best Styles,
All the Latest and Best Styles,
All the Latest and Best Styles,

And can guaranty to our customers entire satisfaction in every respect.

No. 303 Chestnut St., above Third.
No. 609 Chestnut Street, (Granville Stokes' old stand.)
And South east Corner Seventh and Market Sts., (Jones'.)
PERRY & CO.

THE MASON & HAMLIN
CABINET ORGANS.

Forty Different Styles, Plain and Elegant Cases,
For DRAWING-ROOMS, CHURCHES, SCHOOLS, &c.,
$110 to $600 *Each.*

They occupy little space, are elegant as furniture, and not liable to get out of order; are boxed so that they can be sent any where by ordinary freight routes, all ready for use.

FIFTY TWO HIGHEST PREMIUMS

Have been awarded us within a few years, and our circulars contain printed testimony from

TWO HUNDRED AND FIFTY OF THE LEADING MUSICIANS

of the country that the instruments of our make are

THE BEST IN THE WORLD

of their class. Circulars with full particulars free.

In obtaining a musical instrument, it is economy to get the best.

Address—
MASON BROTHERS,
596 Broadway, New York,
Or
MASON & HAMLIN,
274 Washington St., Boston.

Sept. 30-6m

PENNSYLVANIA CENTRAL RAILROAD

CHANGE OF TIME AND DEPOT

On and after Monday, December 26, 1864, the trains of the Pennsylvania Railroad will leave the New Depot, at THIRTIETH and MARKET Sts., instead of Eleventh and Market Sts., as heretofore.

The Second and Third, Fourth and Eighth, Green and Coates, Fifth and Sixth, Union Line, Tenth and Eleventh, Thirteenth and Fifteenth, Seventeenth and Nineteenth City Passenger Railways, connect with the Market St. Railway, whose cars run to and from Pennsylvania Central Railroad Depot in West Philadelphia.

The cars of the Market Street Passenger Railway leave Front Street every two minutes, commencing one hour previous to the times of departure of each train, and allow about 30 minutes for a trip.

Their cars are in waiting on the arrival of each Train to convey passengers into the city.

On SUNDAYS—Cars leave Eleventh and Market Sts. at 7 45 P. M., to connect with Pittsburg and Erie Mail, and at 10 30, P. M., with Philadelphia Express.

Mann's Baggage Express will, hereafter, be located at No. 31 South Eleventh Street. Parties desiring baggage taken to the trains, can have it done at reasonable rates, upon application to him.

TRAINS LEAVE AND ARRIVE AT DEPOT THUS:

LEAVE.		
MAIL TRAIN	at	[illegible] A. M.
PAOLI ACCOMMODATION, No. 1	"	[illegible]
FAST LINE	"	[illegible] M.
PARKESBURG	"	1 00 P. M.
HARRISBURG ACCOMMODATION	"	2 30 "
LANCASTER ACCOMMODATION	"	4 00 "
PAOLI TRAIN, No. 2	"	5 30 "
PITTSBURG AND ERIE MAIL	"	6 30 "
PHILADELPHIA EXPRESS	"	11 10 "
ARRIVE.		
PITTSBURG AND ERIE MAIL	"	6 20 A. M.
PHILADELPHIA EXPRESS	"	7 0[illegible] "
PAOLI ACCOMMODATION, No. 1	"	8 20 "
PARKESBURG	"	9 30 "
LANCASTER TRAIN	"	1 [illegible]0 P. M.
FAST LINE	"	12 50 "
PAOLI ACCOMMODATION, No. 2	"	4 40 "
MAIL TRAIN	"	4 45 "
HARRISBURG ACCOMMODATION	"	9 40 "

Philadelphia Express leaves daily. Pittsburg and Erie Mail leaves daily, (except Saturday.) All other Trains daily, (except Sunday.)

For further information, as to time and connections, see bills and framed cards, or apply to

JOHN F. VANLEER, JR., Ticket Agent,
At the Depot.

An Emigrant Train runs daily, (except Sunday.) For full information as to fare and accommodations, apply to

FRANCIS FUNK,
137 Dock Street.

Jan '64

WASHINGTON HOTEL,
BY WILLIAM TAYLOR,
PROPRIETOR

Corner of Bridge and Montgomery Streets,
GEORGETOWN, D. C.

No. 10 1 year.

ONE PRICE CLOTHING.

JONES'
OLD ESTABLISHED
One Price
CLOTHING HOUSE,
604 Market Street,
(Above Sixth.)

At JONES' Crescent One Price Clothing Store, the lowest selling price is marked in plain figures on each article, and never varied. All buy alike, whether judges or not. The stock is gotten up in a superior manner, expressly for retail sales. Those wanting a good, substantial and fashionable article, should not fail to go to

JONES',
604 *Market Street,*
One Price Store.

COAL! COAL!!

Coal delivered to any part of the city, by large or small measure, by

T. J. BOWERS,
Coal and Kindling Wood Depot,
No. 634 Lombard Street

April 15—tf

Private Boarding
AT 633 PINE STREET,
PHILADELPHIA

The Subscriber, having FITTED UP HIS HOUSE with care, takes pleasure in announcing to his friends and acquaintances travelling, that he is prepared to accommodate them when visiting the city.

☞ Warm and Cold BATHS.

R. H. GLEAVES, Proprietor

April 22—6mos

SHROUDING
AND
LAYING OUT of THE DEAD.

MRS. MARIA HIGHGATES

Most earnestly solicits the patronage and attention of the generous public and her friends, as she is now in the business of shrouding and laying out of the dead and will give all needed satisfaction. Residence

No 1026 Barley street
bet. 10th & 11th, & Lombard & Pine Sts

STOVE STORE.

The subscriber would respectfully inform his friends and the public generally that he has just fully stocked his store for the FALL and WINTER trade, with a general variety of the most approved patterns of

Gas Burner,
Parlor, Cooking, Fireboard, Chamber and Store
STOVES AND HEATERS

which he offers at reasonable prices.

RANGES
The National Range, Philadelphia Range, Globe Range, &c.

HEATERS—The VULCAN, &c.

Casting for Repairs
Job Work promptly attended to.

WILLIAM STILL,
107 North Fifth Street, Philadelphia

Orders received for Lehigh and Schuylkill Coal
October 1st, 1865 sep21—3m

NEW
FALL AND WINTER
DRY GOODS.

All the Latest Styles of
MERINOS,
ALPACAS,
POPLINS,
DELAINES,
PALMETTAS,
CASSINETTES,
FANCY CLOTHS.

COLORED AND WHITE FLANNELS.

Muslins, Diaper and Crash Toweling.

BALMORALS AND HOOP-SKIRTS

Hosiery, and every variety of Fancy and Staple Trimmings, and Zephyr Goods. Also, Ladies Under Clothing, and

GENTLEMEN'S FURNISHING GOODS

All selling at the Lowest Cash Prices

Call and see at the old stand,

S. SHORTER HAWKINS,
615 *Lombard Street, Philada*

to Ap'l 1—6m

OLIVE BRANCH
BOARDING HOUSE
No. 814 Lombard Street, Phila.

Mrs H M Cropper respectfully announces to Travellers that she has opened a first-class

BOARDING HOUSE

for their special accommodation, in a central (to business or churches) part of the city, as above named, where she will spare no pains to make her guests comfortable.

MRS. M. BENNETT,
HERB DOCTRESS,
No. 408 S. SEVENTH STREET, BELOW PINE,

Is prepared to cure Debility of the System, Bilious Fever, Diseases of Bladder, Diseases of Women, Nervous Disease, Scrofula or King's Evil, Dropsy, Piles, Cholera, Ague, Convulsions, Colic, Cancer, Rheumatism, Mumps, Catarrh, Bronchitis, Erysipelas, Consumption, Deafness, Gout, Influenza, White Swelling, Whooping Cough, Croup, Gravel, Dysentery, Asthma, Dyspepsia, Jaundice, Neuralgia, and Tumors.

The Doctress will give her personal attention to any of the above diseases, and guarantee a cure without the use of mercury. Her Indian sympathies are used by her. She can stop bleeding, and take out fire without blistering.

ORNAMENTAL HAIR WORK

JOSEPH C. BUSTILL AND SARAH H. BUSTILL.

WIG MAKERS,
HAIR JEWELLERS,
AND
LADIES' HEAD-DRESSERS,
No 403 South Sixth Street,
Philadelphia.

WIGS,
BRAIDS,
TOUPEES,
FRIZETTES,
CURLS,
PUFFS

WHISKERS, MOUSTACHES, &c.,
STRAIGHT, WAVY, OR CRIMPED

Bracelets, Breast Pins, Watch Chains, Ear Rings, Finger Rings, &c.,
BRAIDED AND MOUNTED TO ORDER.

Combs, Brushes, Soaps, Choice Perfumery, and Fancy Articles.

Ladies' Hair-Cutting, Shampooing, Dyeing, and Head-Dressing.

BUSTILL'S CELEBRATED NEKOLIAN HAIR TONIC.

A splendid preparation for promoting the Growth of the Hair—removing Dandruff—Cleansing, Moistening, Softening, Odorizing, Invigorating, Beautifying, and preventing Premature Baldness.

Bustill's Compound Eradicator,

One of the most useful articles ever offered for shampooing the hair, removing dandruff, preventing premature baldness, restoring soiled garments, removing grease spots, and curing rheumatic pains, Tetter, &c.

HAIR BOUGHT.

Letters for information in relation to the purchase of Hair will receive prompt attention. Barbers and others having Hair can find ready sale. sep 24-M

Cupping, Leeching &
BLEEDING
ATTENDED TO BY
NATHANIEL L. DURHAM,
911½ CHRISTIAN STREET,
Also Solicitor for "Security Life Insurance Company"

Jan 7—No 6—1y

"THE BEST AND THE CHEAPEST."

REIMER'S PHOTOGRAPHIC GALLERY,
NO 615 & 617 NORTH SECOND STREET,
PHILADELPHIA,

Where you will find skilful hands, who use superior instruments, and have the advantage of a well arranged light.

☞ Pictures are made all sizes; from a Carte de Visite to a life size in oil, at prices which can guarantee good work, and at the same time be within the reach of everybody. Pictures are made life size from small Ambrotypes or Daguerreotypes. 1y

JAMES C. CLARK, M. D.
(Eclectic.)
No. 618 Pine Street, Philadelphia, Pennsylv'a.

OFFICE HOURS
From 7 to 9 A. M.
From 12 to 3 P. M. } PHILADELPHIA
From 8 to 9 P. M.

Also, particular attention directed to all classes of Ulcers, recent or chronic. Treatment and cure, without the use of Mercury, or any other injurious drug warranted.

jan7—no7 1y

To The Travelling Public.

I most respectfully inform my friends and the public generally, that I have taken the large and commodious dwelling,

No. 1733 Addison Street,
PHILADELPHIA.
And have opened it as a first-class
Boarding and Lodging House,

and will be happy to see all of my old friends, and as many new ones as may favor me with their patronage. Your influence is respectfully solicited.

MRS. ANN E. FOSTER

N. B.—Hot and Cold Baths. Terms reasonable.
jel-1y

Hudson's City Hotel.

"I am going to Hudson's City Hotel. It is the Best and Cheapest House in Baltimore."

You can entertain your guests in Public or Private Parlors.

You can get your Meals at All Hours in this First-Class House.

No Improper Language or Behaviour allowed in this House.

Ice Cream Saloon, and Barber-Shop attached to the Hotel.

Nos. 28 and 30 Corner of Bath and Davis Sts.,
(Near the Harrisburg Depot,)
Baltimore.

Dr. D. HUDSON, Proprietor July 8—tf

Poetry.

AUTUMN

BY LYDIA M. RENO

Autumn with bright feet treads the grand old hills
In gorgeous robes of royalty to-day
Richer than Orient's purple splendors gleam
Her streaming banners strewing all the way

A golden glory, slanting earthward, hangs
Softly as dreams o'er mountain and o'er sod
Like benedictions of the dying year
Or the dear smile of God.

Upon the river's breast the sunshine falls,
Melting and mellow as love's first sweet days
When all of life was but a blessed dream
Wrapped in the glory of a golden haze

Like stately ships, amber and fleecy clouds
Go softly sailing through the eternal blue,
Ah, crimson splendors of these glowing days,
Ye almost bring the hills of Heaven to view!

Soft hangs a dreamy mist above the world,
Soft hangs a dreamy quiet o'er our souls
Silent the river floweth to the sea;
Silent our life to Death's quiet ocean rolls
Rochester, Pa.

LEAD THEM TO THEE

Lead them, my God, to thee,
Lead them to thee,
E'en these dear babes of mine
Thou gavest me,
Oh, by thy love divine,
Lead them, my God, to thee,
Safely to thee.

Although my faith is dim,
Wavering and weak,
Yet still I come to thee
Thy grace to seek—
Daily to plead with thee
Lead them, my God, to thee,
Safely to thee.

When earth looks bright and fair,
Festive and gay,
Let no delusive snare
Lure them astray,
But from temptation's power
Lead them, my God, to thee,
Safely to thee

E'en for such little ones
Christ came a child,
And through this world of sin,
Moved undefiled:
Oh, for His sake, I pray,
Lead them, my God, to thee,
Lead them to thee

Yes, though my faith be dim,
I would believe
That thou this precious gift
Wilt now receive;
Oh, take their young hearts now
Lead them, my God, to thee,
Safely to thee

Lead them, my God, to thee
Lead them to thee;
Though 'twere my dying breath,
I'd cry to thee
With yearning agony,
Lead them, my God, to thee,
Lead them to thee.

American Messenger

The Family.

THE LOST PURSE

A friend related to me a simple story, not long since, which I think is worth telling over. The parties of whom he spoke were near by, and it was the presence of the hero that called the circumstance to mind.

Abel Morton was a youth of about seventeen. His mother was a widow, and he an only child

They lived in a small hut in the outskirts of the village, and were very poor During the long, cold winter, the widow had been quite sick, so that Abel had been obliged to spend most of his time with her The youth had never learned any trade, as various circumstances had combined to prevent his leaving home. He worked whenever he could get work to do, and thus far managed to find food enough to keep himself and mother alive, though they suffered much with cold

As the spring opened Abel tried to find work, but was not successful He picked up a few odd jobs now and then, but the proceeds were barely sufficient to purchase enough of the coarsest, cheapest food Clothing they could not buy, and poor Abel began to fear that he must beg a suit of clothes, or, what was worse, leave his mother But the latter he could not do

One afternoon he went into the village and spent several hours in hunting for work, but he found nothing to do Some seemed to turn him away because he looked so ragged, while others said they never employed any one outside of their own households

Faint and sick at heart, Abel turned his steps homeward He left the village, and was turning into the narrow lane that led to his home, when he detected something peculiar upon the roadside He picked it up and found it to be a small knit purse It was quite heavy, and the jingle of the contents was too sharp and clear for copper

The poor youth did not stop to open it then, for it was already dusk And he knew his mother would be anxious. So with a strangely beating heart he hurried homeward He entered the little room where his mother was sitting, and sank down in a chair

"Alas! no work," the widow murmured, as she saw the cloud upon the boy's face.

"No," he replied "I tried all around, but it was no use"

"Never mind, Abel. God is good We shall not suffer as those who do not trust in him."

"But how does he help us, mother?" asked Abel in a faltering voice.

"In many ways, my son He has preserved us through many trials, and has given us hope and courage He has preserved to me a true and virtuous child, and has held us clear of many sufferings which afflict our fellows. Look at Mrs. Tyndel; see her, with all her wealth, suffering tortures that I would not suffer for worlds See her only son, a poor miserable inebriate, and in prison for a drunken crime For what would we exchange our noble consciousness of right and honor?"

Abel made no reply There had been something bearing down heavily upon his soul, something which lay in his pocket and sent forth a serpent song of plenty. But the lead was removed. He drew the purse from his pocket and laid it on the table by his side

"What is that?" said the widow, as she heard the sharp clink of the coin

"A purse—I found it on the road"

"Found it? Oh, did you *find* it?"

"Yes, my mother In the road just at the turn of our lane. It lay in the footpath"

A candle was lighted and the purse emptied It contained twenty silver half dollars

"Ten dollars," whispered Abel "Perhaps we can find who lost it."

"Isn't there some name to the purse?" asked his mother.

She took it as she spoke, and upon the inside of the clasp, which was lined with red morocco she read "John Thompson"

John Thompson was one of the wealthiest men of the place He owned a very large farm, and, besides supplying a large amount of milk to customers, he raised large quantities of garden sauce and fine fruit, which he sent to a neighboring city

"Ah, how easily he could spare it!" whispered Abel. "It would be no loss to him"

"That is so in a measure, my son," said the widow, solemnly "His would not be the loss, but we should lose—oh! how much?"

"We, mother?"

"Ah, my boy. Should you keep this—should we keep it—where would our honor be? The next time you meet Mr Thompson, you'd fear to look him in the face. You could not look at him with the happy consciousness of your own innocence. There would be a taint upon your character—a sting in your soul. Oh, would you keep it, Abel?"

"No, my mother; I would not No, no! I'll carry it back this very night"

"You might wait till morning you must get me some wood now"

The purse was laid away in a place of safety and on the following morning Abel started off bright and early, and walked with a light and buoyant step for he was satisfied with the work he was doing

Mr Thompson lived in a large fine mansion on the top of a gentle eminence at a short distance from the road, and was surrounded by a park of noble trees Abel took his way up the neatly gravelled walk and met the owner upon the broad piazza

"Do you wish to see me, sir?" said the host. He was a kind, generous-looking man, stout and corpulent, with a face full of health and good humor

"Yes, sir," answered Abel, promptly, at the same time ascending the piazza "I found a purse last evening, and on opening it we found your name upon it

"And who is *we*?"

"My mother and I, sir.

"Then you did not think you needed the money?"

"Sir?" said the youth, with inquiring gaze

"Seeing that you bring the money to me, I suppose you had no use for it."

"Use for it, sir?" repeated Abel, at a loss how to understand the man "Oh, God knows we had use for it, but not so much as we have of our honor and truth"

"Were you afraid to keep it?" pursued Mr Thompson, in the same peculiar tone

"Afraid! what do you mean? Do I love my mother because I am afraid to hate her? I brought your money back because it was yours, and not mine"

Thus speaking, Abel handed the gentleman the purse, and turned away Mr. Thompson did not say a word, and the youth kept on, feeling glad that he had done right; yet at the moment almost ready to cry at the reception he met

When he reached home, he sank into a chair and leaned his head upon his hand

"Why, what's the matter, Abel?" asked his mother, in alarm

But, before he could answer, they were both startled by hearing a horse trot up to the door It was Mr Thompson He dismounted, and, as the door was opened, entered without ceremony He bade the widow a cheerful good morning, and then took a seat.

"I've come on business, and I may as well proceed at once." Then turning to Abel, he asked·

"Are you engaged at present?"

"No, sir," replied the youth, eagerly, for the man spoke very kindly

"Wouldn't you like something to do?"

"Oh, yes, sir I spent all day yesterday in looking for work My mother is not well, and I must earn something

"Can you write?"

"Yes, sir"

"Pretty well?"

"Yes, sir My mother has taught me more than I should have learned at school

"Can you cipher, then?"

"Yes, sir I have been nearly through, as far as cube root."

"Can you drive two horses?"

"Yes, sir. I drove the stage from here to Greenborough a good many times last winter"

"Then I think you are just the man I want. In a few days I shall send some sauce to the city, and as yet I have no one to take charge of that department For the last ten years I have lost considerable by dishonest men

"The man who carries my produce to market has considerable money to collect; sometimes it will average a hundred dollars a day for a week at a time. When I buy up fruit and berries to send to the city, the receipts are considerable — How should you like the place?"

"I could be with my mother at nights, sir?"

"Yes."

"Then I should like it very much—very much, sir. And if I serve you I shall serve you faithfully"

"I have no fears on that account," said Mr Thompson, with a peculiar look "I am fully satisfied of your honesty—I saw you pick up my purse."

There was a slight shudder passing through the youth's soul, for he could not help thinking what would have been the result, had he kept the money

"You are not the first one I have tried," resumed the gentleman "First, I looked upon Samuel Stephens He is poor, and I thought him capable I dropped my purse with my name plainly written upon it. He did find it, and he kept it. Next I tried Lot Poole, and he did the same. Some might say I had no business to place temptation in a poor youth's way; but I would give employment to those who most needed it, and as there is ample temptation in the work I must have done, I thought I had a right to try them But you have proved yourself trustworthy, and I am glad of it. And now if upon trial you suit me, I will pay you forty dollars a month and board you. What say you to that?"

But poor Abel knew not what to say The sum named was enormous to him He had wondered if he should get as much as fifteen

"Forty?" he whispered fearful that he had misunderstood him.

"Yes, forty dollars a month Will not that answer?"

"Oh—yes, sir It is more than I expected—much more."

"Then you will be the better satisfied. I like to have those who work for me satisfied, and then if they do wrong, I am not to blame So, suppose you come up and look around. we will commence the first month to-day"

The poor widow felt it her duty to say something before the kind man left, so she turned towards him and opened her mouth and then—began to cry Mr. Thompson understood it took her by the hand and bade her be of good cheer, and then hastened away

Until the sound of his horse's tramp had died away in the distance, both mother and son sat in perfect silence. At last the widow arose and sank upon her son's bosom

"Oh, Abel! God has blessed us wondrously."

"Suppose I had kept the money," whispered the youth.

"Not that—not that, my son Oh, it was not the money; though the money, like a mirror, reflected yourself. It was the stern integrity of your soul You couldn't have kept it. The simple carrying back of ten dollars was little to be compared with the principles to be involved He saw your honor—your truth—and for what you are has he hired you"

Abel went up to the great house, and soon found something to do When he returned home at night, Mrs Thompson sent a covered basket for his mother, and Mr Thompson gave him an order on the tailor for a new suit of clothes

The busy season came on, and Mr Thompson was not long in discovering that he had won a treasure in his new hand Abel sold more produce than had been sold before, at least he returned more money, which was far better—That was not all The business was kept square to the fraction of a penny every day so that at any moment Mr Thompson could tell just how he stood.

But there was one difficulty

The producer often wished for the assistance of his produce agent in the evening, especially when he had accounts to make out. So he talked with his wife, and it was soon arranged that the widow Morton should come and find a home beneath their roof She had grown stronger, and the flush of health was upon her cheek, since her son had afforded her the many comforts that she needed, and she accepted the new offer with pleasure Abel could now spend all his time in the employer's interest, and the happiness of all concerned was greatly enhanced thereby

I saw a wealthy man walk to his house, and as he stood and gazed around upon his broad acres, half a dozen children [illegible] away from [illegible] lady who had been playing with them and bounded to his [illegible] and I [illegible] hear the happy voice of "papa."

It was Abel Morton, and the old lady was his mother. He was [illegible] for strict honor and truth [illegible] guide through life.

THE MAIDEN AUNT.

It is mercifully ordered in the great schemes of existence that nearly every person should have an aunt who is willing to grow into an old maid, and to sacrifice her life to the good of others—those others generally being her nephews and nieces Aunts are the fairy good godmothers of society—the supplementary mothers who are often more kind and indulgent to the children than their parents are There is not a single person any where who is not familiar with the idea of a good aunt We sometimes hear of children who never knew father nor mother, but where is the child who never knew an aunt? When the father and mother disappear, and leave the poor infant to the mercy of the world, who is it that takes the little waif in, and feeds and clothes it, and sends it to school? Who? The aunt The good, kind, tender hearted soul, who, perhaps, has been passed over in life, who has toiled hard, who has suffered much; who at any rate, has never tasted the joys of maternity, who has certainly never incurred its vexations.

It is really wonderful under such circumstances that, these women should retain so much humanity, that the fire of love should not have been quenched in their lonely hearts, that the milk of human kindness should not have dried up in their breasts long ago We should be thankful to Heaven for these maiden aunts of ours, they are a legion of angels upon the earth; forever hovering about us, to pity and to succor If the natural history of aunts were faithfully and accurately followed out, I am inclined to think that the aunts of whom I speak would be found to be a distinct species of the genus

There are points of resemblance in all aunts of this class, which are not to be observed in persons who stand to society in other relations There are many varieties of mothers—some good, some bad, some indifferent; there are also many varieties of fathers, brother, sisters, and uncles. There is a kind and indulgent father; but quite as often there is the harsh and tyrannical father There is the affectionate brother, and the jealous brother, the loving sister, and the spiteful sister. Then, as to the uncle (who should be a counterpart of the aunt in every thing, being the masculine of the species,) is it not proverbial that, while some of them poke their nephews in the ribs, call them sly dogs, and give them no end of bank notes because they wouldn't sell their uncle's pictures, there are other cruel, bloodthirsty, rapacious uncles, who take their nephews into dark woods, and leave them to die of hunger But our aunts?—our aunts are always good Who ever heard of a wicked aunt? Be it understood, however, that I do not reckon among my bright particular aunts the sister of your father or mother, who marries and has children of her own; nor the lady whom your uncle may take to himself, with the same commonplace result. We don't think of her, be she the one or the other, in the true aunt sense

Do you ever call her "aunty," and go and sit in her lap, and put your arms round her neck? Answer me that. No, no. She is aunt—mark how cold the word is without the endearing diminutive? Aunt Charles or Aunt James, with lots of little buckets of her own dipping into the well of her affections, and she has not a drop for you Dare to sit in her lap, and she will push you rudely and coldly away Venture to put your arm round her neck, and she will probably stand upon her propriety The person whom you call "aunty dear" is quite another order of being She is your father's sister or your mother's sister—occasionally the wife of your uncle, but in the last case she is only "aunty dear" when she has no children of her own. As to her natural disposition, she is born to love and to be loved – born to deny herself, to suffer patiently, to toil and spin, not for herself, but for others—bore, above all, to rear the weakly sheep, and to rescue the black ones who go astray — *All the Year Round*

Child's Cabinet.

MODERN BOYS

I wonder sometimes if they can possibly be of the same genus as the boys with whom I associated when I was a boy I paid a visit lately to a gentleman in the country, and on going over the house to view its lions, I was shown into a room where my host's boys printed a weekly newspaper for their own amusement There were all the appliances of a printing-office—cases, galleys, rules, imposing stones, and presses: and two young gentlemen, whose united ages, probably, did not amount to twenty-five, were so familiar with their use as to be able, unaided, to compose and print a weekly sheet containing news and articles of their own writing I thought of my play-room and what it contained I had a vision of a penny top, a pop gun roughly made from a branch of alder tree, a kite composed of a half-penny cane and a sheet of brown paper, a worsted ball wound upon an old barrel bung, and a teetotum.

Again, the other evening I went to a party, and I had scarcely entered the house when my host's two boys carried me off into the the garden to take my photograph. One, quite a little fellow, posed me in a chair, instructed me to look at a certain spot, and warned me of that principle of the convex lens which has a tendency to enlarge feet and hands which are placed too much in advance of the rest of the body The other boy, mean while, was in a dark room, playing with subtle chemicals, of whose nature and properties his grandfather, the eminent chemist, had never even dreamed. In less than five minutes these two youngsters had used one of the closest secrets of nature to fix my image on a piece of glass It was as easy a feat for them as it was for me to lift up my top while spinning, in a spoon, or in the hollow of my hand

When I was a boy, my stock of play literature consisted of some half dozen six penny books such as *Jack the Giant Killer*, *Puss in Boots*, the *History of Cock Robin*, and an abridgment of the *Arabian Nights* I remember that I kept them locked up in a deal box, and was exceedingly chary of lending them, or even letting any one look at them. But boys now-a-days take in their monthly and weekly magazines, correspond with the editor, answer riddles and rebuses, contribute puzzles, and engage in chess tournaments by correspondence, nay, they club subscriptions to Mudie's, and read all the new sensation novels as they appear —*All the Year Round*.

HARRY'S SERMON

"Eddie," said Harry, "let's go to church, and I'll be the minister and preach you a sermon"

"Well," said Eddie, "and I'll be the peoples" So Harry led him away, and they went up stairs together He set an old fire-screen in front of him by way of pulpit, and thus began

My text is a very short and easy one, "*Be kind*" There are some little texts in the Bible on purpose for little children, and this is one of them These are the heads of my sermon

Firstly—Be kind to papa, and don't make a noise when he has a headache I don't believe you know what a headache is, but I do I had one once, and I didn't want to hear any one speak a word

Secondly.—Be kind to mamma, and don't make her tell you to do a thing more than once It is very tiresome to say, "It is time for you to go to bed," half a dozen times over

Thirdly—Be kind to baby

"You have leaved out, 'Be kind to Harry,'" interrupted Eddie

"Yes," said Harry, "I didn't mean to mention my own name in my sermon I was saying, be kind to little Minnie, and let her have your red soldier to play with when she wants it.

Fourthly.—Be kind to Jane, and don't scream and kick when she washes and dresses you.

Here Eddie looked a little ashamed and said: "But she pulled my hair with the comb."

"People mustn't talk in meeting," said Harry.

Fifthly.—Be kind to kitty. Do what will make her purr, and don't do what will make her cry.

"Isn't the sermon most done?" asked Eddie; I want to sing. and without waiting for Harry to finish his discourse, or give out a hymn, he began to sing, and so Harry had to stop; but it was a very good sermon. Don't you think so? —*Freedman's Journal*

Miscellaneous.

REMARKABLE ESCAPES OF EMINENT MEN

The *Quiver* enumerates some examples under this head, which illustrate the truth of an overruling Providence

Some years ago a young man holding a subordinate position in the East India Company's service, twice attempted to deprive himself of life by snapping a loaded pistol at his head. Each time the pistol missed fire A friend entering his room shortly afterwards, he requested him to fire it out the window; it then went off without any difficulty Satisfied thus that the weapon had been duly primed and loaded, this young man sprang up, exclaiming, "I must be reserved for something great," and from that moment gave up the idea of suicide, which for some time previously had been uppermost in his thoughts That young man afterwards became Lord Clive

Two friends were on one occasion walking together, when a violent storm of thunder and lightning overtook them One was struck dead on the spot, the other was spared; else would the name of the great Reformer, Martin Luther, have been unknown to mankind

The holy St Augustine, having to preach at a distant town, took with him a guide, who, by some unaccountable means, mistook the usual road and fell into a by-path He afterwards discovered that his enemies, having heard of his movements, had placed themselves in the proper road with the design of murdering him

Bacon, the sculptor, when a tender boy of five years old, fell into the pit of a soap-boiler, and must have perished, had not a workman, just entering the yard, observed the top of his head, and immediately delivered him

When Oliver Cromwell was an infant, a monkey snatched him from his cradle, leaped with him through a garret window, and ran along the leads of the house The utmost alarm was excited amongst the inmates, and various were the devices used to rescue the child from the guardianship of his newly-found protector All were unavailing, his would be rescuers had lost courage, and were in despair of ever seeing the baby alive again, when the monkey quietly retraced its steps and deposited its burden safely on the bed. On a subsequent occasion the waters had well nigh quenched his insatiable ambition. He fell into a deep pond, from drowning in which a clergyman named Johnson was the sole instrument of his rescue

At the siege of Leicester, a young soldier, about seventeen years of age, was drawn out for sentry duty One of his comrades was very anxious to take his place No objection was made, and the man went. He was shot dead while on guard The young man first drawn afterwards became the author of "Pilgrim's Progress"

Doddridge, when born, was so weakly an infant he was believed to be dead. A nurse standing by, fancied she saw some signs of vitality. Thus the feeble spark of life was saved from being extinguished, and an eminent author and consistent Christian preserved to the world

John Wesley, when a child, was only just preserved from fire Almost the moment after he was rescued, the roof of the house where he had been, fell in.

Of Philip Henry, a similar instance is recorded.

John Knox, the renowned Scotch Reformer, was always wont to sit at the head of a table, with his back to the window On one particular evening, without, however, being able to account for it, he would neither himself sit in the chair, nor permit any one else to occupy his place. That very night a bullet was shot in at the window, purposely to kill him: it grazed the chair in which he usually sat, and made a hole in the foot of a candlestick on the table

Many years have now elapsed since three young subalterns might have been seen struggling in the water, off St. Helena; one of them, peculiarly helpless, was fast succumbing. He was saved, to live, as Arthur Wellesley, Duke of Wellington

The life of John Newton is but the history of a series of marvellous deliverances As a youth, he had agreed to accompany some friends on board of a man-of-war He arrived too late to go; the boat in which his friends had gone was capsized, and all its occupants drowned.

On another occasion, when tide surveyor in the Port of Liverpool, some business had detained him, so that he came to his boat much later than usual, to the great surprise of those who were in the habit of observing his then undeviating punctuality He went out in the boat as heretofore to inspect a ship, which blew up just before he reached her Had he left the shore a few minutes sooner, he must have perished with the rest on board.

Popular Natural History.

SOME CURIOUS FACTS ABOUT INSECTS.

THE LOCUST

No insect has entered more into the history of nations than the locust The Arabs regard the locust with superstitious horror, giving it the following description.

"It has the head of the horse, the horns of the stag, the eye of the elephant, the neck of the ox, the breast of the lion, the body of the scorpion, the hip of the camel, the legs of the stork the wings of the eagle, and the tail of the dragon"

The Mohammedans say, that "after God created man from clay, of that which was left he made the locust" The infinite numbers of these insects are astounding "We are the army of the great God, and we lay ninety and nine eggs; if the hundredth were put forth the world would be ours"—is the speech imputed to them by the Arabs Their wings being frequently spotted, the marks are believed to be letters, to which all sorts of meanings have been attached. The three letters, B E S, which were to be seen on the wings of the locusts that visited Silesia in 1712 were supposed to be the initials of the Latin words "Bella Erunt Saeva," "Babel Est Solitudo," or else the German words "Bedeutet Erschreckliche Schlachten," (portending frightful battles), and "Bedeutet Erfreuliche Siege," (portending joyful victories) A common modern belief is that every locust's wing is marked either with the letter W, portending War, or the letter P, meaning Peace

The most sublime and correct account of the terrible appearance and ravages of the locust is given in the Bible by the prophet Joel (2 2-10, 20) It is related that in the year of the world 3800, such infinite myriads of locusts were blown from the coast of Africa into the sea and drowned, "that being cast upon the shore in immense heaps, they emitted a stench greater than could have been produced by the carcases of one hundred thousand men. A general pestilence of all living creatures followed And so great was this plague in Numidia, where Micipsa was king, that eighty thousand persons died, and on the sea-coast, near Carthage and Utica, about two hundred thousand people were reported to have perished Thirty thousand soldiers, appointed as the garrison of Africa, and stationed in Utica, were among the number So violent was the destruction that the bodies of more than fifteen hundred of these soldiers, from one gate of the city, were carried out and buried in the same day

"St Augustine also mentions a plague to have arisen in Africa from the same cause, which destroyed no less than eighty thousand persons (*octoginta hominum millia*) in the kingdom of Masanissa alone, and many more in the territories bordering upon the sea"

A swarm of locusts in France in the year 872 was said to devour on an average per day one hundred and forty acres, and their daily marches were computed at twenty miles Of a swarm which covered four square miles, an estimate was made by a German author in the following manner:

"Observing that, where he trod on the ground, at least three were crushed, and that in a square German measure, less than an English foot, ten were destroyed, and after determining the number of these square measures in the four miles, he concluded that ninety two billions, one hundred and sixty millions of locusts were congregated on the surface This is altogether a very moderate calculation, for not only is their number more compact in breadth, but they are often piled here high on the earth"

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Rev. Elisha Weaver, Editor. PHILADELPHIA, NOVEMBER 18, 1865. Vol. V.—No. 46.—New Series. Whole No. 255.

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No 619 Pine Street, Philadelphia.

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Poetry.

Waiting for Christ.

We wait for Thee, all-glorious One!
We look for Thine appearing;
We hear Thy name, and on the throne
We see Thy presence cheering.
Faith even now
Uplifts its brow,
And sees the Lord descending,
And with Him bliss unending.

We wait for Thee through days forlorn,
In patient self-denial;
We know that Thou our guilt hast borne
Upon thy cross of trial
And well may we
Submit to Thee
To bear the cross and love it,
Until Thy hand remove it.

We wait for Thee, already Thee
Hast all our hearts' submission;
And though the spirit sees Thee now,
We long for open vision,
When ours shall be
Sweet rest with Thee,
And pure, unfading pleasure,
And life in endless measure.

We wait for Thee with certain hope,—
The time will soon be over;
With childlike longing we look up
Thy glory to discover.
O bliss! to share
Thy triumph there,
When home, with joy and singing,
The Lord His saints is bringing.
—*From the German of Hiller*

For the Christian Recorder.

AUGUST FIRST IN DENVER, COLORADO.

Our colored citizens of Denver celebrated the day of West Indian Emancipation, by appropriate exercises A speech was delivered by Mr W. P. Allen. We have been favored with a condensed report of the same, which we present to our readers.

Fellow Citizens:—I feel proud to-day in having the honor conferred upon me to address you, and although I am entirely inadequate for the occasion, having received your hospitable invitation, I cheerfully came to the task.

To day, you are here to celebrate the "Emancipation Ordinance of the West India Islands," and my heart is buoyed up in witnessing such a display of enthusiasm among you. But in doing this you should not forget that 1863 accords to you a greater day of commemoration.

On the first of January, of that year, over three millions of bondmen were released from the *stocks* and *shackles* that bound them in tyrant slavery two centuries and a half. You are aware that the people whom you to-day represent, became victims to the manacles of oppression two hundred and fifty years ago, and notwithstanding the out-law *practices* and *prejudice* of caste that they had to contend with you, to-day, as their antecedents, stand as an emblem among the most noted of the world.

When this now ending rebellion commenced, it was asserted by some that you were cowards, and would not fight; that the whole success of the Federal Army was dependent upon white men. You were therefore expelled from the ranks until your patriotism became too great for opposition You were vigorous in mustering up companies and regiments throughout the different states in the Union You appealed to the people for a hearing. You told them that you felt as though the responsibility of this war was resting upon you And, although you had been, and were still, prevented from shouldering the musket, there would never be a cessation of hostilities until you were admitted. Thank God your supplications were heard, and although you had to labor under disadvantages, which the white man did not, you have gained credit for yourselves, and did honor to the country.

Look, if you will, to the victories achieved by the colored troops at Fort Wagner, Shiloh, Chancellorsville, Gettysburg and Chickamauga, and if such bravery is not enough to win the esteem and admiration of the *world*, nothing is! When Gen Butler gained access to the city of New Orleans, he there found a regiment of colored men bearing the name of the "*Native Guards*" These men had been compelled to serve with rebels, but as soon as the "Stars and Stripes" were hoisted above that rebel city, they threw down their arms, refused to follow their allied brothers, and embraced the earliest opportunity to serve in the cause of the Union.

They were at once accepted, and on the 26th of May, 1863, they were landed in front of the heavy guns of Port Hudson Captain Cailloux, a man who prided himself of being of pure African descent, was the most prominent of them all He was finely educated, as well as being bold, athletic, and daring; he never lacked admirers. His men were ready at any time to follow him to the cannon's mouth, and he was ready to lead them As the order came to charge upon the enemy, he was seen leading his men on the double quick across the battle field of death: charge after charge was made, and notwithstanding the fearful odds he had to contend with, they were successful in capturing the Fort Hence, you see, your nation has always been loyal, and have fought as soldiers should fight, ever since the formation of this Government, and yet, you are denied the right of citizenship. You are now contending for that right, and through the justness of the Supreme Court at Washington you shall have acquired in less than ten years, the "*Right of Suffrage*" to every man of African descent in the United States But the question of the colored man; his rights, and means of elevation in the South, should attract the attention of every deliberate thinking mind in America

Slavery is not yet entirely dead. The most prominent offices of the South are filled with men who would, were it possible, deceive the very elect, by their false display of loyalty to the Government of the United States. Such deceivers it is that have been, and are still superintending the "*Freedmen's Labor Institute*" of the South, under a pretence they tell us fine stories of that people's aspiring abilities, but those stories have been entirely misrepresented. It is true, that they have an aspiring ability, but they have been kept in darkness so long by this new system of servitude, that their rising facilities seem, as it were, weighed down with a millstone.

You will bear with me for one moment, when I say that disloyal men, placed in prominent offices, under the disguise of "*Federalism*," are the greatest enemies that this Government has. Such men it is that are, and have been for the past four years, committing some of the most atrocious outrages on record. Not a day sinks in oblivion, but what we can see recorded in the daily papers, some fiendish act that has been inflicted upon the "*Freedmen of the South.*"

It is this class of men that we hear expatiating against the enfranchisement of the negro, because he cannot read. But I would ask, are there not many of a lighter hue, yes! white people, who are also unintelligent and cannot read? Since that seems to be the only impediment in the way, I propose taking the ballot from both, so long as they cannot read, and extend it to them so soon as they learn. By so doing, we would be conferring jewels upon both parties, the House would become consolidated, and peace with prosperity would reign, with no one to molest. But as public sentiment is at present, I believe as did Frederick Douglass, "That if a negro knows as much when sober, as an Irishman when drunk, he knows enough to vote."

Fellow citizens, I have worried your patience much longer than I anticipated and as you were kind enough to favor me with the opportunity, I heartily thank you for your cordiality.

For the Christian Recorder.

AN EQUAL RIGHTS LEAGUE IN MIDDLETOWN

We are sorry the following did not reach us in time for our last issue —Ed.

Mr. Editor:—The Monday evening just passed was one of much lively interest to us—At the request of several of our prominent colored men here, Mr. O. C Hughes, of Harrisburg, formerly of this place, paid us a visit and lectured in the A. M. E. Zion Church The meeting was organized by electing Mr. John Gaiter chairman, and Mr. H B Bennett Secretary The meeting was then opened by singing and prayer, after which the Chairman made a few very appropriate remarks, thereby setting forth the object of the meeting His remarks were well-timed, and evidently seemed to be deeply appreciated by the audience He then introduced Mr. Hughes, who entertained us with a discourse of an hour's length, interesting and highly instructive His subject was the rights of the colored man It was the first discourse we have had here on that subject, and to say the least, was well handled, and was greeted with frequent rounds of applause.

The services of the colored soldiers in this struggle for freedom received from him the highest commendations, both for their bravery and their unswerving loyalty and devotion to the old flag and government His remarks concerning the soldiers were quite thrilling, and were followed by loud cheering.

Before he took his seat he gave us a very graphic and interesting history of the organization and operations of the State League, its aims, objects, etc He then made some very earnest appeals in its behalf, showing that it was the duty of the colored people throughout the state to rally to its standard

At the conclusion of his remarks the secretary offered the following resolution, which was unanimously adopted.

Resolved, That we have listened with much pleasure and interest to the able and eloquent address of our old friend and fellow townsman, O C Hughes, Esquire; that we feel proud of him as a gentleman and an associate and regard him as an earnest and fearless advocate of the cause of our people; and do hereby return him our sincere thanks for his interesting address

Rev Emmanuel C Lume then moved that we proceed to organize an equal rights league, auxiliary to the state league, which was unanimously agreed to

On motion of Mr. Bennett Rev E C Lume was elected President; Mr John Gaiter and Mrs. Harley, Vice Presidents; H B Bennett and Mr. E N Reynolds, Secretaries; Mrs Elisabeth Hughes, Treasurer; and Mr T J Lume, Solicitor

A name for the League was then wanted Several prominent names were proposed, when Mr Hughes suggested the name of Mr William Nesbit, of Altoona, which was received with acclamation. Mr Hughes then suggested the necessity of the League electing its representative at once, whereupon Mr. H J. Clark was chosen to represent the League in the meeting of the State League.

The meeting then adjourned, every countenance seeming to bear evidence of gladness—On next Monday we hold our next meeting, at which we expect to raise and pay over our representative fee

May our cause triumph
Yours, for the equality of all men,
H. B. BENNETT

* * *

Waterfalls.—The New York *Observer* publishes a letter, written more than thirty years ago, by the Rev. Dr. Judson, on the vanity of the heathen women, in which he speaks as one proof of their heathenish custom, that the Karen women wore fancifully constructed [illegible], [illegible] from the back part of the head! The origin of waterfalls is now explained

For the Christian Recorder.

PROCEEDINGS

Of the Annual Meeting of the Pennsylvania State Equal Rights' League, held in Harrisburg, August 9th and 10th, 1865.

[CONTINUED FROM OUR ISSUE OF SEPT 2D.]

Morning Session, August 10

The League met at 10 o'clock—Mr. President Peck in the chair

The meeting was opened by the reading of the 86th Psalm, after which the roll was called and tax collected. Minutes of last evening's session read and approved.

On motion of Mr D Williams, of Hollidaysburg, Rev Theodore Green was elected a corresponding member of the meeting

The following Report of the Executive Board read by the Secretary was adopted on motion of Mr Brown, of Hollidaysburg

To the President and Members of the Pennsylvania State Equal Rights' League:—Gentlemen: The Executive Board of the League take pleasure in submitting for your consideration the following report of their doings from the organization of the League to the present time We regret that we cannot give a history of more earnest acting and greater results, for, as all reformatory measures are of slow progress, so our movement has been, and in its inception was beset with difficulties which now happily have been overcome, and we congratulate you, on the fact that our organization now stands on a firm basis

In the city of Philadelphia six (6) auxiliary leagues have been formed, and, for the most part, they are in successful working order.

As yet, only seventeen (17) organizations have identified themselves with the League by the payment of the representation fee Others, however, have been formed in different parts of the State, and we have reason to hope and believe, that their identification is simply a question of time

Two memorials have been printed and sent to our State Legislature, one on the question of equal privileges on railroad cars, and the other on the subject of the elective franchise These, we doubt not, have had some effect. Numerous public meetings, in the interest of our organization, have been held in the city of Philadelphia; and the endeavors of the Board have been to thoroughly arouse the people to the necessity of sustaining a movement whose objects look so directly toward the benefit of our people, contemplating, as they do, the securing of equal rights without regard to color

In February last a State Convention, the proceedings of which have been published and circulated by the Board, was held in this city (Harrisburg) The effect of this Convention has been manifest in the interest which has since been taken in the movement by the organization of auxiliary leagues in different parts of the State, and the determination of the people to support the State movement and work in their different localities for the securing of the elective franchise and all its concomitant benefits

The Solicitor has been instructed by us to issue a circular letter to all churches, lodges and other organizations not liable to identify themselves directly with the operation of the League, and request them to contribute their means in aid of our objects, and to issue another circular, with a direct view of securing the co-operation of such organizations as will identify themselves actively with the League in all its operations—Arrangements have been made for further districting the city of Philadelphia and the whole State, and at a recent meeting of the Philadelphia members of the League, committees were appointed for the several districts, charged with the duty of holding public meetings in their respective districts, and urging upon the people the necessity of connecting themselves with leagues and working for the advancement of their objects.

AUXILIARY ASSOCIATIONS REPRESENTED IN THE STATE LEAGUE

No 1 Colored People's Union League Association of Philadelphia Four representatives, January 3d, 1865, 25 00. John C. Bowers, Stephen Purnell, Jesse E. Glasgow, Rev John H Colbert

No 2 Equal Rights' League of Sixth District of Phila. One representative, Jan 27th, 1865, 10 00 Nathaniel W Depee.

No 3 John Brown E R League, of Fifth District of Phila Two representatives Jan 30th 1865, 15 00

No 4. Ladies' Union Association of Phila—One representative, February 7th 1865, 10 00 William D Forten

No 5 Douglass E R League Third District of Phila Two representatives, February 11th, 1865 15 00 Rev David Tilghman, Isaiah C Wears Alternates, Dr J McC Crummill, Geo. B White

No 6 Ladies' Union Association of Harrisburg One representative, March 15th, 1865, 10 00 Mrs Anna E Amos Miss Mary Williams alternate.

No. 7 Reading E R League, No. 1, Reading, Berks county One representative, July 12th, 1865 10 00 Henry B Fry

No 8 Friendship Lodge, No 896, G U O of O F Phila One representative, July 31st, 1865 10 00 George Whittaker Rev R Fauset, alternate

No 9 Lincoln E R League, First District of Phila One representative, August 1st, 1865, 10 00 Henderson Davis, Jr

No 10, Rising Sun E R League, Second District of Phila. One representative, August 8th, 1865, 10 00 Lorenzo D Blackston

No 11 New Castle E R League, New Castle, Lawrence county One representative, Aug. 9th, 1865, 10 00 Charles W Nighten

No 12 Benevolent E R League, Erie, Erie county One representative, August 9th, 1865, 10 00 Henry T Hurley

No 13 Bellefonte E R League, Bellefonte, Centre county One Representative, August 9, 1865, $10 00 Franklin Johnson

No 14 Altoona E R League, Altoona, Blair county Two Representatives, August 9, 1865, $15 00 William Nesbit and John Alexander.

No. 15 Hollidaysburg E R League, Hollidaysburg, Blair county Two Representatives, August 9, 1865, $15 00. Daniel Williams and Moses Brown

No 16 Huntingdon E R League, Huntingdon, Huntingdon county One Representative, August 9, 1865, $10 00 John G. Chaplin.

No 17. Pittsburgh E R League, Pittsburgh, Allegheny county One Representative, August 9, 1865, $10 00 Prof Geo B Vashon

Whole number of Associations represented, 17, whole number of Representatives appointed 22; do. do of Alternates, 4, whole amount contributed by Auxiliaries, $205

The following Exhibits will show the amounts received and disbursed by the Board, to August 1st, 1865.

EXHIBIT 1

Dr. James H. Wilson, Treas., in account with Pennsylvania State Equal Rights' League

1865.		DR.
Jan. 18,	To Cash from Secretary.....	$61 06
Feb 1,	Do do do ...	4 25
" 14,	Do do do	108 50
Mar. 29,	Do do do	26 42
May 3,	Do do do	51 35
	Total	$251 59

1865.		CR.
Jan. 31,	By Publishing bill, Recorder,	$22 00
Feb. 1,	Printing, do, Crummill.	12 16
"	Solicitor's do..	17 51
14,	State Agent	14 00
"	Meeting Committee .	10 00
28,	Postage and Stamps, &c.	1 00
"	A. M. Green, car fare..	30 00
Mar 7,	Langston Com	13 00
14,	Do do	30 00
"	Book for Treasurer.	50
Apr. 10,	Printing, Crummill. .	31 00
May 2,	Rearing Minutes, Cart..	10 00
9,	Pub Obituary Resols .	5 30
16,	Print. on ac. Crummill..	50 00
"	Postage and Stamps, &c.	5 00
July 19,	Balance.	2 19
	Total....................	$251 59

EXHIBIT 2.

James Needham, Treas., in account with Pennsylvania State Equal Rights' League.

1865		DR
July 10,	To Balance from old account,	$2 19
11,	Cash from Secretary.	10 00
25,	Do do ..	42 40
Aug. 1,	Do do	20 00
	Total	$74 59

1865		CR
July 11,	By Print. Minutes on ac	10 00
25,	Postage, &c., to Sec	5 00
"	Traveling Ex., Solicitor..	12 50
"	Do Secretary..	12 50
"	Counterfeit money	1 00
Aug 1,	Balance in Fund....	33 59
	Total......	$74 59

All of which is respectfully submitted on behalf of the Executive Board
J. C. White, Jr., Secretary.

Mr. Lorenzo D. Blackston, of Philadelphia, submitted a series of rules for the better government of the meetings of the League.

Mr. Williams, of Hollidaysburg, submitted a resolution, calling for a report from Representatives of Allegheny county Referred to Business Committee.

Mr Bustill, of Philadelphia, presented a resolution in regard to the circulation of the speeches of Hon Wm D. Kelley, Wendell Phillips and Frederick Douglass, and letters of Elizur Wright and Robert Dale Owen. Referred.

Mr Nesbit, of Altoona, offered a series of four resolutions, touching the abuse of the Freedmen, the claims of colored men to citizenship, and their loyalty and the treatment of colored soldiers by officers in charge of them. Referred.

Mr. Price, of Harrisburg, introduced a resolution deprecating colored men who refuse to accommodate persons of their own color in their business places Referred.

Mr Geo B White, of Philadelphia, offered a resolution providing that there be one representative from each district League in Philadelphia on the Executive Board Referred.

During the absence of the Business Committee the meeting was addressed by several members, in answer to the question, "What have you done for the State League since the adjournment of the Convention, in February last?"

Mr Solicitor Bustill, of Philadelphia, requested that each member of the meeting would furnish him with a list of all the churches, lodges, and other associations in his locality, with his own (P O) address.

On motion of Mr. Hughes, of Harrisburg, the time was extended to 1 o'clock.

On motion of Mr Bustill, of Philadelphia, the rules were suspended for the purpose of appointing a committee to nominate officers for the League.

Moved by Mr. Bustill, of Philadelphia, that a committee of one from each county be appointed to nominate officers for the League Carried

The following appointment was made.

Daniel Williams, of Blair Co, Geo B White of Philada Co; Samuel Molson, of Mifflin Co, O L. C Hughes, of Dauphin Co; Aaron L. Still, of Berks Co; Benjamin Wilson, of Luzerne Co; Henry T Hurley, of Erie Co, Benj Fulpress, of Allegheny Co, Franklin Johnson, of Centre Co; Charles W Nighten, of Lawrence Co; John G Chaplin, of Huntingdon Co; Chas H Kelly, of Lycoming Co

The Business Committee reported resolutions through their Chairman, Prof Vashon, of Pittsburgh.

On motion of Rev Jos A. Nelson, of Phila, it was agreed that the report be taken up by resolutions

Resolved 1, That in our opinion, the insane rage that blinds the Southern people, and prompts them to persecute and maltreat the freedmen, in the hope of bringing about a war of races, will work its one cure "Whom the gods would destroy, they first make mad" And our liveliest hope is that they will go on from bad to worse in their mad career, till the United States Government is compelled with its strong arm, to place the franchise in the hands of her loyal black sons, who will with the ballot save the South, as they have with the musket saved the Union

Mr Hughes of Harrisburg thought the expression "from bad to worse" objectionable, as intimating a desire to have the country precipitated into another bloody war, and perhaps a war of races

Mr Still, of Reading, favored the resolution, and anticipated nothing of the kind. He believed that a just God rules the destinies of nations, and He will protect us. He thought the resolution should pass as it is.

Mr. Nesbit, of Altoona, the author of the resolution, in defence of his resolution, stated that the idea of the resolution is that we must use the strongest language and all the means at our command to accomplish the end in view. "God works in a mysterious way," and he will cause the wrath of man to praise him" Therefore, if they go on from bad to worse, they will be benefiting us and praising God

After some further debate, the resolution was passed without amendment.

Resolved 2, That loyalty should be the test of citizenship, because those who endure enough in the nation's peril, without the hope of reward or promotion, to interpose themselves between their country and its enemies, and brave destruction and death will also know enough when invested with the right of citizenship to discharge its duties as good and true men, and preserve the inviolability and purity of Liberty and Republican Institutions. Nevertheless, we do not object to a reasonable standard of mental culture in addition to loyalty, being demanded as a qualification for voters, irrespective of color or clime And God will never permit the angel of peace to smile on this land until justice is done us—the persecuted and despised

Resolved 3, That in the whole progress of the war for Liberty and Union, it is our highest boast that we have disappointed our enemies in every thing

They asserted we would be disloyal, we have been loyal; they feared we would be cowardly, we have been brave; they asserted we would rise in lawless insurrection, and murder indiscriminately women and children—we have been docile and patient, prayerfully waiting for "the coming of the Lord" We will disappoint them still further The Union now means *Liberty*, and has our hearts, our brains, and our muscles When it means Justice, it shall have our influence and our votes.

Resolved 4, That we approve the policy of retaining the colored troops in the field as a promise of hope to us Much as we individually wish for the return of our sons and brothers to the pleasurable pursuits of home, yet their retention gives the nation its most zealous and reliable soldiers, and gives us the hope that the powers that be are irrevocably committed to the policy that will give us the rights as well as the duties of citizenship, and

Whereas, There have been many statements from colored soldiers, apparently well founded on fact, that these gallant men, especially those serving in Texas, are too often wantonly subjected to the most cruel treatment while in health, and when ill, deprived of medicines and proper medical attendance,—Therefore be it

Resolved, That we utter our earnest protest against this, the crowning act of injustice instigated by American prejudice; and that remonstrances upon the subject be addressed to the Honorable Secretary of War, and, also, to Lieutenant General Grant

The foregoing resolutions were adopted without debate

Resolved, That we regard the circulation of the speeches of Hon. Wm D Kelley, Wendell Phillips and Frederick Douglass, and the letters of Elizur Wright and Robert Dale Owens, on the necessity of making all men equal before the law, as being of the highest interest and importance at this time, and we urge upon all our auxiliaries and other associations, the necessity of purchasing and circulating them extensively in their respective localities.

Adopted without debate.

Resolved, That this League instruct the representatives elected to the National Equal Rights' League, for the State of Pennsylvania, to urge the reduction of the fifty dollar fee. (Adopted without debate.)

Resolved, That the Business Committee having examined the Constitution of the Agricultural, Commercial, Literary, and Beneficial Society of West Philadelphia, and reported favorably thereon, we do commend it and similar associations to our people generally. Adopted without debate.

Resolved, That any member of the State League, or of any of the subordinate Leagues, who refuses to accommodate and treat colored men, under all circumstances, in his place of business, as he treats white men, is guilty of the grossest dereliction of duty

Moved by Mr Vance, of Harrisburg, that it lie over till 4 o'clock. Carried

Whereas In union there is strength, and the surest way of accomplishing any end at which we may aim is, first to understand our wants, and secondly, how to secure their gratification by the most lawful means; therefore,

Resolved, That, having accepted the plan as adopted by the National Convention of colored men, entitled the National Equal Rights' League, we do entreat the people of the country to unite with us, heart and hand, in the work

Resolved, That, in the existing state of affairs, it becomes our especial duty to forgive past errors, pass over present differences, and unite for our mutual protection and future prosperity

Resolved, That the present crisis renders it obligatory upon each and every one, to lay his shoulder to the wheel, and contribute every possible assistance he can render, making "a long pull, a strong pull, and a pull altogether"

Resolved, That the unswerving loyalty and patriotism of our colored soldiers and sailors, as evinced by their unsullied courage, their sacrifices of life, the effusion of blood, and the successful victories they have achieved, demand for them an admission into the arena of true manhood and freedom by giving them the right to vote

Resolved, That as it is God Omnipotent who rules the destinies of nations and who has so graciously guided us through the recent conflict, to Him belongeth all the glory, power and dominion; in Him we put our trust now and evermore.

The preamble and resolutions were adopted without debate, after which the meeting adjourned, pending the adoption of the Report of the Business Committee

Afternoon Session, August 10th

Vice President Nesbit in the Chair

Meeting opened with prayer by Rev Jos A Nelson

Minutes of the morning session read and approved

The League now resumed the consideration of the report of the Business Committee, and the following resolutions were adopted:

Resolved, That the delegates from Allegheny Co be requested to report whether they have [illegible] county, and if so, whether they are represented here

Resolved, That the Executive Board be empowered to raise the sum of five thousand dollars ($5000.00) before the 4th of March next, so that the operations of the League may be effectively carried out, and that the Board be appointed to district the State and appoint assessors.

Resolved, That the Executive Board be empowered to appoint an assessor for each district, whose duty shall be to enroll every man, and assess him in proportion to his means, collect and pay such assessment to the Board, and furnish the Board when called on, a full account of his labors.

Resolved That these assessors shall be appointed annually by the State League, and the recommendation of the district League, they knowing best the proper person to fill such positions resident in their respective districts.

Resolved, That these assessors shall supervise their respective districts, taking note of all cases which may arise in which our people are interested—provided, that such cases spring from the white man's hostility and determination to injure and oppress us, and all cases where colored men are assaulted on the public highways, or thrust from rail-road cars, or in any way maltreated. They shall be empowered to prosecute all such cases in the courts, and the League is responsible for all money expended in these operations, so that the people may know that the League is the general care-taker of their interests

(TO BE CONTINUED)

CONVENTION OF COLORED IOWA SOLDIERS

We clip the following from the *Muscatine*, (Iowa) Journal, of the 6th inst.

In accordance with the earnest desire of numerous members of the regiment, the enlisted men and non-commissioned officers of the 60th U. S. Infantry (colored regiment,) numbering about 700 persons, met in mass convention at Camp McClellan, Davenport, on Thursday, Oct 31st, 1865

The convention was organized by electing Alexander Clark, of Muscatine, President, and I. N. Triplett, Secretary

The following named gentlemen were chosen Vice Presidents:

1st Sergeant Edward Henderson, Co A.
" " Samuel Meeks, Co B
" " P Neal, Co D
" " D Segrel, Co E
" " Benj. Franklin, Co F
" " London Triplett, Co K.
" " Alfred Mason, Co. K
Corporal G Kalpher, Co. G
" Wm Edwards, Co H

Mr Clark, on being conducted to the chair, spoke as follows:

"*Soldiers of Iowa*:—I would have been pleased, had the honor you have conferred on me been bestowed on a member of the regiment, and were it not for the interest I feel and the position I occupied in the organization of the regiment, I should feel loath to occupy the position to which you have called me But I must confess that it is with a heart inexpressibly filled with gratitude and joy that I accept the honor you have done me It assures me that you have confidence in me, and know that whilst you were in the field fighting in defence of your flag and mine, I, though at home, was giving aid and comfort to your noble efforts.

"Soldiers of Iowa! when I addressed you this morning at your request, and at that of your gallant Colonel, the noble and brave hearted soldier, John G. Hudson, I said that when, two years ago, I presented to you that beautiful flag, the ensign of our country, presented to you by the ladies of Keokuk and Muscatine, I thought it the proudest act of my life; but I now confess I am doubly [illegible] in [illegible] your present deliberations, after the years of patriotic service you have given to your country. Now, my friends, we have a work to perform, and here to-day A duty we owe to ourselves and to our race, in asking for those political rights of which we are now deprived These we must ask of the white citizens of Iowa—our friends who have so nobly maintained and defended the principles of justice and liberty throughout the late election campaign. And this results in what I told you two years ago, that you had true friends in Iowa [illegible] I told you then that Governor Kirkwood, Senator Harlan and Senator Grimes were your friends. They are your friends now I tell you Chief Justice Lowe, [illegible] and Gov. Stone [illegible]. I can tell you, my friends, that Gov. Stone, our re-elected Governor, and Gov. Kirkwood, nobly took the lead [illegible] the principles that defended the State has been carried by a majority of 16,000. I therefore [illegible] the duty and [illegible] the way for our approach to the ballot box."

Mr Samuel Franklin, of Davenport was called for and addressed the convention in a short and pertinent speech, urging prompt and considerate action in furthering the views presented by Mr Clark.

Addresses were also delivered by Mr Corbin and Sergt Mason.

The convention then appointed a committee of ten, one Sergeant from each company, to prepare resolutions, and a committee of one Sergeant from each company, to prepare and publish an address to the people of Iowa. On motion, Alexander Clark was added to the committee.

The convention also appointed a committee of ten, one Sergeant from each company, to draw up a petition to be signed by each man in the regiment, asking the [illegible] Legislature of Iowa [illegible] the right of suffrage [illegible] and the Legislature was appointed to convey such petition to the capital and secure its presentation to the Legislature at the [illegible].

The following resolutions, as reported by the committee, were unanimously adopted:

Resolved, That we the soldiers of the Sixtieth U S Infantry, formerly the Iowa African [illegible], having returned home from the battle field, and feeling conscious that we have discharged our duty [illegible] in the defence of our country, [illegible] the people of Iowa to allow us [illegible] at the polls; hoping, as we do, [illegible] entitled to be treated with the ballot.

Resolved, That we [illegible] our colored friends all over the State to prepare and [illegible] petitions [illegible] the next Legislature [illegible] asking the Legislature to submit to the people an amendment to the State Constitution, [illegible].

Resolved, That we recommend to our people throughout the country that patient pursuit of education, industry and thrift, which will certainly be rewarded with increasing intelligence and wealth.

Resolved, That we recommend our people every where to abstain from the use of intoxicating drink, and from frequenting saloons.

Resolved, That we still have confidence in the President and the Republican Administration; and [illegible] that every thing can be done to secure our rights, and protect our friends in the South from wrong [illegible].

Resolved, That we mourn, as we ever must, the sad fate of the martyr President, Abraham Lincoln, the great Emancipator, and devoted friend of our race, yet rejoice that the great work which God appointed him to perform has been so nearly accomplished that the wrath of the oppressor is utterly powerless to prevent a full and glorious consummation

The Convention then closed, and adjourned with three rousing cheers for Col John G Hudson and the officers and men of the 60th U S Colored Infantry; three for Gov. Stone, ex Gov Kirkwood Hiram Price, Henry O'Connor, and Jacob Butler, and three cheers for A Clark and the officers of the Convention.

ALEXANDER CLARK, Pres.
Ord Sergt. I. N. TRIPLETT, Sec.

The Address of the Convention of Colored Soldiers to the People of Iowa

Fellow Countrymen:—We wish we could truthfully address you as "fellow citizens"—Having established our claim to the proud title of American soldiers, and shared in the glories won by the deeds of the true men of our own color, will you not hear and heed our appeal? We appeal to the justice of the people and of the Legislature of our State, for those rights of citizenship without which our well-earned freedom is but a shadow, we ask you to recognize our claims to manhood by giving to us that right without which we have no power to defend ourselves from unjust legislation, and no voice in the Government we have endeavored to preserve. Being men, we claim to be of that number comprehended in the Declaration of Independence, and who are entitled, not only to life, but to equal rights in the pursuit and securing of happiness—in the choice of those who are to rule over us.

We appeal to your magnanimity, to your good faith, to your sense of justice. We ask no privilege, we simply ask for our own rights, long denied by the misguided and now conquered South, and withheld from us at the North in obedience to the political teachings and demands of a slave-holding public opinion We will not believe but that the people of Iowa will be the first to do full justice to the men of color, as they have been among the foremost in upholding the flag of our country.

We rejoice in the fact and congratulate the people of our own color in every part of the land that in the recent election for Governor the gallant Stone, who marched as bravely up to the manhood suffrage issue, as he was wont to do on the field of battle against the enemies of the country in arms, has been again chosen to the Gubernatorial chair, by the handsome majority of more than 15,000 votes. In this fact the colored citizens of Iowa take courage, and are the more incited to show our white friends, that if we do not get our rights as citizens and voters it is not because we do not deserve and have not fairly earned them, but only because prejudice and wrong still triumph over Truth and Righteousness. Seeing what our eyes have already beheld during the past four years, we know that the day of full triumph is coming as surely as the Omnipotent reigneth We patiently wait our time, desiring ever to prove faithful to God and our country, and hoping that suffering humanity, now contending for equal Rights and Justice, will, ere long, be made to rejoice in the hearty sympathy and aid of all good and true men every where.

Trusting that this our appeal will receive a candid consideration from the people of Iowa, we subscribe ourselves in behalf of our brethren and race:

ALEXANDER CLARK,
of Muscatine, Iowa
Sergt. EDWARD HENDERSON,
Co. A, 60th U. S. Inft.
" I. N. TRIPLETT,
Co C, 60th U S. Inft.
" SAMUEL MEEKS,
Co B, 60th U S. Inft.
" J. NEAL,
Co. D, 60th U S Inft.
" DANIEL SEGREL,
Co E, 60th U S Inft.
" BENJAMIN FRANKLIN,
Co F, 60th U S Inft.
" LONDON TRIPLETT,
Co K, 60th U S Inft.
" ALFRED MASON,
Co K, 60th U. S. Inft.
" GEORGE KALPHER,
Co H, 60th U S Inft.
" WM. WALKER,
Co G, 60th U S Inft.
Committee appointed by the Convention of the 60th U S Colored Infantry.

For the Christian Recorder.

REPLY TO THOUGHTS ON DRESS.

Dear Recorder:—From the amount of work that lies before me, in ever increasing quantities, I seldom have time to read, much less to reply to any thing I find in your columns; but in consequence of [illegible] I [illegible] a short article from the pen of the Rev. Mr. Cooper, entitled, "Thoughts on Dress." This article, touching on a point that so nearly concerns all of us, may, perhaps, awaken responses and retorts wherever it is read.

Brother Cooper proposes to treat the subject as connected with finances, society, intellect, physiology and morals. Quoting his own words, "It is destructive financially." I am aware that love of display in personal appearance may be excessive, and that as great sacrifices may be, and are made to maintain this, as any other luxury, but greater.

Again. In the case called in evidence, were love of display, excessive expenditure for the love of costly array—who can [illegible] the real causes of the bankruptcy of this man? True, these lay before the world as the apparent causes; but, may they not have been other causes, real causes, for which all this excessive display in dress served only as a convenient cloak? May there not have been a hidden wasting, unseen, unsuspected by the world?

Again. Brother Cooper assails "dress" as furnishing an available excuse for parsimoniousness, when appeals are made in behalf of charitable enterprises. Are the well-dressed poor the only ones who, when the claims of the destitute, the suffering, or the ignorant are presented, reply, "I cannot afford to give?" Did charitable enterprises depend only upon the rich and the poorly clad poor, how many a heaven-blessed work would be left undone, whose aid had been to bring joy to the destitute and sorrowing!

Again. Is poverty a reason why an individual should repress and discard all longing or desire for the beautiful and appropriate in dress? What though the rather allegorical song of the pilgrim, "No foot of land do I possess," etc, be strictly and literally applicable, must we [illegible] to the very lowest standard that rigid economy, trained and directed by unmitigated poverty, can prescribe? If we may indulge and cultivate a love for the beautiful in other departments of life, why not in this? If books of real utility, if implements that lighten our labors, and afford us additional moments of leisure, if all the delights of literature, art, science, are to be enjoyed and appreciated, why should we discard the idea of enjoyment of personal adornment—not for pride, but as we enjoy the realization of progress in any thing else'—Did it ever occur to our clerical brother, that in all the minute Scriptural descriptions of the Church, whether Jewish or Christian, it is represented as gloriously apparelled? Whence, then, do they derive the unction with which they inveigh against "costly apparel?"

But other duties await me, and, for the present, I must write no more I await brother Cooper's next article RUTH H——

The Christian Recorder.

Philadelphia, Saturday, Nov. 18, 1865.

SPECIAL NOTICE.

Our correspondents will please notice the following:

1. All matter intended for this paper must be directed to Rev Elisha Weaver or *Christian Recorder*, or it will not be published

2 All matters appertaining to books, paper, money, must be directed to Rev. Elisha Weaver, Box 2975, unless sent by express, when they should be sent to our house, No 619 Pine street, Philadelphia.

3 All persons sending any thing for publication should not send manuscript written with a lead pencil, or it will not appear in the paper. We are sorry that we have had to exclude some communications written in this way already, as they were not legible.

ELISHA WEAVER,
Editor and General Book Steward.

A GRAND LOCATION FOR OUR BOOK CONCERN.

We would respectfully call the attention of our Bishops, ministers and people to this very important subject—one of vast and momentous interest, concerning the publication department of our Church Every one should give it his earnest attention We have at last succeeded in bargaining for a good house and lot, located in a business portion of our city. We want the sum of fifteen hundred dollars by the 1st of December, 1865, to enable us to effect the desired object.

When we shall have bought and paid for the establishment and property generally, and got every thing put in working order, and ready for business, we will be enabled to teach young men the art of setting type, together with other duties connected with a well conducted printing establishment.

In view of this fact, how many of our friends are willing to help us in the accomplishment of our design? Who will be the first to send us a five, ten, or twenty dollar bill as a free-will offering to help us to pay for the property? And when we shall have succeeded in paying the first instalment, we will let our friends and the public know what the entire cost will be. They can then form a pretty good estimate of the matter And now, friends, what do you say? Shall we have your support and approval? We think so, and trust we shall not be disappointed. We now await your reply.

Nov 4—1mo.

EDITORIAL CORRESPONDENCE

WAYSIDE SKETCHES.

NO. V

On board Steamer Leviathan,
Mississippi River, Oct. 22d

This is the ninth day since we left St. Louis The boat seems to move along very slowly We felt very much confined on the Sabbath. Every night our ears are greeted with sounds of dancing, gambling, and all sorts of wild and profane amusements. The people of God may well imagine the feelings of those who reverence the Supreme Ruler, in the midst of these scenes of worldly dissipation.

On the Sabbath, at about 2½ o'clock, P M, we passed Helena, Arkansas Just before we landed we spied the son of Rev. Mr. Alexander, in connection with a large number of Uncle Sam's colored troops, who were waiting the arrival of the boat

We were exceedingly sorry to learn, on our arrival, of the illness of Bro Alexander We hope, ere this reaches our readers, that he will be restored to good health again

About 12 o'clock, on Monday night, the boat stopped at Vicksburg We did not succeed in getting a glimpse of this renowned place as we were snugly ensconced in bed If we had stopped here three or four hours, we would not have failed to hunt up Sister Phoebe Revels, the wife of Rev H. R Revels.

The next stopping place was Island No 98, where fifty cords of wood were taken on the boat While this was being taken on the boat, Bro Brown and I went ashore, and shook hands with many of the colored men and women on the island, and talked with them about their freedom and their hope of salvation in a better world

In relation to their being *free*, they were not ignorant. They are called *freedmen*, but as they say, their freedom is only partial. First, they say they work very hard, after which they don't receive half the pay for their services that is right. Some say they receive no pay at all.

In regard to their future salvation, some of them feel assured that they are on the right road to heaven, and others say that they are daily trying to make preparations for the kingdom of God.

We went into one little log cabin, and sat down and conversed with an aged sister, by the name of Lucy Jackson, who formerly belonged to Thomas J. Brown She said that her soul was converted to God about four years ago. The dread of her master was so great, that she was greatly alarmed lest he should find out any thing about her, as he was strictly opposed to any thing of that kind.

We met with a great many of our people all along the course of our travels, who feel greatly disheartened on account of our soldiers being withdrawn, and also feel that the government has placed them in a very awkward position with their enemies. We feel very sorry for them indeed

We don't know what to think of President Johnson's mode of giving up those places where the freedmen have been induced to build their little houses, and make themselves comfortable for the winter, and are now compelled to pull them down, without ample provision being made for them

It seems to us that it would have been a much more feasible plan, if our government had or would make some permanent arrangement in regard to them, for the approaching winter, and also compel the rebels, who can get along any where, (their skin being white, but their hearts black) to keep their hands off God will hold the government responsible for their treatment to these poor, oppressed, and down trodden people

We know that the *Freedmen's Bureau* are doing all that they can, but what can they accomplish when the arrangements made by the different generals and the President for their comfort continually contradict and interfere with all they have done in that direction? It is a shame for any body to interfere with such a commendable organization as the Freedmen's Bureau.

We hope our ever-gracious Lord will awaken the government to a sense of its duty

Many of the people are anxiously looking forward to Congress to make these things right

Brother Brown and I bought some apples of a lady on Island No 98 who said she knew the condition of our people, and that it was important that we, as a people, should be united

While we are waiting, the boat is drawing near the shore at a place called Grand Gulf Here we saw quite a large number of colored soldiers and citizens We conversed with one man, who said that he followed raising cotton for a business He was very much unsettled, and would continue so until Congress met, at which time he, with many others, feels that it will do justice to them We hope that they will not be disappointed in this respect, but will realize to the fullest extent, their longing anticipations

We call upon the members of Congress not to suffer themselves to be bought over from the *rights of justice*, nor shrink from their duty in any respect whatever, but continue to treat all men alike, without regard to the color of their skin, or from whatever clime they hail.

Now, in regard to the *ballot box*, we say frankly to Congress, that there are *more than four million votes polled annually by ignorant Catholics, "against Protestantism"* Will you not let the colored man of this country vote? Granted that *four million* of them be *ignorant*, they will only help to make the score more even with the other party We hope that Congress and the Legislatures of the different States will remember these facts, and act accordingly

While in conversation with a colored woman who came on board the boat at Grand Gulf, and who belonged to a man who owned over one hundred men, women and children, she informed us that she was now free, and intended to make good use of her freedom, and whoever she worked for must pay her every Saturday night, or if they didn't, she would not work for them. She also said that some of her fellow-servants act very foolish, and still continue to say *master and mistress*. It made her quite angry, knowing that they had only one Master She farther stated that she told them in the presence of those who were their earthly masters, *that they were fools*, that they had no master or mistress on earth.

We are now fast drawing near to Natchez, and must close our article in order to meet the mail We are in hopes of being able to reach Natchez by to-morrow evening. "O dear!—it is very warm."

MOBILE, ALABAMA,
October 30, 1865

Here we are, away down on Mobile Bay, at the extreme end of Alabama. The Conference appointed a delegation in the persons of Revs Clark and Revels, to visit this city, but Brother Revels took sick before the boat left the wharf, and returned. Brother Clark continued his journey.

We are stopping with Brother Godfrey Taylor, a local preacher of the Methodist Church, who is a gentleman and a Christian. This is the first time we have ever sailed on Lake Pontchartrain, the Gulf of Mobile and Mobile Bay

We left the city of New Orleans on Saturday, about five o'clock in the evening, on the steamer Reindeer. The sea being very rough and boisterous, Dr Clark and ourself became somewhat sea-sick But as the great cause we represent is the Lord's, we are willing to suffer a little for Christ's sake.

The Rev John M Brown and ourself had made arrangements, when sailing down the Mississippi, to visit Mobile; but inasmuch as the Conference sent over a delegation, he thought it unnecessary for him to accompany us

On arriving at this city, or rather as we approach it, we could see some of the effects of the war, though not as much as can be seen at other points in the South On the wharf we could see manifested but little respect for the Sabbath. Grog shops and groceries were open, as on other days of the week.

The city of Mobile is situated at the terminus of the Mobile river, which empties into the Bay of Mobile As we wended our way up through the city, we witnessed the effects of the explosion of the magazine, which, no doubt, was the work of some fiendish person, and which caused the death of hundreds of men, women and children Who is responsible for this great crime? God, only, knows

There are, indeed, some very fine buildings here At 3 o'clock Brother Taylor conducted us to the State Street Colored Methodist church, of which the Rev Mr Dorman, (white,) is the pastor He has been in this charge for four years His time expires in a few weeks

Conducted by Brother Taylor, we entered the church and took seats on the altar In the pulpit sat the pastor and Brother Butler, a local preacher. Mr Dorman took for his text Matth. 24: 12, "And because iniquity shall abound, the love of many shall wax cold" He referred to the past four years, and, of course, spoke much against Uncle Sam and the war, and of the corruption in the Church

The speaker, however, was somewhat embarrassed on account of our presence, as he supposed from our appearance that we were Northerners. He evidently had all the proclivities of a secessionist, and, therefore, the colored soldiers, with their blue jackets and brilliant brass buttons, and our presence confused him He said, If it were not for the presence of certain persons, he would have said some things which he had intended to say. But enough of this

We had no idea of meeting any one here with whom we were acquainted, but, on looking over the large audience, we spied Brother Page, from Xenia, who is well known in that city, but who had returned to his old home, in Mobile, after an absence of four years or more He arose, made his way to us, and threw his arms around our neck He being an old citizen, and acquainted with every body, you may imagine the sincerity of many to make our acquaintance.

After preaching was over and meeting dismissed, we received an introduction to the pastor and a whole host of friends

There being no lights for the church, no services were held at night We went to the Baptist church (colored) at night, and heard an exhortation from one of their brethren The church was about one third full, and the lights were so dim that it was difficult to distinguish one person from another

Monday, Oct 31 1865

We are still in Mobile This morning, our good Brother Page accompanied us through the main portion of the city, while Brother Clark preferred remaining at our lodging place. Mobile is much larger than we anticipated, and contains quite a number of very fine business streets The population is almost equally divided between the colored and white people, the blacks being a little more numerous than the whites

We also found quite a number of our colored people in business some of whom are keeping groceries, restaurants, and cigar stores, and others are engaged in sorting and pressing cotton. Some are making from one hundred to two hundred dollars a day and almost all are trying to make a decent living There are also some very fine barber shops, and, to say the least, the colored people are doing just as white people do We also understand that they have a Freedmen's Savings Bank

At night we were invited to attend and address a large mass meeting, at the College Hall Rev Clark and ourself attended. It was the meeting of the Loyal Press Association. Mr Robert Wigons was President, and Mr Foster, Secretary. The secretary read the proceedings of the last meeting, which were adopted after striking out certain words. There had been a considerable amount of stock paid for, and a large number had subscribed, many of whom came forward and paid before the meeting closed They are, it seems, determined to have a paper to assist in advocating their rights before the people of the State of Alabama We were introduced to the audience by the chairman, and we spoke to them on the importance of the press and the cause in which they were engaged, receiving great applause during the whole time of our remarks

After we were through, Rev. M M. Clark was introduced, who addressed the assembly with the most profound eloquence, which many of our readers know, he is able to do He also, received great applause during his address He spoke of the *Anglo-African*, the *Colored Citizen*, and the *Christian Recorder*, of which we also spoke, and the other papers published by colored people in this country. We were called upon to speak the second time, and to present our paper to them for their support, through our kind friend and brother, Armstead Saxton, who is a member of the Episcopal Church, and one reads the service in their church, as they have no pastor He formerly resided in Chicago, Illinois, and at other places in the North. He heard Rev W. J Alston preach his first sermon, after graduation, in Cleveland, Ohio. Well, notwithstanding the fact that they are getting up a paper themselves, we succeeded in obtaining a large number of subscribers to our paper

Our people here are alive to their interests Brother Taylor and family, with whom we are staying, are one of the first families of the place. We were invited to tea by many of the brethren and sisters. We took tea with Brother Bowen and lady, who, by the way, are from old North Carolina, and you, my readers, may imagine the good Southern table set by them May the good Lord bless and prosper the people of Mobile.

November 1st, 1865

We will leave for New Orleans at 2 o'clock to-day.

TRUTH IS MIGHTY

The following extract from an article written by Rev. C W Denison, Editor of *The People*, is well worthy a reading. It may be new to some that the body of the late youthful Col. Ulrich Dahlgren was secreted by a party of colored men, when a blood-thirsty band of rebels were searching for it, prepared to roast and scar the already mutilated hero.

"Nothing of the kind is plainer, then that the people who have contributed to secure the liberties of the nation should have a just part in its government By so much as they have helped to restore the Union, they should now help to maintain it There are at least half a million of men, men born in America, who have proved, during the war for the Union, that they are competent to be good American citizens. They have volunteered to peril their lives for the country. They have endured all the privations of a protracted war They have shown a perfect knowledge of the nature of the contest. They have cheerfully submitted to be taxed, and willingly given up their hard-earned substance to uphold the honor and dignity of the United States — They have been among our best scouts, our most reliable guides, to the territory in rebellion — They have succored our troops, ministering to them in sickness from their own little stores — They have lit friendly fires in the dismal swamps, and piloted our ships in safety through darkness and storm Thousands of them have toiled for us in the field of industry at home, for an uncertain compensation while their comrades have laid down their lives for us on the bloody field of battle They have been law abiding among the lawless, temperate among the drunken, loyal among the treacherous They submitted to massacre at Fort Wagner, to butchery at Fort Pillow, for our country and our country's cause; and when the hacked and bruised body of Ulrich Dahlgren was sought for, that it might be still more maltreated, and even consumed to ashes, they hid it away in the bushes, watched the sacred sods that covered it, until restored to the care of his parents and a Christian burial

"This is the record to-day From Canada to Texas, from Maine to Oregon, it is a record on which no friend of impartial freedom to all men need be ashamed to look These are the reasons why we would increase the voters It is but a reward to patriotism It is but a sanction to the boon of freedom Under such restrictions as should govern in every other case, we would give the sacred right of the elective franchise to every qualified man who has fought and suffered for our country We would take the stand taken by our patriot fathers on this question during and at the close of the revolution, and bide the result The people may rely upon it that it is always safe to do right."

THE FUNERAL OF THE LATE MAURICE HALL

The funeral of our late much lamented brother, Maurice Hall, took place on last Monday, 13th inst, from his residence, No 1043 Lombard street at 10 o'clock, A M The solemn cortege formed in the following order. Official members of Bethel Church, Rev Wm Moore, pastor of do the invited clergy, relatives of the deceased, followed by a vast concourse of friends

The procession passed up Eleventh street to Spruce, down Spruce to Sixth, thence to the church It was now 11 o'clock, and the body was placed in front of the altar, the choir chanting the dirge,

'Why do we mourn departed friends,
Or shake at death's alarms?
'Tis but the voice that Jesus sends,
To call them to his arms'

Rev R P Gibbs, of Union Church, then read the 12th chapter of Ecclesiastes A very impressive and appropriate prayer was offered by Rev Jacob Mitchell, of Wesley Church, after which the hymn,

"And must this body die," &c,

was sung The sermon was preached by Rev Wm. Moore, from Rev 14 13. He paid a high compliment to the life and character of the deceased, and closed by invoking the blessings of Almighty God upon the family and friends

By request of brother Hall, Revs. S Smith and Jas Frisby assisted in the exercises After Rev Moore concluded, the former made a few remarks He was followed by Rev. Frisby, who spoke very feelingly of the "one who had only a few days before been one of his best friends"

An opportunity was then given for the vast audience to pay the last tribute of respect, to take the last look at the body of him whom they knew only to love. The Daughters of Conference and the Dorcas Society of Bethel Church were largely represented, as well as the Aged Home, a delegation from the latter being headed by the matron It may be proper to add, that Maurice Hall was the leading spirit in the establishment of the Aged Home, and that much is due to his memory on account of the same.

At 12½ o'clock his remains were borne from the Church to Lebanon cemetery, and thus ended the earthly career of one who lived only to bless his race

THE COTTON QUESTION

FREE vs. SLAVE LABOR

We return our sincere thanks for a copy of a pamphlet bearing the above title. It is a paper read by Rev J S Martin, of N. Y., before the National Association for the promotion of social science, Sheffield. The question is discussed in a manner at once powerful and eloquent, and from an imperfect reading, we judge that it is one of the ablest papers of the kind extant.

THE HARRISBURG CELEBRATION.

The city of Harrisburg was thronged on Tuesday with hosts of visitors from all parts of the State, all desirous of expressing in a proper manner the thanks of the people to the colored soldiers.

The weather was fine, in fact all that could be desired At 9 o'clock the military and civic societies assembled on State street, and the line having been formed, by 10 o'clock it was in motion, moving in the following order:

Chief Marshal.
Aids.
Drum Corps of the 24th U S C. T
Military, with Arms.
Carriage drawn by Four Horses, containing the Orator of the Day, Wm. H. Day, A M.
Carriage, containing Presidents of Several Equal Rights Leagues.
Carriages containing other Officers
Delmonico Band.
Paxton Lodge of Masons, in full regalia.
Colored Citizens on Foot.

Owing to some misunderstanding, a number of troops at Philadelphia were detained, until too late to reach Harrisburg in time to form a part of the procession.

The affair was highly creditable, although many were disappointed by the detention of the troops in Philadelphia. After marching over a long route, the procession halted in front of the residence of Hon Simon Cameron, who, after reviewing them, said:

"I cannot let this opportunity pass without thanking the African soldiers for the compliment they have paid me, but more than all to thank them for the great service which they have been to their country in the terrible rebellion I never doubted that the people of African descent would play a great part in this struggle, and am proud to say, that all my anticipations have been more than realized. Your services, offered in the early part of the war, were refused; but when the struggle became one of life and death then the country gladly received you, and, thank God, you nobly redeemed all you promised. (Applause.)

"Like all other men, you have your destinies in your own hands, and if you continue to conduct yourselves hereafter as you have in this struggle, you will have all the rights you ask for, all the rights that belong to human beings (Applause) I can only say again that I thank you, I thank you from my heart for all that you have done for your country, and I know the country will hold you in grateful remembrance.

"I cannot close without saying, that there is, at the head of the national government, a great man, who is able and determined to deal justly with all I know that with his approval, no State that was in rebellion will be allowed to return to enjoy the benefits of the Union, without having first a constitutional compact which will prevent slavery in this land for all time to come, which will make all men equal before the law—which will prescribe no distinction of color on the witness stand and in the jury box, and which will protect the homes and the domestic relations of all men and all women He will insist, too, on the repudiation of all debts contracted for the support of the war of the rebellion Remember, when this war began, there were four millions of slaves in this country protected by law Now all men are made free by the law Thank God for all this! for He alone has accomplished the work!"

Mr Cameron retired amid loud cheering, when loud calls were made for General Kiddoo, who stepped forward and acknowledged the compliment by a few expressive words, which were well received

The procession then reformed and moved to the Capitol grounds, where, after music by the Band, T Morris Chester, Esq, in a short but very appropriate address, introduced the Rev. J. Walker Jackson, who delivered the following prayer

Our Father, the Father of all men, who when we had sinned against Thee, when we had gone astray from the original righteousness in which we were created, didst give thine only begotten Son to die for us,—we come into Thy presence in His name, and pleading His merits

We bless Thee for all the gifts of Thy providence and grace—for this bright and beautiful day—for this assemblage of soldiers and citizens met to celebrate the return of peace to our whole land and to honor the unreturning brave

We render to Thee our gratitude for the courage with which Thou didst endow our brave soldiers in the hour of the nation's trial, giving to them patience to conduct the conflict through long years of peril and danger, to its final consummation in the salvation of the imperilled life of the nation.

We thank Thee for the memory of the dead of all nations and races, who gave up their precious lives in the sublime struggle—martyrs for liberty and law, for civilization, for humanity, for Thee

For the memory of Liberty's greatest martyr, our dead President, who guided by Thy Spirit, spake the word of Emancipation, lifting millions of slaves to the rights of their manhood, O God, we thank Thee

Thou hast given us the victory The deed of Emancipation is by the will of the sovereign people, the law of the land.

We beseech Thee to have in Thy holy keeping the bereaved and suffering ones,—the wives and children of our fallen soldiers,—made sacred by their bereavement, may they ever be enshrined in the nation's love and gratitude

O Father! bless *these* soldiers, who, poor, despised oppressed, denied their equal and just rights before the law, wisely saw the end of the conflict in its benefits to their race, and in the spirit of the noblest patriotism offered themselves to die to make men free

Bless the innocent festivities of this day—May no unseemly disorder mar the quiet which has, thus far characterized its proceedings

Bless the orator of the day May his word be in wisdom, enlightening the understanding, gladdening the heart, and, for the future, a word of prophecy and of hope.

Bless Thy servant the President of the United States, with all that are in authority,—the Governor of this Commonwealth, and all legislative bodies, whether State or National

Hasten, O God, the glad day of universal liberty, when all men, equal before God in their creation and their redemption through Christ, may be recognized as equal before the law

And now, to Father, Son, and Holy Spirit, one God, be everlasting praise Amen.

Music (America) by the band

Mr. Chester then introduced as President, "one of the solid men of Pennsylvania,"—Rev. Stephen Smith After a few remarks by the President, Dr J H Smith read the following resolutions, which were adopted —

Whereas, We, the colored citizens of Penna, have assembled to welcome the gallant brethren who braved the perils of the battle field at their country's call, to fight for the truths enunciated in the Declaration of Independence—who poured forth their life-blood at Vicksburg, Port Hudson, Fort Wagner, Olustee and Milliken's Bend, and showed to the world that they could be soldiers as well as men; they have won the right to be equal before the law, and it is, therefore,

Resolved, That our thanks are due to our brethren, the colored soldiers of the American Union; and we thank God that he has rendered them able to vindicate our aspersed humanity, and that while we sincerely mourn the gallant brave who have fallen, we cordially welcome home the gallant brave who survive

Resolved, That we earnestly appeal to our white fellow-citizens to show their gratitude to the colored defenders, by undoing the mighty wrong done to the colored freemen of Pennsylvania, in that amendment to the Constitution which deprived them of the elective franchise.

Resolved, that while the United States are bound by the Federal Constitution to guarantee to every State in the Union a republican form of government, such a form of government, truly interpreted by the lights afforded by the Declaration of Independence, is utterly incompatible with a distinction based on race or color

Resolved, That this land of our birth is, if possible, more endeared to us and rendered ours more rightfully by the courage of colored soldiers in its defence, and that we cannot but regard any attempt at our expatriation as a class, then as an additional injustice offered to us

The band played "Tramp, tramp," after which the President introduced Prof Wm. Howard Day, of New York, who delivered the address. The address was listened to with marked attention by the large audience, and the speaker was warmly applauded throughout.

The procession again reformed, and marched to the *Soldier's Rest*, where a free dinner was prepared, and was enjoyed with great relish by the hungry troops.

In the evening, public meetings were held in the Wesleyan Union Church and the Court House, under the auspices of the "State Equal Rights' League."

The meetings were well attended, and the addresses listened to with great interest The speakers at the Court House were Dr. Smith, Mr. Matthews, of Baltimore, and Prof Day. At the church addresses were delivered by Messrs J. C. White, Jr, and O. V Catto.

SPECIFIC TESTIMONY

A correspondent of the *Independent* writes from Nashville thus:

Whether black men shall be allowed to vote, our political leaders say is not practically before the public There is a general disposition to waive any action upon this question at present. The interest in the colored people, however, is steadily increasing Our prejudices are breaking up and passing away A large number of the blacks will rent ground next fall, and raise crops for themselves Property will thus gradually accumulate in their hands They will sustain schools and ministers, and build school houses and churches They will rapidly surround themselves with the comforts of life It is surprising to notice how fast they are learning to read and write. At Knoxville there are 10,000 white people, and 200 of their children going to school There are 3,000 black people there, and 800 of them going to school The blacks have flourishing schools in operation at Chattanooga at Athens and Greenville, and they are ready to support teachers at Jonesboro', Rogersville, and other places More of the soldiers of the First and Fortieth U. S. Colored Troops sign their names to the pay roll, than of the Second and Third North Carolina, and a hundred per cent more than in any rebel white regiment raised in the State of Louisiana In five years' time it is thought by many there will be fewer colored people who cannot read and write their names, in the State, than of the whites; and if at that time it shall seem dangerous to allow the disfranchised rebels to vote, before this privilege shall be extended to them, it may be insisted that all negro soldiers in the State, and all colored citizens within our limits who can read and write shall also enjoy the right of suffrage, on the principle that a loyal black man is at least as good, for all practical State purposes, as a rebel white man

For the Christian Recorder.

A VOICE FROM ASHMUN

DEAR RECORDER —It has been some time since I have communicated to the people through your columns I now take this opportunity of informing the many friends of Ashmun how we are progressing here Every thing is in a thriving condition Improvements have been made to the amount of one hundred thousand dollars The college and seminary now consist of four large buildings and the trustees contemplate erecting four others of the same dimensions with a view of making the institution a first class university We have a competent faculty, and every reason to hope for success The students have organized a literary society, called the 'Garnet Lyceum,' in honor of Henry Highland Garnet of which the faculty are honorary members The following are the officers, President, Mr John H Jackson; Vice President, Mr W D Johnson; Secretary, R W Hammond; Treasurer D Baker, Censor, J A Chresfield; Marshal, Gabriel S Thompson

The Society has for its badge the letters G L, enclosed in a wreath Its motto is "*Improbus Labor Omnia Vincit*" Among its members are many young gentlemen of great promise, who we doubt will realize the truth of its motto *labor conquers all things*.

More anon,
INVESTIGATOR.
Ashmun Institute, Oxford, Pa., Nov 11th, 1865

A SERMON,

Preached in Trinity Church Monrovia, Liberia, West Africa, to the Barbadian Emigrants, May 14, 1865, the Sunday after their arrival, by the Rev. Alexander Crummell, B A, Professor of Intellectual and Moral Sciences, in Liberia College

CONCLUDED

Think, indeed, if you please; think, as you cannot but think when you stand upon this soil and look abroad upon that ocean, once so disastrous to our poor fore-fathers,—think of that long, long night of agony and desolation which covered Africa, as with a pall, generations upon generations! Think of that fearful hurricane of disaster and death, which, for nigh three hundred years, has swept over the towns and villages and hamlets of this Western Coast, even to the far interior, carrying agony to multitudinous breasts of parents and helpless children! Think of that bloody and murderous exportation which, in the holds of numberless "pestiferous barks," bore millions of men and women and babes into a forced exile, to foreign strands! Think of all the murder, and carnage, and revenge, and suicide, and slaughter, on this continent and the *other*, which flowed from all this dark history, as a black river of death! Think of that glorious sea, made to image the majesty of its Maker; despoiled of its beauty, dyed with human gore, blackened with human crime, robbed of its harmony, and made to send up, through long centuries, and ceaseless wail of despair and woe to a just and holy God! Think of all the painful tasks, the forced labor, the want, the deprivation, the lashings and scourgings, the premature deaths, continued from generation to generation, on many and many a plantation; transmitted as the only inheritance of poor helpless humanity, to children's children!

Think of all these things, which are indeed but partial pictures of many a sad tale from the lips of your fathers and mine; their own sad experience, or that of their sires, and yet when you have told all this dread story, I would turn with you to another and fairer page Amid all the morbidity of these cancering thoughts, my mind, I must confess, would fain run out to the adjustments and compensations which a just and holy God has intermingled with His dark and mysterious dispensations. And a brief reference to this feature of divine Providence will justify, I think, such peculiarity of thought.

For, first of all, our forefathers, in remote generations, "when they knew God, glorified him not as God," and "did not like to retain Him in their knowledge;" and from age to age their sons, our ancestors, wandered off farther and farther from the true God, and kept heaping abominations upon abominations through long centuries, until the divine patience was exhausted, and God withdrew from our sires and their habitations, and extinguished the "forbearance and long suffering" of ages; which is the direst wrath!

And then it was that the Almighty permitted the most cruel of all marauders to devastate this coast, and to carry off its people into foreign slavery And most terrible was all this retribution upon Africa and her sons.

Here it rained anguish and woe for centuries. "And the smoke of the country went up as the smoke of a furnace." (Gen. xix. 28.) And the exiled children of Africa, in distant lands, were made "an astonishment, and a hissing, and perpetual desolations."(Jer xxv. 9.) But mercy was mingled with all this wrath. Their lot was cast in the lands of men where the cross shone from their steeple-spires, and the Bible was read at their altars 'Terrible was the ordeal of slavery, yet God restrained the wrath of their oppressors; not seldom did he turn the hearts of Christian masters and mistresses to them and their children; catechisings were commenced on many a plantation; schools, in course of time, began to multiply; a missionary, now and then, was sent to the calaboose; right beside scourgings, and lacerations and lawless legal murders, teaching and training, preaching and conversions, anti-slavery questionings, and emancipations were carried on; until now, at the close of nigh three centuries, millions of the children of Africa, on the isles and continent of America, have been turned from the paganism of their fathers; "the people that sat in darkness have seen a great light;" God has redeemed this injured people, and fearfully scourged their oppressors; tens of thousands of them, in all the lands of their thraldom, have received the enlightenment which comes from books and seminaries, from the Bible and churches; and now, as the end of all this chapter of providence, God is bringing scores and hundreds of them back to this continent, as colonists, and merchants; as missionaries and catechists and teachers; and with them "casts the pearl of the gospel," upon these heathen shores!

And now, when I look at the noble work which God has manifestly set before us and our children in this land, and think, especially, of the marvellous way by which God has brought us to it, I feel as if I could laugh to scorn all the long line of malignant slave traders who have defiled and devastated this wretched coast of Africa and fling in their teeth the gracious retort of Joseph 'As for you, ye thought evil against us, but God meant it unto good, to save much people alive' For that, I maintain, that is, "to save much people alive," that is the great mission of our race to this coast: to turn this heathen population 'from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them who are sanctified by faith" (Acts, xxvi. 17)

III And this leads me to consider the lesson which, evidently, springs from the train of remark I have set before you to-day. The lesson is that of duty and spiritual obligation to Africa, through us, her exiled sons, returning to the bosom of our mother

The day of preparation for our race is well nigh ended: the day of duty and responsibility on our part to suffering, benighted Africa, is at hand In much sorrow, pain, and deepest anguish, God has been preparing the race, in foreign lands, for a great work of grace on this continent The hand of God is on the black man, in all the lands of his distant sojourn, for the good of Africa

This continent is to be reclaimed for Christ The faith of Jesus is to supersede all the abounding desolations of heathenism And the church of Christ is to enter in, in his name, and to subdue, by the Spirit, its crowded populations to His yoke, and to claim the whole continent for her Lord

In this work the colored population of America are largely to participate. They, whether living on the mainland, in the States, or residing as inhabitants of the Antilles, or sojourning in the Republics of the South, or dwelling in the Brazilian Empire, are to be active agents of God for the salvation of Africa. A remnant of all these peoples, thus widely scattered, for it is by 'remnant,' 'the called,' the 'chosen,' the 'elect,' that God works the marvels of his providence, as well as of His grace; a remnant of these peoples, prompted either by the immediate Spirit of God, or moved by collateral influences, are to be transplanted from their distant homes, amid this heathen population, with domestic habits, civilized customs, and Christian institutions

A portion of them have already been brought into compliance with these manifest providential arrangements By a most singular and favoring providence, thousands of American emigrants have crossed the wide ocean, and taken up their residence in this Republic Here we are teaching and influencing, in divers ways, thousands of heathen natives. *Our mission is evidently to organize the native labor all around us; to introduce regulating and controlling law among them; to gather their children into schools, in order to train their intellects; to make these people civilized and Christian people, to incorporate them into our Republic as citizens, and into the Church of God as brethren.*

Some little of this great work we have already done among our native tribes, but 14,000 Christians are but a handful of people among a half million of heathen The work is too vast and weighty for the paucity of our numbers Hence we have become painfully impressed with the necessity of large additions to our civilized, Christian population We need more capable men and women in the land It is not that we lack labor; for we have tens of thousands of natives, all through the country, and all that is needed to secure that labor, is skilful treaties, judicious alliances just remuneration, and humane treatment, to supply any demand we can make upon kings and headmen in the interior *Our need is that of civilized Christian black men to join us in the great work Providence has set before us as our duty in this land*

Hence the Legislature of Liberia, prompted by the late President Benson, in the year 1861, commissioned three citizens of this Republic, to invite emigration, on the part of our own brethren in the United States of America, and in the West Indies. More recently the present chief magistrate of our Republic, Hon D B Warner, issued a proclamation, inviting especially, the colored population dwelling in the West India islands to emigrate to this Republic. His proclamation accorded entirely with the desires of hundreds in those islands, especially in the island of Barbadoes, and at a very early day news reached this country of the determination of our Barbadian friends to come over, and join us in our work But great difficulties intervened, more than one delay occurred, by and by the friends of African colonization in the United States came to the rescue; a large appropriation of money was made by the 'American Colonization Society,'' and the whole project of the emigration of these brethren was generously and graciously assumed by this Society. The difficulties being thus removed, information was communicated to this country that we might confidently look for an emigration this year from the island of Barbadoes

And they have come. They have come from a home of civilization and refinement, but where a close crowded population, the painful remembrance of past servitude, and a yet extant spirit of caste, robbed them of many of the feelings of home, and long suggested to them ideas of voluntary exile. They have come, rejecting the offers of other and wealthier colonies, electing from choice, and interest, a heritage amid the negro race, in the land of their fathers. They have come, tired of an alien rule, wearied, as we were, with the position of strangers in their native land, to become citizens in a negro nationality and the creators of a free Republic amid despotic heathenism

They have come with their hoes and their spades, with their scythes and their axes, to humble the forests of Africa, and to subdue the soil to the purposes of civilized culture They have come with their "young and with their old, with their sons and with their daughters," come across the wide ocean, to set up their standards, and to make new homes in this Western Africa. They have come with their Bibles and Prayer-books, with their Christian creeds and their family altars, to reproduce the faith and the forms of Christianity, amid the idolatries of their fatherland

Children of the Antilles! Sons of "Little England," beautiful Barbadoes! We welcome you to this the land of your forefathers. We welcome you to this heritage of freedom and civil prerogative! We welcome you to full participation with us in governmental rights and national responsibility! We welcome you to a common burden of duty and obligation in this infant state; yet we believe, to become, in our children, a nation that will excite the admiration of the world! We welcome you to all the obligations of the Church of God, placed in the midst of the Heathen, and henceforth made responsible for their training and salvation!

You saw yourselves how warm and generous was the greeting of the Emigrant Agent who first met you on your arrival And since then you have had the hand-grasp of brotherhood from our chief magistrate, the President, who hailed you from afar, and saluted you even before you left your former homes for this. In this salutation all people of standing and respectability in this community, all classes of our population join, and hail you, at once, as comrades and fellow citizens

You see with your own eyes the unpretending condition of our Republic We are no ancient State, no advanced and aged government, with a burdened treasury and overflowing coffers Our Government is the latest born of time, and we stand to-day, the least among the nations. Liberia is a young country, laying, as I dare to affirm, good foundations, but with much pain, great trials, consuming anxieties, and with the price of great tribulation, and much mortality.

You will not look therefore for that great governmental patronage which ancient kingdoms and wealthy republics are able to give new emigrants to their shores or colonies.

But, official as I am in all my relations, I feel that I may venture the declaration, that all that skill, and fore-cast and perseverance, and brotherly regard, and the prompted sympathies of Christian love can do, to make your way in this new, rough land easy, and comfortable and satisfactory, will be done by the authorities to whom you have already paid your respects, and who are interested in your welfare

Already you have been assured of the allotments which are to become your family possessions for all the future of yourselves and children On these rich and fertile lands you will soon erect your habitations and commence your toil There you will work your farms, and commence those laborious preparations which, with but half of the spent labor of your past lives if it be systematic and persistent, will soon lay the foundations of broad and solid wealth But, brethren, vital and important as are these family and economical interests, they are but subsidiary to that one great master interest and cause, which lies at the base of all this emigration, both yours and ours to this our fatherland, viz: the evangelization of *this* section of the continent.

We have been sent hither in God's providence, civilizers and evangelizers of these our heathen kinsmen around us. We are placed here, without doubt, the pioneers of the Christian Church, in all this special region For this we all have been trained and schooled in the lands, respectively, of our trial and suffering; we in the United States, you in Barbadoes; in the one blessed Church 'in whose bowels we were all bred, at whose breast we received nourishment" from our youth to manhood We all, with our families, are the agents and ministers of this church, in this land, for the propagation of this faith.

Other work, indeed, we have here; but it is only collateral to this. Trade, agriculture, commerce, art, letters, government, are other great features of our mission here, and ruinous will it be for us to despise or to neglect them; but they are only auxiliary to that one great, master service, which God has imposed upon us and you, viz. to glorify God's name, and to plant His church amid this heathen population!

You are going out from this spot, in a day or two, to the uncleared lands on the border line between our civilized communities and the heathen Carry with you there all the elements of the faith, all the marks of your church in their fulness and integrity Lift high in your families and communities the standard of the cross Suffer not, by even one jot or one tittle, the least diminution in your townships of your Christian principles and your Christian habits Erect at once the family altar, and let the incense of prayer and praise ascend, morning and evening, from your assembled households

Be tender, and pitiful, and earnest to the heathen around you, for their soul's sake and for Christ; but resist, steadfastly, especially for your children's sake, their vicious habits, and their corrupting influences. (See Lev. xviii. 3, Jer x 2 3)

Cling to all the simple teachings of your catechism, especially to that one, strong, forcible precept, "to do your duty in that state of life unto which it shall please God to call you" Hold on, with tenacity, to all the doctrines and the truths contained in that "form of sound words," by which you have been trained and taught to worship Above all, make the Word of God "the man of your counsel;" keep open Bibles in your houses, and not only read them yourselves, but teach your children, and your heathen servants, should you have any, to read them daily, for guidance in all things, as well secular as divine.

Go forth, then, Christian pilgrims, with all the deep resolve of serious men, and in the fear of God. Let the sentiments and motives which come from heaven prompt you in all your actions. Ye have done right well in coming up here to Holy Communion this morning; in offering your "first fruits" on "coming into the land which the Lord your God has given you." Abide in the spirit of this beginning. Remember, I beseech you, the warnings and the monitions of the second Lesson for this evening (1 Cor. x. 5) Carry them with you to your new homes in the wilderness. Preserve the spirit of them in your hearts and households, and then God will be with you. He will help you, and your children, and the generations which may succeed you. And so a blessing shall go out from you through all the land; and as your settlements spread out into the interior, every town, every family, shall become the centre of a wide circumference of godly influence. Yea, every footfall, as your population advances, shall tell powerfully for Christ. And thus the widening circles of Christian influence, from us, and from all the other centres of gospel truth on this coast, shall, in early centuries, embrace this entire heathen population, until the whole continent is reclaimed, and rises up regenerated, to sing the praises of the Lamb!

And even thou will it be. Yes, land of our forefathers; land of second agony; land of pains, and suffering, and anguish! Thy exiled children, think of thee! Their hearts, filled with sympathy and desire, run toward thee! Already have they come to thy shores; already hast thou heard the voice of some of thy returned children along the mountain sides, and in thy valleys, preaching the glad tidings! But this is only a dim forecasting of that large stream of blessedness, which thy children in distant lands are preparing for thee! For the day is at hand. The sons of Africa will soon arise, and come in crowds, priests, and catechists, and teachers, to thy shores, their feet beautiful—"bringing good tidings," "publishing salvation." Soon they will spread themselves abroad through all thy quarters—Schools, and churches and Christian colleges will spring up throughout thy borders. The Spirit of the Lord God, according to His promise, will be poured out upon millions of thy sons. "Christ shall see of the travail of his soul, and shall be satisfied." The Lord God shall hasten the number of His elect, and the tide of salvation, sweeping along in one broad, mighty current, shall bear along the mighty masses of thy people to salvation and to glory; and then "Ethiopia," from the Mediterranean to the Cape, from the Atlantic Ocean to the Indian, "shall soon stretch forth her hands unto God."

For the Christian Recorder.

CORRECTION.

Newark, N. J., November 7th, 1865.

MR EDITOR:—In my letter of correspondence published in your issue of the 4th instant, in speaking of Brother Schureman, you make me say, "The silver-tongued pulpit orator has proved that he can produce a metaphor," when I did say, "The silver-tongued pulpit orator has proved that he can *build churches*, as well as produce a metaphor." In the next sentence following this, by your omission of my punctuation mark, and the word "as," the sense of the sentence is entirely destroyed. It should read, "as it may be that as he has *Trenton* on his record, that he has proved it before." Again you make me say, "Brother Schureman has made our uptown preachers show themselves," &c. The "&c." was gratuitously inserted; for I never make use of it in my articles.

JAMES LYNCH.

P. S.—I am made to say "practically," where I did say "particularly."

[If our dear brother would learn to put on paper exactly what he would like to see in print, and would write *without interlining*, erasures, any nota bene, post-scripts, &c., he would have no cause for complaining. He would be frightened to death if we were to have to print all he sends us, "verbatim et literatim,"—and, we may add, "punctuatim."—ED.]

For the Christian Recorder.

A REVIVAL.

MR EDITOR:—There being such a glorious revival going on at the First Colored Wesley Church, Lombard St., among the young folks especially, I thought it would be interesting to your readers.

It has been in session now for four weeks, and between eighty and ninety, during that time, have declared that Jesus has opened their eyes, and enabled them to see the glorious light of the Gospel. Oh, let praying mothers, and fathers, and Sabbath School teachers lift up their hearts to God in prayer and thanksgiving, at seeing their past labors now rewarded!

The meeting is still going on under the pastoral charge of the Rev J. P. Hammer. Let all the earth praise the Lord!

I. H.

For the Christian Recorder.

A SURPRISE.

A surprise was gotten up by a few members and well-wishers of the Pastor of the A. M. E. Church in New York, on the evening of the 7th of Nov. 1865, headed by Cornelia Johnson, and endorsed by Rev. Joshua W. Jenkins and Mr Cyrus Evans.

The Pastor was invited to come to Sister Cornelia Johnson's house, and to his happy surprise found a small company of ladies assembled, who presented him, through Bro. Jenkins, the neat sum of $15.66, for which he returns many and abundant thanks.

New York, Nov. 13, '65.

NOTICE.

TO WHOM IT MAY CONCERN.

To perpetuate the names of two eminent statesmen, advocates of universal freedom and the rights of mankind, the several Tents of J. R. Giddings and Jolliffe Union met in solemn convention on the 11th day of March, 1865, in the city of Philadelphia, Pa.

The Grand Body was organized under the name and title of the Supreme Grand Tent of J. R. Giddings and Jolliffe Union of the United States of North America, and shall have power to grant charters and organize Tents in these United States, and any State under this jurisdiction, that shall have three Tents organized, by application to this supreme head of the order, may be organized into a State Grand Tent, in accordance with the constitution of this Grand Body.

SARAH CARTER, M. W. S. G. M.
ELLEN THOMAS, W. D. G. M.
AMY ROBERTS, W. G. V. M.
ANN LAWS, W. G. S.
SARAH DAVIS, W. G. C. S.
ROSA ROBERSON, W. G. M. K.
AMELIA BROOKS, W. G. M. C.
SOPHIA MURRY, G. D. M. C.
SERENA COURSEY, G. M.
CATHARINE WILMORE, G. T.

NOTICE TO OUR CITIZENS

If this should meet the eye of Mrs. Henrietta Williams, formerly of Mason Ge or of any one who knows her address, a favor will be conferred by sending the same to her nephew Wm. Henry Williams, alias Rose, care of CHRISTIAN RECORDER, 619 Pine street.

Nov. 18–3t

SPECIAL NOTICE

Bishop Wayman's Appointments

Sunday, Nov. 19th, Dedication of the basement of Ebenezer Church, Baltimore, Md.
Monday night, Nov. 20th, Aetaria Creek, Md.
Tuesday " " 21st, Port Deposit, "
At home from the 22d to the 24th.
Friday, Nov. 24th, Chester, Pa.
Sunday, " 26th, dedication at Morristown, N. J.
Monday night, Nov. 27th, Rahway, N. J.
Tuesday " " 28th, Elizabeth, "
Wednesday night, Nov. 29th, Bergen, "
Thursday night, Nov. 30th, Riceville, "
Friday " Dec. 1st, Fair Haven, "
Sunday morning, Dec. 3d, Gouldtown, "
" afternoon, " Springtown, "
" night, " Bridgeton, "
Monday " " 4th, Woodbury, "
Tuesday " " 5th, Pennington, "
Wednesday night, " 6th, Trenton, "
Thursday morning, Dec. 7th, at 11 o'clock, Bethel Church, Philadelphia, thanksgiving sermon.

The pastors of Philadelphia and vicinity, with their congregations, will please meet in Bethel Church, Philadelphia, and hold a union thanksgiving meeting.

I have been compelled to defer my visit South for some time yet.

A. W. WAYMAN.

Baltimore, Nov. 9th, 1865.

INFORMATION WANTED

Of my mother and father, Caroline and Isaac Denna; also, my sisters, Fanny, Jane and Betsy Denna, and my brothers, Robert R., Hugh Henry, and Philander Denna. We were born in Fauquier Co., Va. In 1849 they were taken from the plantation of Josiah Lidbaugh, in said county, and carried to Winchester to be sold.

About the same time I left my home in Clark Co., and have not heard from them since. The different ministers of Christian churches will do a favor by announcing the above, and any information will be gladly received by

GEO. HENRY DENNA,
Galva, Henry Co.,
Nov. 18–3t. Illinois

INFORMATION WANTED

Of Sarah Elizabeth Weathonton: when last heard from she was at Cairo, Ills., on the steamer "City of Alton." This was about four years ago. Also, of her sister, Jane Eithenton, who lived with Billy Eithenton, in Davis Co., Ky., about seven years ago. Also, of her sister, Delpha Ann Weathonton, who lived with Hervey Fight about four years ago, near Trenton, Tennessee.

Ministers who make inquiry will greatly oblige, and any information will be a great favor to their mother,

LETITIA WEATHONTON,
Care of Rev. Wm. J. Anderson,
Nov. 18–2t. Niles, Mich.

NOTICE

Fair at Wilmington

The undersigned, ladies of Wilmington, Del., intend holding a fair for the benefit of the A. M. E. Church, Walnut St., near 6th, to commence on Dec. 18th, and continue throughout the holidays.

Donations of all kinds will be thankfully received. We hope our friends will assist in the good enterprise.

Miss Hetty Brown, 1035 Orange St.,
" Eliza J. Anderson, 206 Sixth St.,
" R. Madison, 920 French St.,
" Sarah Murray,
" Adeline Branton,
" E. Johnston, 1101 Orange St.,
" J. Brinkley,
" Sarah Allen.

D. P. SEATON, *Pastor.*

NOTICE.

Information wanted of my two brothers Nelson, and Wesley Smothers, and my six sisters, Mary Ann Russell, Harriet, Matilda, Elizabeth, Henrietta, and Cornelia Smothers.

They formerly belonged to Ruth Rigls, who resided two miles from the old Harper's Ferry Road, Frederick County, Md.

In 1837, we were all sold to South Carolina. I have not seen them since. Any information will be thankfully received by

Rev. CYRUS BOEY,
Oswego, N. Y.

Oct. 28—1mo

INFORMATION WANTED.

Information wanted of the whereabouts of my wife, Saphia Parker, and my two children, George Walker Parker, and Mary Fanny Parker. The boy is about fifteen years old, and the girl about nine years old.

They formerly belonged to a man by the name of Thomas Keyth, who resided in Virginia, Culpeper County, four miles from the White Sulphur Springs, and who moved from there, in 1860, to Winchester, Franklin County, Tennessee. I have not heard from them for three or four years. I should be glad if the ministers of the different churches down South would announce this to their congregations.

RICHARD PARKER,
251 North 18th St.,
oc6 1m Philadelphia, Pa.

INFORMATION WANTED.

Any one possessing information concerning the whereabouts of Charles Henry Willis and Josephine Willis, children of Cas and Caroline Willis, formerly with Captain Edward Tabb, on North River, Matthews County, Virginia, will receive the thanks of the distressed father and mother by addressing Caroline Willis, corner of Broad and Meeting streets, Charleston, S. C.

Nov. 11—3t

DEDICATORY NOTICE

Wilmington, Del.

The dedication of the Walnut St. A. M. E. Church will take place on Sabbath, 26th inst. A large collection is most earnestly expected.

Rev. Bishop Wayman will preach the sermon at 10 A. M., Rev. W. Moore will preach at 3, and Rev. E. Weaver at 7 P. M. Revs. Gibbs, Turpin, Hamilton, and Stevenson are expected to be present.

D. P. SEATON,
Pastor.

ENORMOUS RECEIPTS.—The Philadelphia *Ledger* is informed by a correspondent who has access to the figures that the receipts of the Pennsylvania Railroad Company, in round numbers the current year are two millions of dollars ahead of last year at corresponding time, and will reach at least eighteen millions of dollars this year.

Marriages.

On Nov. 9th, 1865, at the residence of the officiating minister, Rev. A. Herwell, Mr. W. S. Randall, of Richmond, Va., to Miss Ellen B. Middleton, of Philadelphia, Pa.

On the evening Nov. 6th, 1865, by Rev. Thos. G. Allen, Mr. Spencer K. Trusty, of Boston, to Mrs. Rebecca A. Jones, of Philadelphia.

On Nov. 7th, 1865, by Rev. William Moore, Mr. Brister Everman, of Wilmington, Del., to Miss Lydia Lawrence, of Philadelphia.

On Nov. 9th, by the Rev. Thomas H. Cooper, Mr. John R. Thomas, of Millham, N. J., to Miss Mary Matilda Steward, of Trenton, N. J.

Obituary.

Philada., Nov. 12th, 1865.

At a called meeting of the Official Board of Bethel A. M. E. Church, Sixth St., above Lombard, the Rev. Wm. Moore, elder in charge, presiding, and the object of the meeting being stated by the chairman, which was to take action in relation to the death of Maurice Hall, late leader and steward in this church, the following preamble and resolutions were submitted by Bro. Henry Gordon, and unanimously adopted:

WHEREAS, We learn with deep regret of the sudden demise of our friend and brother, Maurice Hall; and whereas, in his death the church has lost one of its main pillars; the class, a worthy leader; the Board of Stewards, one of its most efficient members; the Sabbath School of Bethel Church, a time-honored friend, as well as one of its principal founders; therefore,

Resolved, That while we bow in humble submission to an all-wise Providence, who is the dispenser of all good, and who doeth all things right, and for a wise purpose, yet we deeply feel the loss of one so exemplary and Christian like from our midst.

Resolved, That it behooves us as officers of the church, to imitate his godly example, and follow his Christian teachings.

Resolved, That a copy of these proceedings be tendered the family of the deceased, and also published in the "Christian Recorder."

Died, in this city, on the 4th of Nov., Morris O. Connie, Sergt. Co. C., 41st Regt. U. S. C. T., aged 23 years, 10 months and 20 days.

In Newark, N. J., Oct. 15, of general debility, Sister NANCY SCOTT, aged 81 years and 10 days.

She died in full anticipation of a blissful immortality, after having spent forty-five years in the service of her Master.

Dear Mother, thou art gone:
Thy form I no more see;
But round God's blessed throne
I know thou'lt welcome me.

Advertisement.

U. S. AGENCY
FOR
COLORED SOLDIERS AND SEAMEN.

BRANCH AGENCY, No. 609 Walnut St.,
Philadelphia, Pa.,
THOMAS S. MALCOLM, Agent.

General Office, No. 402. N. Y. Avenue,
Between 13th and 14th Streets,
WASHINGTON, D. C.

SOLDIERS AND SEAMEN

Can have their Claims made out, and Accounts carefully and promptly settled, at the lowest rates. Apply in person or by letter to

C. LEONARD,
Late Chaplain U. S. A.

no4-1m

E. MATLACK & SON,
FINE CLOTHING
ESTABLISHMENT,
No. 904 Market Street,
PHILADELPHIA.

We would respectfully call your attention to our Large Stock of
Men's and Boys' Clothing
now on hand
Ready Made,
embracing every variety of Style and Material suitable for the season.
We have also on hand a full assortment of
Fall and Winter Goods
adapted to
Men's and Boys' Wear,
and would invite your early attention thereto.

These Goods have been purchased for CASH, and will be sold at a small advance for CASH.

Particular attention paid to all orders, so as to insure satisfaction to the purchaser.

E. MATLACK & SON.
904 Market Street.
Oct. 7–6m.

COLORED SOLDIERS' AND SEAMEN'S
U. S. GOVERNMENT
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JOHN J. KEEFE, Jr. ATTORNEY,
No. 511 S. SIXTH ST., (below Lombard.)
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Soldiers' and Seamen's Claims for U. S. Bounty, State and City Bounty, Pensions, Back Pay, Prize Money, and all other just claims against the United States promptly recovered.

Especial attention given to the Claims of Widows and Heirs of Deceased Soldiers and Sailors.

Pensions can be obtained and all kinds of claims paid in one half the time, at this office, that it will take those who put their claims into the white agencies for collection.

Patronize your own office, if you want justice, quick release, and satisfaction.

Persons in the country can have their business attended to by addressing their letters to this office.

No charges until the claim is collected.

Oct. 28–3mo

MRS. AMELIA W. ADAMS

Will open a SELECT SCHOOL for the benefit of children between the ages of four and fourteen years, at her residence, 620 Juniper St., between Spruce and Pine, Thirteenth and Broad Sts., on Monday, 2d of October. Terms, moderate.

A share of your patronage is solicited.

Sept. 30–3mo. Phila. Sept. 25th, 1865.

NEW GROCERY
—AND—
PROVISION STORE.

ABRAHAM FIELDS respectfully informs his numerous friends and customers that he has opened a GROCERY AND PROVISION Store, at No. 434 South Seventh St., third door above the corner of Lombard, where all articles in the Grocery line will be kept constantly on hand, and sold cheap for cash.

We solicit our friends to give us a trial before purchasing elsewhere, as we study to please, and will give them the worth of their money.

Sept. 30, '65.–tf

THE COLORED PEOPLE'S NATIONAL MONUMENT,

TO THE MEMORY OF

ABRAHAM LINCOLN.

The National Lincoln Monument Association, organized in Washington, D. C., April 23, 1865, for the sole purpose of erecting a Colored People's National Monument to the memory of Abraham Lincoln.

OFFICERS.

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Thos. B. Green, Collins Gruse, Wm. A. Nichols,
Wm. Syphax, G. Snowden, Sam Williams.

AN APPEAL.

This Association now earnestly appeal to a loyal public, without distinction of color, to exert all their influence towards the accomplishment of their purpose, namely: The erection of a Colored People's Monument, in memory of our late beloved President, Abraham Lincoln, said monument to be a SEAT OF LEARNING, dedicated to God, to Literature, and to the Arts and Sciences, and shall be held and appropriated for the education of the Children of Freemen and Freedmen, and their descendants forever, and to be called "The National Lincoln Monumental Institute," to be located in the District of Columbia.

The Association most earnestly solicit contributions from the friends of the ever-to-be lamented Chief Magistrate, and the friends of progress every where, for this noble undertaking: a Monument not of marble nor of brass merely, but a Monument of Education. Marble may crumble, brass may tarnish, but the light of learning is as enduring as time.

Deeply sensible, therefore, that in no other way can the people of color so well perpetuate the memory of Abraham Lincoln, as by carrying out, in this manner, the great aim he had in view—the elevation of their race throughout the land—this Association confidently relies upon the hearty cooperation of all the true friends of the concerned dead.

Churches, Sabbath schools, Masonic and Odd Fellows' societies, Benevolent and all other associations, especially of colored persons, every where, and regiments, officers and soldiers, all are most earnestly called upon to contribute in aid of this work.

The National Lincoln Monument Association is a permanency; the Monument will be built; its light will be spread abroad.

This Association then invites all to come up to its help, and then assist in diffusing that light, and making a venerated name imperishable.

Friends, north, south, east and west, let your responses to this appeal be speedy, and equal to the occasion which calls them forth.

Rev. H. H. GARNET, President.

WILLIAM J. WILSON, } Secretaries.
LEWIS A. BELL, }

Agents will be appointed only under seal, with written signatures of the officers.

All business letters should be addressed to the Corresponding Secretary.

All contributions may be remitted to the Treasurer, Rev. Stephen Smith, Lombard Street, between Ninth and Tenth streets, Philadelphia, Penna., or to the Assistant Treasurer, Walker Lewis, of the office of the Association, 361 G Street, Washington, D. C.

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Right Rev. J. J. Clinton,
Right Rev. W. H. Bishop,
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Dr. J. B. SMITH, General Agent,
Office, 361 G Street, Washington, D. C.

Other States, &c., will be filled as soon as the proper gentlemen can be obtained for the offices.

jy 15 6m

NEW AND INTERESTING WORK.
LIFE OF
JOHN BRAINERD,

The New Jersey Missionary, from 1747 to 1781, by Rev. THOMAS BRAINERD, D. D., of Philadelphia.

"It is interesting as a novel."—*U. S. Gazette.*

"Dr. Brainerd has given us a model biography."—*N. Y. Evangelist.*

"The volume will have a place alongside the memoirs of the elder brother, (David Brainerd,) many of the characteristics of which it possesses."—*N. Y. Observer.*

For Sale at the
A. M. E. BOOKSTORE,
619 Pine Street,
PHILADELPHIA.

Oct. 14–6t.

Dr. David Rosell.
907 LOMBARD STREET.

Office Hours, } 1 to 8 A. M.
Sprech-Stunden, } 6 to 8 P. M.
} 7 to 9 P. M.

Oct. 21—6mo PHILADELPHIA.

TRIMMINGS
AND
Fancy Goods.
633 PINE STREET, PHILADA.
GEORGINA GLEAVES

Has just opened a large assortment of Ladies' Trimmings, Hosiery, Gloves, Flannels, Balmorals and Hoop skirts.

Gentlemen's Furnishing Goods.

COMBS, BRUSHES, SOAPS, Choice Perfumery and fancy articles.

Gents' Shirts, Drawers, Under-shirts, Collars and Neck ties.

A general assortment of Stationery.

Ladies' Dresses and Under-clothing made to order.

Oct. 17—6mo

BOWERS'
COAL DEPOT.
COAL!! COAL!!!

THOMAS J. BOWERS,
634 Lombard St.,

Has constantly on hand a full supply of the best
LEHIGH AND SCHUYLKILL COAL,
At the lowest market price.

Call and Try —:— Call and Try

Oct. 7–tf

A CARD.

MRS. H. T. O'DONNELL,
Formerly of No. 740 South St., Philada.,
Has removed to No. 913 Lombard Street, and has opened
A BOARDING HOUSE

For the accommodation of Ladies and Gentlemen who may pass through Philadelphia, and also those who may wish to spend some time in our city. Mrs. O'Donnell will take great pleasure in accommodating her numerous friends, as far as she possibly can. Give her a call.

May 1—6mo

THE MAIL — MEDICINES WILL BE — SENT BY

DR. J. W. CREEK,
Physician & Apothecary,
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BALTIMORE.

Prescriptions Carefully Compounded.

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For Rats, Mice, Roaches, Ants, Bed-Bugs, Fleas, Moths in Furs and Woollens, Insects on Plants, Fowls, Animals, etc.

"18 years established in New York City."
"Only infallible remedies known."
"Free from Poisons."
"Not dangerous to the Human Family."
"Rats come out of their holes to die."

☞ Sold by all Druggists and Retailers everywhere.
☞ ! ! ! Beware ! ! ! of all worthless imitations.
☞ See that "Costar's" name is on each Box, Bottle, and Flask, before you buy.

HENRY R. COSTAR.

Principal Depot, 482 Broadway, N. Y.

Sold by all Druggists, wholesale and retail, in Philadelphia, Penna.

1865.

HOUSEKEEPERS troubled with vermin need be so no longer, if they use Costar's Exterminator. We have used it to our satisfaction—and if a box cost $5, we would have it. We have tried poisons, but they effected nothing—But Costar's article knocks the breath out of Rats, Mice, Roaches, Ants and Bed Bugs quicker than we can write it. It is in great demand all over the country.—*Medina (Ohio) Gazette.*

See Costar's Advertisement in this paper.

1865.

FARMERS AND HOUSEKEEPERS should recollect that hundreds of dollars' worth of Grain, Provisions, &c., are annually destroyed by Rats, Mice, Ants, and other insects and vermin—all of which can be prevented by a few dollars' worth of Costar's Rat, Roach, Ant, &c., Exterminators, bought and used freely.

See Costar's Advertisement in this paper.

Sold in Philadelphia, Pennsylvania, by all Druggists and Dealers.

Ap. 29—6mo

BARGAINS IN CLOTHING! BARGAINS IN CLOTHING!
BARGAINS IN CLOTHING! BARGAINS IN CLOTHING!
BARGAINS IN CLOTHING! BARGAINS IN CLOTHING!
BARGAINS IN CLOTHING! BARGAINS IN CLOTHING!
Offered by Perry & Co.
Offered by Perry & Co.
Offered by Perry & Co.
Offered by Perry & Co.
No. 309 Chestnut St., above Third.
No. 609 Chestnut St., (Granville Stokes' old stand.)
And South east Corner of Seventh and Market Sts., (Jones'.)

Messrs. Perry & Co. have undoubtedly the largest stock of ready made clothing, and finest variety of styles now presented to the public in the city. Their stock is new, bought at the lowest rates, got up in the best manner, and sold at

Wonderfully Low Prices.
Wonderfully Low Prices.
Wonderfully Low Prices.
Wonderfully Low Prices.

Our friends and the public are invited to call and examine for themselves, and be convinced that it is to their advantage to deal with us.

☞ Attention is also called to
Our Custom Department,
Our Custom Department,
Our Custom Department,
Our Custom Department,
In connection with each establishment, where we have constantly on hand
All the Latest and Best Styles,
All the Latest and Best Styles,
All the Latest and Best Styles,
All the Latest and Best Styles,

And can guaranty to our customers entire satisfaction in every respect.

No. 309 Chestnut St., above Third.
No. 609 Chestnut Street, (Granville Stokes' old stand.)
And South east Corner Seventh and Market Sts., (Jones'.)
PERRY & CO.

THE MASON & HAMLIN
CABINET ORGANS.
Forty Different Styles, Plain and Elegant Cases,
For DRAWING-ROOMS CHURCHES, SCHOOLS, &c.,
$110 to $600 Each.

They occupy little space, are elegant as furniture and not liable to get out of order, are boxed so that they can be sent any where by ordinary freight routes, all ready for use.

FIFTY TWO HIGHEST PREMIUMS

Have been awarded us within a few years, and our circulars contain printed testimony from

TWO HUNDRED AND FIFTY OF
THE LEADING MUSICIANS

of the country, that the instruments of our make are

THE BEST IN THE WORLD

of their class. Circulars with full particulars free.

In obtaining a musical instrument, it is economy to get the best.

Address—
MASON BROTHERS,
596 Broadway, New York;
Or
MASON & HAMLIN,
274 Washington St., *Boston.*

Sept. 30–6m

PENNSYLVANIA CENTRAL RAILROAD.

CHANGE OF TIME AND DEPOT

On and after Monday, December 26, 1864, the trains of the Pennsylvania Railroad will leave the New Depot, at THIRTIETH and MARKET sts., instead of Eleventh and Market Sts., as before.

The Second and Third, Fourth and Eighth Green and Coates, Fifth and Sixth, Ninth and Tenth and Eleventh, Thirteenth and Fifteenth, Seventeenth and Nineteenth City Passenger Railways, connect with the Market St. Railway, whose cars run to and from Pennsylvania Central Railroad Depot in West Philadelphia.

The cars of the Market Street Passenger Railway leave Front Street every two minutes, commencing one hour previous to the time of departure of each train, and allow about 30 minutes for a trip.

Their cars are in waiting on the arrival of each Train to convey passengers into the city.

On SUNDAYS—Cars leave Eleventh and Market Sts. at 7.45 P. M., to connect with Pittsburg and Erie Mail, and at 10.21 P. M., with Philadelphia Express.

Mann's Baggage Express will, hereafter, be located at No. 31 South Eleventh Street. Parties desiring baggage taken to the trains, can have it done at reasonable rates upon application to him.

TRAINS LEAVE AND ARRIVE AT DEPOT THUS.

LEAVE.	
MAIL TRAIN at	8.00 A. M.
PAOLI ACCOMMODATION, No. 1 "	10.00 "
FAST LINE	12.00 M.
PARKESBURG "	1.10 P. M.
HARRISBURG ACCOMMODATION "	2.30 "
LANCASTER ACCOMMODATION "	4.00 "
PAOLI TRAIN, No. 2 "	5.30 "
PITTSBURG AND ERIE MAIL "	6.30 "
PHILADELPHIA EXPRESS "	11.10 "
ARRIVE.	
PITTSBURG AND ERIE MAIL "	6.30 A. M.
PHILADELPHIA EXPRESS "	7.00 "
PAOLI ACCOMMODATION, No. 1 "	8.20 "
PARKESBURG "	9.30 "
LANCASTER TRAIN "	12.10 P. M.
FAST LINE "	12.30 "
PAOLI ACCOMMODATION, No. 2 "	4.40 "
MAIL TRAIN "	5.15 "
HARRISBURG ACCOMMODATION "	9.40 "

Philadelphia Express leaves daily. Pittsburg and Erie Mail leaves daily, (except Saturday.) All other Trains daily, (except Sunday.)

For further information, as to time and connections, see bills and framed cards, or apply to

JOHN F. VANLEER, Jr., Ticket Agent,
At the Depot.

An Emigrant Train runs daily, (except Sunday.) For full information as to fare and accommodations, apply to

FRANCIS FUNK,
Jan '65 137 Dock Street.

WASHINGTON HOTEL,
BY WILLIAM TAYLOR,
PROPRIETOR.

Corner of Bridge and Montgomery Streets,
GEORGETOWN, D. C.

No 10 1 year

ONE PRICE CLOTHING.
JONES'
OLD ESTABLISHED
One Price
CLOTHING HOUSE,
604 Market Street,
(Above Sixth.)

At JONES' Crescent One Price Clothing Store, the lowest selling price is marked in plain figures on each article, and never varied. All buy alike, whether judges or not. The stock is gotten up in a superior manner, expressly for retail sales. Those wanting a good, substantial and fashionable article, should not fail to go to

JONES',
604 *Market Street,*
One Price Store.

COAL! COAL!!

Coal delivered to any part of the city, by large or small measure, by

T. J. BOWERS,
Coal and Kindling Wood Depot,
No. 634 Lombard Street.

April 15—tf

Private Boarding
AT 633 PINE STREET,
PHILADELPHIA.

The Subscriber, having FITTED UP HIS HOUSE with care, takes pleasure in announcing to his friends and acquaintances travelling, that he is prepared to accommodate them when visiting the city.

☞ Warm and Cold BATHS.

R. H. GLEAVES, Proprietor.

April 22—6mos

SHROUDING
AND
LAYING OUT of THE DEAD.

MRS. MARIA HIGHGATES

Most earnestly solicits the patronage and attention of the generous public and her friends, as she is now in the business of shrouding and laying out of the dead, and will give all needed satisfaction. Residence—

No. 1026 Barley street,
bet. 10th & 11th, & Lombard & Pine Sts.

STOVE STORE.

The subscriber would respectfully inform his friends and the public generally that he has just fully stocked his store for the FALL and WINTER trade, with a general variety of the most approved patterns of

Gas Burner,
Parlor, Cooking, Fireboard, Chamber and Store
STOVES AND HEATERS,
which he offers at reasonable prices.

RANGES
The National Range, Philadelphia Range, Globe Range, &c.
HEATERS—The VULCAN, &c.

Casting for Repairs.
Job Work promptly attended to.

WILLIAM STILL,
107 North Fifth Street, Philadelphia.

Orders received for Lehigh and Schuylkill Coal.
October 1st, 1865. sep21–3m

NEW
FALL AND WINTER
DRY GOODS.

All the Latest Styles of
MERINOS,
ALPACAS,
POPLINS,
DELAINES,
PALMLTTAS,
CASSINETTES,
FANCY CLOTHS.

COLORED AND WHITE FLANNELS.
Muslins, Napes and Crash Toweling.
BALMORALS AND HOOP-SKIRTS.

Hosiery, and every variety of Fancy and Staple Trimmings and Zephyr Goods. Also, Ladies' Under Clothing, and

GENTLEMEN'S FURNISHING GOODS

All selling at the Lowest Cash Prices.

Call and see at the old stand,
S. SHORTER HAWKINS,
615 *Lombard Street, Philada.*

Ap 1—6m

OLIVE BRANCH
BOARDING HOUSE
No. 811 Lombard Street, Phila.

Mrs. H. M. Cropper respectfully announces to Travellers that she has opened a first-class

BOARDING HOUSE

for their special accommodation, in a central (to business or churches) part of the city, as above named, where she will spare no pains to make her guests comfortable.

MRS. M. BENNETT.
HERB DOCTRESS,
NO 405 S. SEVENTH STREET, BELOW PINE,

Is prepared to cure Debility of the System, Bilious Fever, Diseases of Bladder, Diseases of Women, Nervous Disease, Scrofula or King's Evil, Dropsy, Piles, Cholera, Ague, Convulsions, Colic, Cancer, Rheumatism, Mumps, Caterrh, Bronchitis, Erysipelas, Consumption, Deafness, Gout, Influenza, White Swelling, Whooping Cough, Croup, Gravel, Dysentery, Asthma, Dyspepsia, Jaundice, Neuralgia, and Tumors.

The Doctress will give her personal attention to any of the above diseases, and guarantee a cure without the use of mercury. Her Indian syrups alone are used by her. She can stop bleeding, and take out fire without blistering.

ORNAMENTAL HAIR WORK.

JOSEPH C. BUSTILL AND SARAH H. BUSTILL.
WIG MAKERS,
HAIR JEWELLERS,
AND
LADIES' HEAD-DRESSERS,
No. 403 South Sixth Street,
Philadelphia

WIGS,
BRAIDS,
TOUPEES,
FRIZETTES,
CURLS,
PUFFS

WHISKERS, MOUSTACHES, &c.,
STRAIGHT, WAVY, OR CRIMPED

Bracelets, Breast Pins, Watch Chains, Ear Rings, Finger Rings, &c.
BRAIDED AND MOUNTED TO ORDER

Combs, Brushes, Soaps, Choice Perfumery, and Fancy Articles.

Ladies' Hair-Cutting, Shampooing, Dyeing, and Head-Dressing.

BUSTILL'S CELEBRATED NEROLIAN HAIR TONIC.

A splendid preparation for promoting the Growth of the Hair—removing Dandruff—Cleansing, Softening, Odourizing, Invigorating, Beautifying, and preventing Premature Baldness.

Bustill's Compound Eradicator,

One of the most useful articles ever offered for shampooing the scalp, removing dandruff, preventing premature baldness, restoring soiled garments, removing grease spots, and curing rheumatic pains, Tetter, &c.

HAIR BOUGHT.

Letters for information in relation to the purchase of Hair will receive prompt attention. Barbers and others having Hair can find ready sale.

sep 24 tf

Cupping, Leeching &
BLEEDING
ATTENDED TO BY
NATHANIEL L. DURHAM,
911½ CHRISTIAN STREET,
Also Solicitor for "Security Life Insurance Company."

Jan 7—No 3—1y

"THE BEST AND THE CHEAPEST."
REIMER'S PHOTOGRAPHIC GALLERY,
NO 615 & 617 NORTH SECOND STREET,
PHILADELPHIA,

Where you will find skilled hands, who use superior instruments, and have the advantage of a well arranged light.

☞ Pictures are made of all sizes; from a Carte de Visite to a life size in oil, at prices which can guarantee good work, and at the same time be within the reach of everybody. Pictures are made life size from small ambrotypes or Daguerreotypes.

1y

JAMES C. CLARK, M. D.
(Eclectic.)
No. 618 Pine Street, Philadelphia, Pennsylv'a.

OFFICE HOURS.
From 7 to 8 A. M. }
From 12 to 2 P. M. } PHILADELPHIA.
From 8 to 9 P. M. }

Also, particular attention directed to all classes of Ulcers, recent or chronic. Treatment and cure, without the use of Mercury, or any other injurious drug, warranted.

jan7—no7 1y

To The Travelling Public.

I most respectfully inform my friends and the public generally, that I have taken the large and commodious dwelling,

No. 1733 Addison Street,
PHILADELPHIA.
And have opened it as a first-class
Boarding and Lodging House,

and will be happy to see all of my old friends, and as many new ones as may favor me with their patronage.

Your influence is respectfully solicited.

MRS. ANN E. FOSTER.

N. B.—Hot and Cold Baths. Terms reasonable.
jel 1y

Hudson's City Hotel.

"I am going to Hudson's City Hotel. It is the Best and Cheapest House in Baltimore."

You can entertain your guests in Public or Private Parlors.

You can get your Meals at All Hours in this First-Class House.

No Improper Language or Behaviour allowed in this House.

Ice-Cream Saloon, and Barber-Shop attached to the Hotel.

Nos. 28 and 30 Corner of Bath and Davis Sts.,
(Near the Harrisburg Depot,)
Baltimore.

Dr. D. HUDSON, Proprietor. July 8—4t

Poetry.

THE GOOD OF IT

A CYNIC'S SONG.

Some men strut proudly, all purple and gold,
Hiding queer deeds 'neath a cloak of good fame,
I creep along, braving hunger and cold,
To keep my heart stainless as well as my name,
So, so, where is the good of it?

Some clothe bare Truth in fine garments of words,
Fetter her free limbs with cumbersome state.
With me, let me sit at the lordliest boards,
"I love" means *I love*, and "I hate" means *I hate*:
But, but, where is the good of it?

Some have rich dainties and costly attire,
Guests fluttering round them and duns at the door:
I crouch alone at my plain board and fire,
Enjoy what I pay for, and scorn to have more
Yet, yet, where is the good of it?

Some gather round them a phalanx of friends,
Scattering affection like coin in a crowd;
I keep my heart for the few that heaven sends,
Where they'll find their names writ when I lie in my shroud.
Still, still, where is the good of it?

Some toy with love, lightly come, lightly go,
A blithe game of hearts, little worth, little cost;—
I staked my whole soul on one desperate throw.
A life 'gainst an hour's sport. We played: and I—lost.
Ha, ha, such was the good of it!

MORAL: ADDED ON HIS DEATH-BED.

Turn the Past's mirror backward. Its shadows removed,
The dim confused map becomes softened, sublime:
I have worked—I have felt—I have lived—I have loved,
And each was a step towards the goal I now climb.
Thou, God, sawest the good of it!

Miss Mulock.

THERE IS HOPE

There is hope for the flower that hath faded,
Though it droop its fair head to the dust;
Though the bloom of its beauty is shaded,
And its splendors are darkened and lost.
The sweet rain of heaven shall woo it,
With fingers all dropping with balm,
The sunshine shall softly pursue it,
And kiss it, so fragrant and calm,
Till the flower is saved!

There is hope for the gem that is vanished,
From the ring that is circled with light;
It is only mislaid—'tis not banished,
Oh! seek it by day and by night.
In some dim little nook it is lying,
And sparkling its brightest and best,
Though coy, thou shalt find it for trying,
And clasp it with joy to thy breast:
The gem that was lost!

Oh! flower and gem! ye are fleeting,
And well might ye vanish away;
But the soul that is lost, is retreating,
To blackness of darkness for aye!
No hope, for this priceless of jewels,
When once it hath broken its clasp;
No hope for this blossom immortal,
When once it hath slid from our grasp—
No hope for the soul!

Oh! soul, take thine ease, and be merry,
And trifle thy day to its end:
But stay! It were best to be chary,
Of hours 'tis madness to spend!
For the Saviour is stooping to lift you,
From darkness and sin to the sky;
The world and its trials may sift you,
But yield to the dear One on high!
Oh! soul, and be saved!

—*American Presbyterian.* M. R. M.

The Family.

MINISTERING CHILDREN

This is the name of a book written by a lady, for the purpose of teaching children how to do good, more than eighty thousand copies of which, we are glad to see, have already been sold. It is full of good tales about good children trying to do good. I will tell you one of them. It is about two little girls, each of whom had lost her father. One, called Ruth, went to school, where her kind teacher, Miss Wilson, had told her all about Jesus, and how good it was for us to try to be like him in being good and doing good. The other was very ill, and likely to die, and so Ruth felt very sorry for her, and wished to do her good.

One evening, when Ruth went to see the sick girl, she found her very restless; so, to soothe her, she sang in a low voice one of her school hymns, which begins—

"Jesus, lover of my soul,
Let me to thy bosom fly;"

the singing made her more quiet, and she asked, "Is that about Jesus you are singing?"

"Yes," replied Ruth, "that's Jesus our Saviour. I can sing you something else about him, if you like."

"Yes, do," said the poor child. And Ruth sang—

"We read within the Holy Word
Of how our Saviour died,
And those great drops of falling blood
He shed at eventide."

When she stopped, the sick child said, "I can't read; I never went to school long enough to learn."

"What, can't you read the Bible?" asked Ruth.

"No, I can't read any thing; I don't know any thing about the Bible."

"I can tell you all about it," said Ruth. "I know such a number of stories out of the Bible! Miss Wilson tells them to us, and sometimes we tell them to her."

"What does she tell you?"

"She tells us about Jesus our Saviour, who will take us up safe in his arms, and carry us to heaven when we die, and then we shall be so happy there!"

"Will he carry me?"

"Yes, he will, if you pray to him."

"I don't know how to pray."

"I will teach you my prayer"—

"O God, my Heavenly Father, give me thy Holy Spirit to teach me to know and love thee. Wash me from all my sins in my Saviour's precious blood. Keep me from all evil, and make me ready to live with thee forever in heaven. For the sake of Jesus my Saviour. Amen."

"That is one of my prayers, and I can teach it to you. I have taught it to our Mary, and she can't read yet."

The sick child tried to learn it, but she could not remember the words; still it seemed to soothe her to hear Ruth repeating them; at last she said, "Wash me from all my sins! What are sins?"

"That is when we do wrong; we can't go with our bad sins to heaven, but our Saviour can wash them all away in his blood."

As Ruth was coming home from school on the last of those bright September days, she saw a poor woman sitting on a door-step with a basket-ful of small penny nosegays of autumn flowers. Ruth stood still before the basket to look and admire. She had never known what it was to hunt over the meadow banks in spring for violets and primroses, or to gather the yellow daffodil and beautiful anemone from the woods, or the sweet frail wild rose from its thorny stem in the hedge; she had sometimes plucked a daisy from the grass, but this was about the only flower that Ruth had ever gathered. And now she stood to look upon the woman's basketful of nosegays of garden flowers. While she stood looking, a mother with her little girl passed by.

"O, mother," said the little girl, "look at these flowers!"

"A penny a nosegay, ma'am; only a penny a nosegay;" said the poor woman, holding out some of her flowers.

"Do you wish for a nosegay, Jane?" asked the mother of her little girl.

"Yes, if you please, mother."

Ruth thought how happy that little girl was to have a nosegay of her own; she watched her take it; and then the mother with her little girl went on and Ruth slowly turned away to her home. But as soon as the little girl had left the basket of flowers, she said, "Mother, did you see that poor child who looked so at the flowers?"

"Yes, Jane, do you think she wanted a nosegay?"

"O, mother, will you buy her one?"

"I have not another penny with me, or I would."

"Do you think she would like me to give her mine then, mother?"

"You suppose you do. I dare say she very seldom has a flower."

"Then I will, mother; shall we go after her?" The little girl looked back, and saw Ruth walking slowly away.

"O mother, she will be gone!"

Little Jane did not like to leave her mother's side, so they walked quickly back together, till they overtook Ruth, and then Jane gave her the flowers; the bright color came into the cheeks of little Ruth as she courtesied and took the flowers and then she set off to run with them home. And so that ministering child parted with her nosegay for the little girl, who, perhaps, had never gathered any flower but a daisy.

Ruth soon reached home with her flowers. First she went to the poor sick child, and said, "See what beautiful flowers I have got! A lady bought them in the street, and her little girl gave them all to me! I will give you that beauty." And Ruth pulled out the only rose from the nosegay, and put it into the little thin hand of the dying child. "O how sweet it smells!" said the sick child, as she lay on her pillow with the rose in her hand—the only gift she had received to gladden her, except food since she had been ill in her bed.

"Jesus, our Saviour, made the flowers," said Ruth. "Miss Wilson says that it was Jesus made every flower to grow out of the ground."

"How kind he must be!" said the dying child.

Then Ruth took the rest of the flowers up to her mother, and they were put in water to live many days.

Ruth used to go in often to see the poor sick child, and tell her stories from the Bible, and sing her hymns when she had the baby with her. But one cold day, when she came into the house from school, the poor child's mother was crying from the room, and said to her, "Oh, I am so glad you are come! I thought I must have come after you, my poor child is dying, and she keeps asking for you!" Ruth went in and stood by the bed, and the dying child said, "O, Ruth, I am quite happy! I love you very much, and I want you to sing that about—'Those great drops of blood Jesus shed at eventide.'" Ruth sang it as well as she could, but she was ready to cry.

"I want you to sing it over and over, as you do to the baby," said the dying child.

Ruth sang it two or three times, and then she stopped; the poor child had shut her eyes and seemed asleep, but she soon opened them again, and said, "Oh, do sing about—'Jesus, let me to thy bosom fly!'" and while Ruth sang, and the mother stood weeping by, the little child fell asleep—she died. Ruth cried for her little friend, and missed her very much. But now the poor mother said she wanted Ruth to comfort her, as she had done her dying child; and she begged Ruth to read to her, and tell her those beautiful stories out of the Bible, for she could not read herself. And so Ruth became a ministering child to the poor childless widow too.

SHE WANTED TO WIN HIS LOVE

Jacob Abbott tells for one of his illustrations the story of a poor widow and her son Gilbert, a boy about ten years old, who lived in a solitary log cabin among the hills. Gilbert is not a very bad boy, but heedless and somewhat neglectful of his mother. On a certain day in winter he loiters on his way home till dark. His mother has done his work for him. He eats his supper, lies down by the fire and sleeps. She puts a bear skin and a pillow under him, and when he awakes she has almost finished a pair of mittens which she is knitting for him in secret.

Her strong desire to awaken his gratitude leads her to show him her work; but he only seeks for faults in it. Just after he climbs the ladder to his bed, a belated traveller enters to inquire the way. He does not delay for the night, but accepts her offer of a rich bowl of bread and milk, for which she will accept no pay. He then inquires,—

"Is there no way that I can render you a service?"

"I don't know!"

"You seem dejected and sad. I have had some experience in the world, and have seen a great many troubles."

Encouraged by this, she told him what troubled her mind when he came in, and then, led on by his expressions of kindness and sympathy, she unburdened her heart entirely to him. She told him how long she had tried to win Gilbert's love, but all in vain; and she described her efforts in detail and her utter want of success. She added,—

"I would give all the world to have him love me, but he cares nothing for me at all. Now what can I do?"

"Is he idle and disobedient?" asked the guest.

"Why no, I don't think he is, as a general thing."

"What then?"

"He does his work most days as well as you could expect of such a boy. He helps me a good deal; but that I don't care much about. He doesn't seem to do it out of regard to me. If he should bring me home even a flower out of the woods because he thought it would please me, I should like it better than all the work he does now from morning till night."

"I see," you want his heart and not his outward obedience merely," observed the traveller.

"Yes, sir, that is it exactly," replied the widow.

The traveller paused for a moment, looking into the fire apparently lost in thought. He then said,—

"When you make him little presents and do him little kindnesses, how does he receive them? Does he seem grateful at such times?"

"No, sir, I don't think he does," she replied.

"How then?"

"He generally likes the present well enough and is always glad to get it and use it, but then I do not see that he thinks any thing at all about its coming from me."

"He takes the gifts with a selfish pleasure, but has no grateful feeling towards the giver."

"Yes, sir, and sometimes he murmurs and complains when I have done the best I could for him."

"I see how it is."

The traveller sat in silence again several minutes apparently lost in thought. He presently turned round towards his hostess, and said:

"You ask me what you shall do, and I cannot well tell you, unless I should ask you one or two questions concerning yourself, which, perhaps it would not be proper for me to ask under other circumstances. If you had not rather answer them, do not hesitate to say so."

"I do not object to answering any question bearing upon the subject."

"Are you in the habit of morning and evening prayer?"

The mother's eye dropped. She looked embarrassed, shook her head, and faintly answered,—

"No, sir."

"Do you read the Bible much?" he continued.

"No sir; we used to have one, but it is nearly worn out."

"And do you never read the Bible, nor pray secretly to God?"

"I used sometimes to do so when I was young, but not of late years."

"Then there is not at present any communication whatever between your soul and God?"

She hung her head and did not venture a reply. "No thanksgiving for his favors?—no love, nor any affection returned for all his goodness?—no desire to do any thing to please him?"

The speaker paused at each inquiry, but his hostess made no reply, and yet the expression of her countenance showed that her feeling was not displeasure that the questions were asked, but of self reproach awakened by the answer which her conscience gave.

After a brief pause the traveller continued,—

"Perhaps I do wrong to press you with these inquiries?"

"Oh, no sir."

"I am sure, after the kindness you have shown me, I ought not to appear uncivil or rude. But the truth is your child is to you exactly what you are to your Parent above. All that you have done to win his love, God has done to you yours, and your child's repulse of your affection are exactly analogous to your repulse of the love of God. We are as industrious and regular in the performance of our duties as other persons are, but we do nothing for the sake of pleasing God."

"I am afraid that is my case," replied the widow.

"We turn cold looks and language to him. We take his gifts with a kind of selfish gratification but with no feeling of grateful affection to the Giver; and sometimes, like Gilbert, openly murmur and complain when God has done the best he could for us. Now have you been such? If so, you reap as you have sowed. Gilbert is an ungrateful and undutiful child, like his mother."—*Happy Home.*

THE GOVERNMENT OF CHILDREN.

"The rod and reproof give wisdom; but a child left to himself, bringeth his mother to shame." This saying of the wise man is corroborated by all human history. Yet a rod, however vigorously plied, will not effect much good, where there is neither heart nor brain behind it. So of reproof: where it is just and wisely administered, considering the time and manner of giving it, it "giveth wisdom." But where caprice or passion wields the rod, the child will be apt to rise in fierce rebellion against it, or else look upon it as a thing of little meaning, which must be dodged, if possible, and borne with coolness where strategy fails. And where reproof indicates ill temper rather than any better motive, where it lacks discrimination, and has no regard for the rights or the feelings of the child, it accomplishes little. A perpetual, droning complaint, that unhappy habit which makes every little thing the text for a lengthened homily, in which the trifle under consideration is not only magnified into false importance, but is twisted into the worst possible shape, and made dreadful by all kinds of disagreeable reminiscences, and still more disagreeable predictions, merely sours and hardens the child. Mr Rarey, the great tamer of horses, says that a horse has no idea of justice, and forms no opinion of the way in which his master deals with him, whether it be kind or cruel. This may be so; but certainly the same thing cannot be affirmed of children. They do form opinions in regard to the way in which they are dealt with by those who assume to control them. Even the little ones, whose scanty store of words does not enable them to express their sense of wrong, or whose ideas of the wrong itself may be vague, are rendered unhappy and discouraged by it. To succeed in governing children, there are several elements of moral power that are absolutely essential.

1. *The government must be just.* Children are very sensitive to unfair treatment. If you charge them with evil motives, of which they are not conscious; if you punish them with severity and without warning, for what they did not suspect to be wrong; if you make not the wrong really done, but the degree in which you are annoyed, the measure of the punishment inflicted, your rule may be feared, but it cannot be respected. A child may be silenced where he is not convinced. You may not always have time to explain your reasons, but you must have reasons. Indeed, to assign your reasons beforehand is often entirely inexpedient, inasmuch as it invites hesitation and debate; but while you require prompt obedience, be sure that you have sufficient grounds for all the law which you lay down.

2. *The government should be uniform and steady.* If you allow to-day what you forbade yesterday, and may forbid again to-morrow your rules will be likely to fail. Children do not always see the reasons of things; and where there is no evidence to the contrary, they will assume you are right. But where you see change without apparent cause, and sometimes frowns and sometimes smile at the same identical thing, you ought not to complain, if your commands and prohibitions are deemed the mere whim of the hour. To avoid this danger, do not make needless rules.

3. *Let the government be administered with calmness.* Sometimes there may be a call for an exhibition of vigor in repressing evil; but the parent or the teacher should never let it be seen that the crime is too much for him. If the parent loses his self-command, the child sees in it an indication of weakness. He may dread your occasional outbursts, and take some care to be out of the way, if he can, while the storm lasts; but he receives little good.

4. *Let love mingle with all the arts of the ruler.* In families as well as nations, it is important that the subject should feel that in the framing of the law his welfare was not forgotten. If the children get the idea that the parent or the teacher is merely looking out for his own ease or gratification, there will be no cordial respect for the government, and no shame in disregarding its authority. If even right law is administered in a harsh, unfeeling way, the spirit of resistance will be apt to rise. Convince them that you seek their good, and you win them to the side of the law.—*S. S. Times.*

Child's Cabinet.

"IF I ONLY HAD THAT ANCHOR!"

A STEAMBOAT STORY

When I told you, last May, little folks, the 'Dog Story' about my faithful 'Tom,' who was shot, I intimated that some other time we would talk about the other good, and perhaps equally intelligent and affectionate, dogs who succeeded him in our home circle, but we are out on dogs to-night, however pleasant it always is for me to let my thoughts and pen travel in that direction.

What I want you to learn this time (for we never should talk to children especially, unless we have *something to say* and some good object in saying it) is, *to be thorough in what you do, and never neglect full preparation* for whatever duty is intrusted to you, and then you are safe. Why, I heard of a clerk in a store in New York (nearly thirty years ago this was) who left his room (he slept in the store usually) late in the evening with its fire burning on the hearth and turned off the gas, *as he supposed* but he didn't turn it *all off*, so but that it leaked out gradually filled the room with gas, and the fire on the hearth touched it off into a blaze, and millions of property was destroyed, all the insurance offices were ruined, and the merchants were stripped of their property, so that in a couple of years their troubles brought on a 'financial' crash which was felt from Maine to Georgia.—That was the great fire of December 1835, and the great money panic and commercial ruin of 1837 all originated in that clerk's being *so careless and neglectful, and not thorough.*

But about the steamboat—her name was the 'Atlantic,' one of the finest that ever floated in Long Island Sound, and her captain's name was Dustan, a brave sailor, who had for many years navigated up and down those beautiful waters night and day, in storm as well as sunshine, without accident or trouble. How well I remember him! and this was twenty years ago.—One lovely afternoon in September my good wife and I (we had been married but a few hours) started from New York on our journey, via Boston, to our Western home. We were on the steamer 'Oregon.' The 'Atlantic' started at the same hour, and side by side did the swift steamers cleave the waters of the East River into the Sound so near together that we could recognise the tall form of Captain Dustan as, with conscious pride in his noble craft, he leaned over the rail by the pilot house and watched her through the dangerous channel of Hurlgate into the more quiet sea beyond Throgs Neck.

A year or two after that, one dark night in November, Captain Dustan put out with his steamer from Norwich on his way to New York, (it seems there was a large *strong anchor* which he had thought of taking, though he had three on board, but finally went off without it, thinking doubtless he would not need it.) Soon after he got out of the river into the Sound there came up a violent storm of wind and snow; for a while the strong swift steamer minded it not nor did any one on board; but the wind increased, and soon the watchful Dustan saw that she was drifting towards the rocks instead of keeping on her course, he tried to put about and go back but could not, and then a crash! What's that? Some part of the engine gave way (perhaps some one had not been *thorough with that*,) a few more blows with the hammar, a little heavier iron, or a stronger bolt and the engine would not have given way, and the ship would have weathered the storm—but no! the great wheels have stopped forever! no sails to raise! the gale is blowing towards the shore! the breakers roar against the rocks, but the captain is cool and brave every one knows the danger and obeys his orders—the anchor is thrown over and they watch for her to stop, but she drifts on still.

'Put out another anchor,' says Captain Dustan, but still she drifted towards the breakers. '*Put out the last anchor!*' and over it went—Did it hold? Ah, no; nearer and nearer came the roar of the breakers, and the poor, helpless steamer, with her cargo of precious lives was rushing on to certain destruction; the brave captain could do no more, and a survivor said he saw him then, pacing the deck in very anguish of heart (O how bitter! but *then unavailing*,) and all he said was: '*Oh, if I had that anchor!*' 'O, IF I HAD THAT ANCHOR!' The steamer was lost, the Captain was lost, and many more precious souls went to the presence of God from the terrible wreck! And for a long time, the bell of the steamer, remaining fast to the frame where it belonged, swaying to and fro with the waves, tolled its solemn peal over the watery graves of those who perished.

The pious Armstrong who was a passenger, as the danger grew, and death came near, calmly opened his Bible, gathered his fellow-travellers around him, read aloud the consoling promises of God to *those who love and serve Him*, and put their trust in Him and with prayer and praise the followers of Jesus passed from that stormy scene to the peaceful harbor of Heaven above. Death had no 'sting' for them. The deep waters were their 'winding sheet,' 'tis true, but the grave got no 'victory' there! *Their anchor held! They had it with them!* Their preparation was made! Made *thoroughly*. Jesus was *their* 'Captain.'

So, dear children, *be thorough* in all you do, and especially in your preparation to *live or die*. Love Jesus *so well*, be with him *so much*, and know him so *trustingly* that in the hour of trial there will be no unavailing 'if'! No sorrowful, repeated, but fruitless cry, '*O, if I had that anchor!*' "25."

—*Evangelist.*

The Sunday School.

INTEREST YOUR SCHOLARS.

"I am completely discouraged," said Hetty Lawrence to her friend Mrs James. "I don't believe there is any use in my keeping that class; they are not interested, and I cannot interest them."

"How many scholars have you?" asked her friend.

"Five, and only one pretends to come with any regularity. I wish somebody would take the class who could interest them."

"But what are you doing to interest them?" said Mrs. J.

"I am there regularly every Sabbath, hear the lesson and explain it to the best of my ability."

"Do you ever visit your scholars when they are absent, and inquire the cause of their absence, thus showing that you feel an interest in seeing them each Sabbath?"

"I never have," said Hetty.

"Then do not look so discouraged," added Mrs. James. "I think I can help you a little. Has it ever occurred to you to invite your class to spend an afternoon with you? There are many ways in which you might make such a visit very pleasant to your young friends. Provide some suitable amusements for them, join with them in their sports. You have a piano; play for them, ask them to sing with you, talk with them about their studies and week-day duties. If they are absent from Sabbath school, visit them at their homes, let their parents see that you feel desirous to meet them every Sabbath. Occasionally make them some little present; in short, show them that you feel an interest in every thing that interests them, and you will soon find their interest increasing in you; then you will have little occasion to complain of their want of punctuality."

"This plan might work well for lady teachers, but what can the gentlemen do? It is but a few days since I heard Mr K. saying he wished he could do something for his boys."

"I am aware that many think it harder to interest boys than girls; but a teacher who is constantly studying the tastes and dispositions of his scholars, can hardly fail to find some objects of interest. An occasional half day, or even an hour or two, spent in a machine shop, a museum, on a rowing or sailing, or skating excursion, are full of pleasure to the young, giving both teacher and scholars a better acquaintance with each other. The teacher who thinks of his class only on Saturday eve, or on the Sabbath, ought not to expect to see them interested. An uninterested teacher will be likely to have dull, uninterested scholars, and *vice versa*."

The discouraged look that had rested on Hetty's face vanished as she left her friend, promising to make new efforts for the good of her class.

Not many weeks after, she again met her friend, Mrs. James, wearing a bright and sunny face.

"I have tried your plan, and it works nicely. I did not once imagine it was so easy a matter to interest children. My scholars now come every Sabbath, and I think I shall not be so easily disheartened again."

Are there not in most Sabbath Schools some teachers who often feel as did Hetty Lawrence? It is for their encouragement these suggestions are offered. To many they will not be new; they have often been successfully tried, as discouraged teachers will find, if they will but go and do likewise.—*North Western S. S. Quarterly.*

Health.

DISEASE EMBRACED IN THE PLAN OF CREATION

In the last Annual address before the Massachusetts Medical Society, by Dr Cutting, his object is to show that disease is a part of the plan of creation. This is not a sort of supralapsarian theory, applied to disease instead of sin, but an attempt to show that each disease has a plan of its own, and not only is, so to speak, the result of a Divine thought or purpose, but is governed by fixed laws, beyond which man cannot go to modify it, and within which alone it is in the power of the medical practitioner to operate beneficially for the patient. He may do much to prevent disease, much to prevent it from going beyond the limit naturally assigned it by its own laws. But there are natural laws assigned, at least to many diseases, within which it is best for the constitution of the patient not to molest either it or him with medicines that cannot affect the result, but may do injury by changing it from its natural course into something eventually worse.

Just thirty years ago Dr. Bigelow showed that there are a class of self-limited diseases—that is those which after they have once obtained a foothold in the system, cannot, in the present state of our knowledge, be eradicated or abridged by art, but to which there is a due and certain succession of processes to be completed in a certain time; which time and processes may vary to a certain extent with the constitution and condition of the patient, but are not known to be shortly or greatly changed by medical treatment. If we take, for instance, measles among children, they must have their time for flowering out on the surface, and they need watching to see that they do not linger inwardly or imperfectly develope on the surface, but die out there, without being thrown in again. But all attempts beyond this only create danger most needlessly. There is thus a thought or plan lying at the bottom of each disease which the medical man must have in his mind, and then often simply watch the disease that it does not go beyond the natural and most favorable limitations of the disease. To prevent disease from entering, or assist nature by the support of the general constitution to throw off the attack with the least possible delay, thus becomes the essence of the healing art, often without any medicine at all.

It is by recognizing the place of disease in the great plan of Creation that we can best evade its approach, and even when it has obtained foothold, remove as far as possible those obstacles to the natural progress of the 'succession of processes,' until they are duly and safely completed, sustaining the constitution in the meantime.

As to what are the final causes or purposes of disease in the plan of Creation, the author does not attempt to show. We should feel inclined to say that as pain is a sort of alarm bell proclaiming danger and teaching us what to avoid, so disease, with all its approaches and inevitable "processes," is a Divine instruction to the well educated to remove from those spheres in which they can affect mankind as far as possible all those causes which are directly or indirectly injurious. So far we agree with Miss Nightingale in opposition to Dr Cutting, where she speaks of some diseases as growing out of conditions of dirt and removed by cleanliness, and just as much under our control. "I have seen with my eyes and smelt with my nose small-pox grow up in first specimens either in close rooms or over crowded wards." At the same time we must also agree with Dr. Cutting, that with the best nursing and perfect cleanliness, patience and little or no medicine often becomes the best remedy.—*Ledger.*

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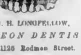

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Poetry.

For the Christian Recorder.

WELCOME BACK TO THE SOUTH.

Brethren of our native land,
With open hands we greet you now.
Our eyes with joyful tears o'erflow
And forth we reach a welcome hand.

Four sad, sad years of grief and pain,
As strangers we each other viewed.
For peace we longed, for peace we prayed,
And wept to see our kindred slain.

The anxious sigh our bosoms heaved,
While through the wind the query ran—
Oh! can we not devise some plan,
By which our land may be relieved?

The righteous prayed, the holy wept,
Whole days of fasting were observed
We to the Lord our case referred,
And to His care our nation left.

At length His providence appeared;
Our Father pitied us in woe,
And meant His [illegible] to show
He reigns, and ever must be feared.

'Twas God, our brethren, closed the war,
Accept the issue as His will;
Let gratitude our hearts now fill,
While we resolve to strive no more.

Again united let us stand;
Divided only can we fall.
These years have shown the nations all
They must respect Columbia's land.

Forgotten let the past remain.
No North, no South, no East, no West,
Our interests one, in peace will rest,
And each the other brother claim.

G. W. N.

Philadelphia, Nov. 15, 1865.

* * *

For the Christian Recorder.

ODD FELLOWSHIP.

BY FRISBY J. COOPER, P. G.

(Concluded.)

When the head of the Church came to enlarge its boundaries, and make the offer of salvation to all men, it was organized on the principle of voluntary association. It spread so rapidly that in a few centuries it mounted the thrones of the Cæsars, and became the religion of the then known world. This principle was violated and soon lost sight of by the Popish hierarchy, and consequently it made but little progress in the work of improving the condition of mankind, until the era of the glorious Reformation, since which time it has gone on conquering and to conquer, and shall go on gathering new triumphs, until "the grain of mustard seed" planted in Judea shall become a tree of such magnitude, that all the nations of the earth may lodge under its branches. Its triumph in this and the past age is owing to the development of its energies by the principle of voluntary association. It has taught men the proper use of the resources under their control, has enabled them to apply those resources in a proper manner, at the proper time, and the appropriate places, and enabled them to effect the most wonderful results.

So with the great object of benevolence. As long as men keep by themselves, and do not combine their energies, but little can be done; but let the same number unite, making common cause with each other, and the result is an increased efficiency of doing good, an enlarged sphere of usefulness, an augmentation of the means and objects of charity. In the early stages of society, this principle, though understood and applied to many purposes, was neither understood nor applied to charity; consequently, we do not find them united in their endeavors to alleviate the wants and sufferings of their fellow men. No hospitals and asylums are seen among them, to bear witness of the kind affections of the heart. Those grateful structures above mentioned, are the products of the science of benevolence, monuments of the great truth, that all men are, by virtue of their common origin, brethren; nor were they erected by individual philanthropy. However desirous men might be thus to benefit their race, few private individuals have the power, even had they the inclination. It is done by concentrated effort, by each one casting his mite into a common treasury. Let us still carry out this idea in relation to our noble order. A few individuals, with benevolent hearts and ready hands, could benefit only to a small degree those to whom they were disposed to show kindness; but the same number united in a lodge, have been enabled by the increased wisdom of judicious counsel and concerted action to accomplish an amount of good, much more than is proportionate to their individual efforts, and were no more to be done, I doubt not that the remembrance of the good already effected, will live long in the cherished affections of the widow and the orphan, and many hearts will ever bless the institution of this appliance of philanthropy.

Nor can this be done by merely the presentation of motives upon the mind. We need the influence of example, the moral force of numbers, to call forth the flowers of affection, in their liveliest, brightest colors. The flashing eye of one catches the brilliancy of another, the tear of affection calls forth the corresponding tear, and the voice of kindness finds a cheerful echo in a brother's breast, and *the breast* of the daughters of Ruth. The luxury of doing good is not confined to a few, but each one, according to his capacity and desire, indulges in this pleasure. It is a magic circle casting its spell upon all who come within its limits. Every member bears a part in the sacred work, and though his individual labors are not seen, yet the aggregate result bears testimony that cannot be disputed, to the fact that in this hive there are no drones, but that all are working, efficient agents. What one lacks another makes up. The deficiency of one is supplied by the super-abundance of another, and, like the different parts of a well-regulated machine, all work in harmony and concert. The bundle of sticks separated was easily broken, and yielded to the slightest pressure; joined in one, they resisted the greatest force that could be brought against them, showing what the feeblest instruments when joined together can effect, compared with the same separated.

There are other advantages resulting from voluntary association as applied to Odd Fellowship which, though of an incidental nature, are worthy of consideration. Among these advantages, by no means the least, are the firm friendship contracted and cemented by the members, the interchange of thought and feeling that takes place at each meeting, the community of sentiment that prevails in the body, the discovery that is made of qualities, that otherwise might lie dormant for want of exercise.

The spirit that is generated reveals to many that unity and harmony that drew us involuntarily to each other. And who is there that has not felt the cord that binds him to his race, tightened by the consideration that to one, at least, he was more dear than to others? Who has not, in this vale of tears, "where men was made to mourn," felt the value of friends? How often have our sorrows been alleviated, our griefs assuaged by the sympathetic affection of a friend in need! Each one should be careful to cultivate these friendships, and miss no opportunity of making new ones, or he will soon find himself alone in a world too much engrossed with its own cares, and too busy with its own pursuits, to give a kind word, or even a passing thought to the friendless or desolate.

The order of Odd Fellowship is an appropriate field for the cultivation of these friendships.—It has linked, with the golden chain of friendship, the whole fraternity of man. It has made men feel and acknowledge the claims which, in virtue of our common origin, each has upon the other. In our Order they have an interest of no light import. It inculcates that which, if truly adhered to by its members, secures to you affectionate and faithful husbands, dutiful sons, devoted brothers, and steadfast friends in the hour of adversity. You, my friends, who are not members of our noble institution, be not annoyed at the secrecy of the Order. There lurks no danger within these hallowed walls of Friendship, Love and Truth; and naught that poisons the mind, or warps the kindly feelings of the heart, can find admittance within the portals of our Order. It signally rebukes the selfishness which has too long held almost undisputed sway over the human heart. It is a visible, tangible embodiment of the great truth, that man should not live for himself alone, that the kindly affections of our nature were not given to us to be wrapped in a napkin and buried in the earth, but that it is a sacred duty, no less than a precious privilege, to participate in each other's joys, to bear each other's afflictions, to relieve each other's wants.

Brethren, permit me to say, that benevolence, mutual sympathy and support, under the crosses of Providence, are the professed principles of Odd Fellowship; and only in proportion as those principles are cultivated and acted upon, will Odd Fellows enjoy those benign blessings which it is designed to bestow. It is from their salutary influence that so many hundreds have derived comfort and support, under the most complicated and perplexing visitations of distress.—If a brother be deprived of employment, and would otherwise be compelled to solicit the cold hand of charity, he finds himself secure under its assisting and brotherly care. If the unavoidable hand of sickness arrest him, he feels the consolation of being provided for in his sickness, and of being animated and comforted by the company and advice of his sympathising brethren; and should the cold hand of death extinguish the spark of life, and snatch him from his family and friends, Odd Fellows attend him even to his grave, and perform the last mournful offering of friendship, their last sad duty to his cold remains.

And should he leave a tender wife or darling child to mourn in silent sorrow and deep distress, to deplore his loss, it is then, alas! what then? Ah! hapless widow! Ah! friendless child! It is then, that something yet remains for the warm heart of charity to perform for you, it is then, if ever the human heart was wont to bleed, it is then it must be touched with pity, it is then it must expand with sympathy to see the heartbroken widow, with pallid cheeks and sunken eyes of grief, pining away a life of wretchedness, without a friend to mitigate her sorrows. To hear a young darling child asking a despairing mother for a crust of bread, without a friend or father nigh to satisfy their craving wants, and shelter them from inclement poverty, to see them both together, looking around the world with mournful eye, and find themselves destitute of every comfort this world affords. This surely calls aloud for pity; and shall the call be made in vain? Shall we sympathize with a brother's afflictions, and disregard the sorrows of his helpless family? Shall we render prompt assistance in a brother's sickness, and yet neglect the cry of those who were more dear to him than life itself! Shall we assemble around a brother's bier and pay our last devotion to his mouldering dust, and pass unheeding by the cheerless lot of those he left behind? Forbid it, Heaven! forbid it, Odd Fellowship!

And how can we pay greater respect to a departed brother than by protecting his helpless widow and children from the heart-rending pangs of misery and the chilling hand of poverty? And if we were to ask a dying brother for his last request, doubtless he would answer with his quivering breath, "Protect my wife and children from want and distress."

I need, brethren, say no more on this subject: no, I know you all have hearts that would cheerfully respond to such a call as this; for, doubtless, if they were permitted, the very dead would rise to bless the friends of the fatherless; and be assured that such actions are noticed by the angels in heaven, and will as surely be rewarded hereafter.

But there are many of you who never bore a husband's or a father's name, and, therefore, you may not fully appreciate a father's feelings. Although you have never been in that situation, yet the time may come when you may have a wife and children, and then they will be entitled to the benefit of your labors, if they should, by adverse fortune, be in circumstances to require it.

Brethren, by thus acting, we make the rugged path of life as smooth as possible, by all means humanity can devise, and render our journey through this vale of tears as pleasant as possible by all the means good humor can invent, at the same time pointing out the road to true happiness in another and a better world.

Be then zealous in your labors. There are broken hearts to be bound up, wounded breasts that call for the healing oil of purity, lacerated bosoms, into which you may pour the wine of consolation. Let a gentle emulation burn in every breast. "Be zealous of good works." Let this be your motto and aim. Show a cold world that there are some hearts, at least, that beat responsive to a brother's woe.

Never be indifferent to the voice of woe and misery. It comes from a friend, a brother. It is the universal language that Heaven has taught us how to use and understand. It speaks to you, and to all. It is the key note of that beautiful and delicate instrument, the heart. May it never sound in vain, but in response to a brother's call, and may it strike the sympathetic cord, and make sweet music, such as angels love to hear, emanating from the union of Friendship, Love and Truth, one and inseparable, now and forever, the grand principles of the Grand United Order of Odd Fellows.

* * *

For the Christian Recorder.

LETTER FROM XENIA, OHIO.

Mr. Editor:—By request of the President of the "Female Union Benevolent Society," I address you. As this is a day of progression, we the people of Xenia are not sitting still and acting the part of drones, but, like busy bees, are alive to the noblest sentiments of pity and benevolence.

Societies give a certain serenity to the mind, so that every thing is well defined, and in a clear atmosphere, and the lesser beauties brought out to rejoice in the pure glow which floats over and beneath them from the earth and sky. When social affection is thus thrown around us, afflictions come to us chastened, and if the wrongs of the world cross us in our door path, we put them aside without anger. Vices are about us, not to lure us away or make us morose, but to remind us of our frailty and keep down our pride.

Thus, the ladies of Xenia, knowing that where there is "union there is strength," formed themselves into a society, known as the "Female Union Benevolent Society." This society is founded on benevolence, in consequence of which, much good has been done. Every member is at work, that thereby the society may grow and flourish as the green bay tree, beside a stream of living water. Each member seems to realize that there is a perennial nobleness, and even sacredness in the work. Blessed is she who has found her work, let her ask no other blessedness. Every one has a work, a life purpose, and should we not find it and follow it? Life is labor: from the inmost heart of the worker rises her God-given force, the sacred celestial life essence, breathed into her by Almighty God, from her inmost heart awakens her to all nobleness, to all knowledge, "self-knowledge," and much else, so soon as work fitly begins.

Knowledge: the knowledge that will hold good in working, cleave thou to that; for nature herself accredits that, and says yea to it. Properly, thou hast no other knowledge but what thou hast got by working, the rest is yet all an hypothesis of knowledge, a thing to be argued in schools, a thing floating in the clouds in endless logic vortices, till we try it and fix it firmly at heart.

On the 24th of October, an annual meeting convened in the Baptist church; by eight o'clock the church was filled with spectators, with the exception of the reserved seats. When all was quiet there appeared at the door a company of persons dressed in black, with white sashes, cuffs, and undressed heads. They entered walking by twos up the western isle, and what was more attractive their little fingers were locked. The procession was headed by Mrs. Day, the Marshall. When the isle was filled, they separated, each partner standing opposite, while the marshall passed from the platform down the isle to the door, and accompanied the president and other officers to their respective seats, after which, the society was seated in due form. After the announcement made by Mrs Cary, the President, Elder E. D. Davis addressed the throne of grace.

The ears of the audience were then charmed by the life-stirring melodies of church music. After which, Mr B. K. Sampson, of Springfield, Ohio, delivered the annual address, which was most eloquent. All who were interested in literature were well entertained. But as a matter of fact, there are those at all gatherings who only care for "gossiping," and of course such persons are isolated by intellectual influences. The speaker did justice to himself and the audience.

The officers who were installed are as follows:

Mrs. Cary, President; Mrs. D. L. Scott, Vice President; Mrs. E. K. Page, Secretary; Mrs. M. C. Christy, Assistant Secretary.

Sick Committee.—Mrs. Jackson, Bundy, Allen, Harris and Robberts.

Investigating Board.—Mrs Hoester, Jenefer, and Tuppins.

After the installation we listened to the well timed and melodious music. The society then formed in a line and passed down the eastern aisle, and quietly passed down into the basement, where a supper was prepared for the benefit of the society. The meeting was well attended, and the sum of $91.00 was realized.

My exhortation to the membership is to labor on for the up building of benevolence. Your reward will be in heaven.

ANNIE M. SMITH.

Xenia, Ohio, Nov. 10th, 1865.

* * *

For the Christian Recorder.

A VISIT TO WILMINGTON, DEL.

Mr. Editor:—On the 15th of October last, I made a visit to Wilmington, my native place, the first time in sixteen years, to assist the Rev. D. P. Seaton with his quarterly meeting.

It is astonishing to see the rapid progress the A. M. E. Church has made in that city within twenty years. However, I do not know the correct time of its organization, but suppose it was about that time she started with a few members. Nearly all the inhabitants were against them and I am informed that a great number of our own color in that town were their bitterest enemies. But the Lord has blessed them in their struggle, and they now have in their possession a beautiful church, one of the finest owned by colored people in that city, which speaks volumes in behalf of the A. M. E. Church. God has been, now is, and will be with us as a connection wherever we go.

Wilmington is blessed with a pastor who may be truly called a Moses. He has, by the assistance of God, the members and friends, led them out of the small alley to one of the popular streets of the city. Several other very popular churches are near it, on the same street.

I think our worthy Bishop, the Right Rev. A. W. Wayman, will not regret the appointment he made for Wilmington this conference year. We may well say the Lord guided his mind and pen in that appointment; the Rev. D. P. Seaton is a man for the times, the man for the place, and the man for the Church.

I was favored with the privilege of being at the opening of the church, and we had a glorious time. We, by the assistance of God, endeavored to raise the colors of the A. M. E. Church to the mast head, that they may float in the breeze of improvement in Delaware. Notwithstanding the number of churches and different societies among the colored people in that part of the country, the A. M. E. Church has done more to enlighten and reform our race than most other societies. We honor the dust of the sainted Richard Allen, and his noble soul and spirit, in laying so firm a foundation for his sons to build upon. He was one of the first men to strike for spiritual liberty in the Church, his freed soul had learned that religion was freedom and divine liberty. The A. M. E. Church is one everywhere: our bishops should be one, our elders as one, and our members as one. I endorse your opinion, Mr. Editor, as regards a bishop's council once a year, the advancement of the Church demands it.

We were favored with a visit from our worthy Bishop, Right Rev. A. W. Wayman. On the fifth he delivered a very interesting discourse from Hosea 9: 13, "O, Israel! thou has destroyed thyself, but in me is thy help." He laid his heads to work from,—first, man as his own destroyer; secondly, the means of his destruction is sin. The thundering tones of his eloquence caused a trembling in the congregation. His salary and passage having been collected previously to his arrival, we were at no nonplus, but paid him off, and he took his departure on the morning of the sixth for the city of Brotherly Love. May the Lord go with him.

Yours for the cause of Christ.

N. H. TURPIN.

Salem, N. J., Nov. 14th, 1865.

* * *

For the Christian Recorder.

PROGRESS AMONG THE FREEDMEN

HEADQUARTERS B. R. F. & A. L.,
ST. CATHERINE'S ISLAND, GA.

Mr. Editor:—I address your journal at this time, as I feel that our people north are looking with interest towards their brethren at the South. Under the supervision of James G. Campbell, of New York city, as the agent of the Bureau of Refugees, Freedmen, and Abandoned Lands, acting under orders of Brevet Major-General R. Saxton, the people of the islands of St. Catherine's and Ossabaw are doing all they can to erase the commonly expressed idea of their incapability to care for themselves. They are not only doing that, but they are also endeavoring to give aid to government in consideration of the valuable service done to them by it while they were unable to care for themselves.

They have a regularly established form of government, and are showing that they have, innately, the elements of industry and intelligence. This, however, has long since been established. We have here our courts of justice for the trial of offenders, and I am proud to say that we have seldom had to exercise any of the functions of the same. One case, of murder, only, has been noticed, and it was sent to Savannah for adjudication. Otherwise all works well.

An election for members of the Legislature was held here and eight senators and twenty representatives were successfully elected for the term of one year. Their first session was held on Monday, 6th of November, and several bills were passed, namely: A bill for protection to property from the destruction of cattle and horses, the island not having been apportioned off yet. A tax bill for support of schools; a bill to establish a public treasury, and several were laid over until next session, Dec. 4th, such as, a bill to raise revenue to pay current expenses of the government; a bill regulating by law fishing and oystering. A message from the Superintendent, and the message of the Legislature formed very important features of the session. Thus closed the first session of the First Assembly of black men, under such a title, that ever assembled in this country.

The assemblage of the American colonies, through their representatives, at their Congress Hall, partake of no such glory as does this; for they endeavored to clear themselves of the British yoke, while they securely fastened the yoke of bondage upon the ancestors of these men of Georgia, who to-day meet under such auspices and circumstances. All works well, and bids fair to become a land mark for our brethren throughout the entire South.

The people are doing all they can to get a good education, and we have been blessed in our labors so far. The government is rather slack in remunerating teachers for their services now, and the people are beginning to see the necessity and importance of supporting their own schools and teachers. The committee of five appointed from the Senate and House to prepare a plan of support, reported a tax of $1.50 on each taxable person, "hoping that they might find friends to help them in helping themselves." I trust it may be so. And should you have any thing like books, charts, or any school material to send to us, you would certainly not lose any thing by it. Our people have done great things, but remember that what has been done has not reached all sections. Over four millions of souls are anxiously looking for a taste from the fountain of knowledge.

I have received some aid from some of my northern friends, and am thankful for it. I have so little time that it is actually impossible for me to address them all personally, so I await my return North.

Mr J. T. Waugh and R. Parker, of Providence, R. I., rendered me signal service, for which I am thankful. Some books, which I received from a friend in New York, Mrs Dr. McCune Smith, I desire to acknowledge. I have met some excellent men in Savannah and other places South, Rev James Syme, Prof Porter, who is, by the way, a Yankee Southerner for business tact, Mr and Mrs. Thomas Barnewell, from New York, Mr John Richmond, of Massachusetts, Mr Thomas McKell, of New York, Drs Delaney and Augusta, the former at Hilton Head. I am doing all I can to get some subscribers, and have some who will forward their subscription as soon as their crops are sold.

Respectfully, E. E. HOWARD.

OFFICE AGENT B. R. F. & A. L.,
ST. CATHERINE'S ISLAND, GA., Nov. 6, '65.

Gentlemen of the Senate and House of Representatives.—It affords me much pleasure to have the honor to be the first in the State of Georgia to submit to your consideration a document of this kind.

Through the providence of an all-wise God you, to-day, by authority of the President of the United States, and orders of Brevet Major-Gen. R. Saxton, Assistant Commissioner of Bureau, R. F. & A. L., of South Carolina, Georgia and Florida, are permitted to assemble for the purpose of regulating your own affairs by law, and thereby securing protection to life and property among yourselves, with good order, in social, civil, and commercial relations with the country at large.

It will not be necessary for me to call your attention to the political aspect of our country.—Suffice it to say, that it is changing as fast in our favor as, under the circumstances, we can expect. The suffrage question will cause undue excitement; but fear not, trust in God. He has cleared our way. He can and will finish the work. We shall have the suffrage, and that soon.

As I wish to be brief, the laws which are here suggested, for protection to property, support of schools, and production of revenue to pay the current expenses of the government, I hope will, in the Senate and House of Representatives, secure that action which the nature of the case requires, viz: order, protection and support. First, providing against cattle running at large, hogs, horses, and domestic animals generally. I would recommend public pasturage at both ends of the island. Second, regulating fishing and oystering by law, so as to secure the natural growth. Third, a law to raise revenue to meet current expenses of the government. To that end I would recommend a tax upon all merchandise exported, and all importations for sale on this island. Fourth, and a special tax for school purposes, and this to be so low as not to be burdensome. Fifth. I also recommend that provision be made by law for a public Treasurer, to be elected by the people, with suitable safe-guards for the protection of public property.

In the month of September I had the honor of an interview with General Saxton, and reported this island self-supporting, thereby making good my statement to the General Government, that if permitted to come into this department, wherever placed, with government help for one year, I would make the people self-supporting. I had only been here six months when this report was made. Only eleven persons now get aid from the government, and by the last report there were three hundred and forty-eight persons on the island. The General expressed himself very much pleased with every thing I have done so far, and promised to aid me in educating your children and yourselves. I have no doubt, by what you have done this summer, if you do not forget your duty to God, who is the giver of every good and perfect gift, you will more than treble last summer's work. Let me beg you to take the lands offered by the government. If in the future you have to pay for them, so much the better. You will then help to pay the debt brought on by this war, and then can say they are trebly yours, for you worked and earned them in slavery, preserved them to the government and country by your loyalty, and now you pay for them by your industry.

Trusting in God, and hoping for you a future worthy of the blessings God has bestowed, I submit myself, with respect, yours for progress,

TUNIS G. CAMPBELL,
Agent, B. R. F. & A. L.,
Saint Catherine's and Ossabaw Islands.

SENATE CHAMBER, ST. CATHERINE'S ISL.,
GEORGIA, Nov. 6, 1865.

The Senate and House of Representatives Greeting, to Agent B. R. F. & A. L.

Sir.—We have heard your very concise yet sweeping document with pleasure, and feel proud to acquiesce in your reasonings. After due deliberation, we have resolved to receive the document, and have ordered it to be acknowledged and filed.

We congratulate you upon being the first public officer, in any State or district of the United States, to present a document to an assembly like this, the first assembly of colored men convened in the United States. We look back at our past lives, and are prepared to say that God has been with us and his promise to hear and answer our prayers has been more than fulfilled. For to us our liberty has been given, and our families restored and we look forward to the speedy consummation of that act which will prove the final stroke in our favor, and to the breaking down of that pernicious American prejudice, namely, the objection to granting the right of suffrage to all male citizens, without distinction of color. We also agree with you when you say, that "affairs are fast changing in our favor."

We fear not the excitement consequent upon the broaching of these subjects, but only look forward to the bright goal which suffrage, equally bestowed, will open to us, feeling confident that the work will be finished by Him who commenced it.

We are thankful to you for your very good suggestions in regard to making laws, and shall labor to bring about favorable issues. The laws relating to cattle, hogs and horses, to oystering and fishing interests, the revenue tax, the school tax in order to relieve the general government, and the provision for a public treasury, with a competent officer at its head, are all of great importance to us as the representatives, and to the citizens as our constituents.

We are happy to hear of the satisfaction of General Saxton in regard to your efforts in our behalf, and more so from the fact, that we feel that while you are with us our destiny is clearly allied with yours. We feel proud to acknowledge the good which your presence has served to accord to our progress since your advent upon our island.

We are prepared to say, that whatever reasonable offer the government may or can make, we are willing to accept. It is also flattering to us to know, that by our loyalty we have been known to the government, and desire to assure it and you that we shall always endeavor to merit that name, and to carry out the oath of office we have to-day taken.

Your presence in our body will always be welcomed, and advice from you will always be kindly received and gratefully acknowledged. Trusting that we may ever be known by our loyalty, industry, and competence to take care of ourselves; that your efforts may still be exercised, and your influence felt among us, we submit this our first message.

Your obedient servants,
T. G. CAMPBELL, JR., Speaker.
E. E. HOWARD, Secretary.

[The above documents were forwarded to us by Mr. E. E. Howard. We take pleasure in laying the same before our readers. They are worthy of preservation.]—ED.

* * *

For the Christian Recorder.

LETTER FROM ALLEGHENY CITY.

Dear Recorder:—A respite from the routine of every-day life is what we look forward to with delight, not that our duties prove irksome, but the relaxation imparts renewed strength. Acting upon this suggestion, we bid adieu to *theui logos*, while we take a bird's-eye view of our smoky city and its people—all of whom seem bent on obtaining that great desideratum, WEALTH, and though we particularise, yet this general remark applies to all.

In noticing the progress of any people, we first inquire after the condition of their religious sentiments and

CHURCHES,

resting assured that a Sabbath-observing community do not retrograde, either in morals or wealth. With our people they are well provided for in this direction. The largest and best of these is Wylie street chapel, which has for its spiritual adviser the Rev. J. P. Underwood.—His labors are being blessed with the indication of an outpouring of God's holy Spirit, and we hope soon to see a revival of Christian feelings and influences in this branch of the church, such as never visited it before. Let us pray for this, friends, and God will abundantly bless all our efforts.

We visited Allen Chapel a few evenings since, and were surprised to find Bro. Lewis Woodson in charge. Why is Bro. W. sent up here in this isolated spot, when there is such a call for efficient laborers in larger fields? Bro. Woodson's talents will fit him for any position within the gift of Conference. There evidently was a mistake made by some one; we hope it will not be regretted. We can never succeed as a people and organization, until we lay aside petty jealousies, and judge of men's abilities by their worth.

Brown Chapel, Allegheny city, Dr. Samuel Watts in charge.—The congregation worships in Davis' Hall, not having completed the erection of their own church. A revival is in progress, and several persons have been added to the church.

Dr Watts has reason to be proud of his congregation, and, financially considered, they are not surpassed; for, in addition to incidental expenses, they collect and disburse about $1200 per annum.

There are several other churches of color in the city, among the rest is the Mission Chapel, the Rev. Mr Smith in charge.

SCHOOLS.

Those of both cities are said to be doing well. I have not visited either, my duties not allowing me.

Prof. Neil, of Allegheny High School, has a large number of pupils, and he reports that they are making fair progress.

The Pittsburg High School is not of the status we would like to see it assume. But more of this another time.

Miss L. Deery, an undergraduate of Avery College, conducts the intermediate school, with admirable tact and success.

An important object, which is frequently overlooked by our people when contemplating the education of their children, is the

AVERY COLLEGE,

which has for its Principal, Prof. G. B. Vashon, a member of the Alumni of Oberlin College, and a thorough scholar and gentleman.

From a personal inspection of the institution, we can, with confidence, recommend it as worthy of the patronage of our people, surrounded with all the requisites necessary to make it attractive and pleasing.

A fine library is attached, filled with standard works, both English and Classical. A chemical apparatus is in constant use, under the guidance of the professor, together with a set of astronomical instruments.

We noticed a fine collection of geographical specimens in the cabinet of the institute.

Miss Emma Woodson conducts the young ladies' department.

SABBATH SCHOOL FESTIVAL.

Under the direction of its energetic Superintendent, Mr. A. Billows, assisted by a number of the "fair ones," and Mr Anderson, (a student of Avery College,) the Wylie street Sabbath School held a festival a few evenings ago, the design being to purchase books for their library. This is certainly an effort in the right direction: make the school attractive and instructive, and then, parents, send your children; thus giving them an opportunity to enjoy the benefits and influence of the school. It will save you many a bitter sigh in the future, if your children are trained up under its guidance, and we know of no better than the one just named.

EPICUREAN.

Though not a member of the "fraternity," yet in our daily walks we cannot avoid noticing the rare delicacies, which attract the eye, upon the well-filled tables of our friends, Messrs Billows & Simpson, at their splendid dining saloon,—crabs, lobsters, and oysters in every style, together with the luxuries of the season, in the shape of various specimens of the feathered tribe serve to make up the bill of fare.

When our friends from the East come this way don't fail to have a *reminder* of Quaker City fare, by going to Bro Billows, No. 361 Liberty street.

TONSORIAL.

The art is carried on to perfection in this city, our friend Granville Woodson standing at the head of the list. For furniture of rooms and respectful attention shown to strangers, his establishment is not to be surpassed by any in the city. Attached are a number of bath rooms, fitted up with special reference to the wants of the public, reflecting great credit upon its young proprietor.

In passing we frequently have an opportunity to see Dr. Peck, always finding him busy in attending to the wants of his many customers.—Bro. Peck has certainly the finest establishment of the kind in the West, (a wig manufactory,) and for finish and durability his constant patronage will fully attest.

We present these facts to show that we are not retrograding as fast as some people would have us; but that, in spite of the difficulties our people have to overcome, they are steadily advancing. Nil desperandum.

HANNIBLE.

West Theological Seminary, Nov. 20th, 1865.

* * *

COLORED STATE CONVENTION.

The Sacramento *Union* of October 27th, has the following report:

The Convention met yesterday morning pursuant to adjournment. The Committee on Education reported an address, which was received and laid over for further consideration. Several other Committees reported progress. P. Anderson suggested that the Finance Committee make arrangements for the publication of the proceedings of the Convention in pamphlet form. W. Hall moved to reconsider the motion, heretofore carried, to hold an evening session. The motion was lost.

Several new delegates made their appearance and took their seats. After the discussion of the report of the Committee on Business, the Convention adjourned until 2 o'clock, P. M.—Soon after that hour the Convention reassembled. Several new members took their seats. The report of the Business Committee—after being discussed by the Rev. J. S. Moore, W. H. Hall, R. H. Small, R. A. Hall, Rev. J. H. Hubbard, P. A. Bell, T. M. D. Ward, and others—was adopted. This report embraced resolutions avowing loyalty to the Union; rejoicing at the re-establishment of peace; claiming the right of citizenship and recommending the adoption of industrial pursuits, such as agriculture, mechanism, etc.

The meeting was briefly addressed by Rev. M. C. Briggs. The Committee on Education presented a report, which was received and postponed for discussion until 12 M., to-day.

The Convention then took a recess until half past 7 o'clock, in the evening.

At the evening session statements were received from the delegations of Sacramento, Yuba, Napa, Contra Costa, Santa Clara, Yolo, Colusa, Tehama, Mariposa and Merced counties, as to the amount of taxes paid by the colored residents of those counties, and the number of children who are as are not provided with schools. After discussion on these statements, they were referred to the Committee on Statistics.

The *Bee* gives the following report of a speech delivered before the Convention the day previous, by P. Anderson, Editor of the *Pacific Appeal*, which expresses the objects and sentiment of the Convention pretty accurately:

At no time during the present generation has our race had more cause to assemble in legislative capacity than the present. The National and State Governments, and, in fact, the whole American people, have been and are legislating upon and discussing the inalienable rights of men. Men, the highest of God's created beings, of every hue and complexion, in America, are now boldly discussing and setting forth the great right of "equality before the law," and are appealing for the unrestricted right of the colored loyalists to the ballot box.

We, as a class, have been, and are yet, proscribed—not from our incapacity through want of knowledge, to exercise the rights as other citizens, but in consequence only of our complexion. We are denied all these privileges, though our kindred's bones are bleaching upon many heroic battle-fields, in helping this Government against confederated traitors. For our undoubted loyalty and patriotism we only ask an equal privilege with Vallandigham and the pardoned traitors, to the ballot-box, that we may assist to perpetuate the Government in the hands of Union men. The General Government, it is true, has bestowed its reward for the efforts of our race by starting with the abolition of slavery in the District of Columbia, and has gone along thus far by the admission of John S. Rock, as a practitioner in the Supreme Court of the United States, the acknowledgment of Liberia and Hayti as Republics, and the successful introduction, in the hour of travail, of over 100,000 black soldiers. The National Government has only given honor where honor was justly due. But, sir, neither our Supreme Court practitioners nor our Republics of colored men, nor our returned regiments will ever give this nation cause to regret that they have accorded to them their rights. It is said, that the General Government has no right to bestow the elective franchise on colored men—that each State must decide what classes of citizens shall be their voters. It is said that that is President Johnson's policy for the reconstructed States. If it be true that this is the policy, it is aimed to cripple the efforts of all anti-slavery men, as also to discourage the free States from granting the elective franchise to their colored freemen. It is a policy directed against the peace and welfare of the Government. But we have not assembled here particularly to pass upon the policy set forth by the National Executive—but as freemen, as loyal Union men—loyal to our Government, and, as a people, united for its maintenance and welfare.

Every Northern State has its representatives among us here in California, and we have the sentiments of all. We prefer the doctrine of Massachusetts—which believes in colored voters, colored lawyers, colored jurymen, and colored magistrates and Judges, in a civil point of view; and in a military point she has no objection, on the ground of color, to our Colonels, Majors, Sargeants, etc., and, if possible, Brigadier Generals. But we want none of these emoluments without capability and merit. Give us "equality before the law," and the removal of proscriptive laws, so we can run the free and fair race with the white American, and then if he obtains any of these prizes of merit or fame by grasping them ahead of us, we will not complain. These are prizes which we want our young men to aspire for. These are prizes which Massachusetts holds out to reward colored men. Her ideas are that the nation will not be up to the standard of the Declaration of Independence, until the National and State Governments unitedly agree to this.

The New England States, with, probably, the exception of Connecticut, are in sentiment with Massachusetts. The middle and Western States bel... [illegible] in due time will go with her in liberality. [illegible] may ... to white men, it may be well for them to know what black men's aspirations are. We want our black Websters and Clays in Congress, thrilling its halls with burning patriotism, expounding the Constitution, and legislating upon the welfare of this Government. Black men are determined to act their part as citizens of this Republic, but the Republic should make no distinction in the distribution of rewards of merit in return. It should encourage loyalty whether in a black or white skin. It is all we ask.

As relates to California, she is rated as a free born State; in her infancy she was nurtured and taught Slave State proclivities. But she stands to-day like a regenerated Southern man who has declared in favor of unrestricted freedom. The foul blots that once disgraced her statute book have long ago been removed. Her colored testimony laws have been repealed. But we are here to-day to call her attention to the word "white" in her Constitution. We don't want her to be called a hypocrite by the reconstructed States when she advises them to give the negro the ballot, without the least disposition of granting the right herself. We are here as a people to set forth respectfully our claims to the ballot as loyal and law abiding citizens should do. In every State from Maine to Florida, from hence to the broad West, to the Pacific shores, are the friends of freedom and of progress chanting in unison, "Give the negro the ballot." Our thrill should be from the Sierra's heights to the Bay shore echoed back to the valley, into our Capital, that we shall continue to exercise the sacred right of petition with the hope of obtaining the elective franchise. Not to petition, is not having spirits among us sufficiently interested in their own behalf, or not having such aspirations as are required of every class of American citizens. It is the teachings of the Government to assemble and respectfully ask for a redress of grievances. Our grievances are the interpolation of the word "white" in this State Constitution. That removed, and our State will only be second to Massachusetts in the spirit of freedom and liberality to her loyal colored men. Coming entirely up to her standard in these particulars, California would never be given cause, on our part, to regret it.

The Christian Recorder.

Philadelphia, Saturday, Nov. 25, 1865.

SPECIAL NOTICE.

Our correspondents will please notice the following:

1. All matter intended for this paper must be directed to Rev. Elisha Weaver or *Christian Recorder*, or it will not be published.

Elisha Weaver,
Editor and General Book Steward.

A GRAND LOCATION FOR OUR BOOK CONCERN.

We would respectfully call the attention of our Bishops, ministers and people to this very important subject—one of vast and momentous interest, concerning the publication department of our Church. Every one should give it his earnest attention. We have at last succeeded in bargaining for a good house and lot, located in a business portion of our city. We want the sum of fifteen hundred dollars by the 1st of December, 1865, to enable us to effect the desired object.

When we shall have bought and paid for the establishment and property generally, and got every thing put in working order, and ready for business, we will be enabled to teach young men the art of setting type, together with other duties connected with a well-conducted printing establishment.

In view of this fact, how many of our friends are willing to help us in the accomplishment of our design? Who will be the first to send us a five, ten, or twenty dollar bill as a free-will offering to help us to pay for the property? And when we shall have succeeded in paying the first instalment, we will let our friends and the public know what the entire cost will be. They can then form a pretty good estimate of the matter. And now, friends, what do you say? Shall we have your support and approval? We think so, and trust we shall not be disappointed. We now await your reply.

Nov 4—1mo

AT HOME.

We give notice to our friends and the public that we have arrived home safe and sound, and for which we render thanks to a wise and protecting Creator. We are now ready to attend to any deferred business. We also call special attention of our Church and brethren to Bishop Payne's very interesting letter relative to the centenary.

AN EDITORIAL.

New Orleans, Oct. 26, 1865.

We arrived here about 4 o'clock this morning. After the boat had lain at the wharf about an hour, brother Brown and myself wended our way up town to the house of brother Lloyd where we found Revs. Dr. W. R. Revels, and H. R. Revels, who board with the family. They were looking as well as we ever saw them, with the exception that the Dr. complained of a slight cold which he caught while on the boat. We were very cordially received, and the news of our arrival soon spread. As brother Brown had been stationed with this people some years ago, our readers may be able to imagine the joyful time he and his friends had together upon this sudden and unexpected reunion. We then moved our stopping place across the street, to the residence of brother and sister Norego. After establishing our accommodations in this place we made our way to St. James Chapel, in Romar street, where the Conference is holding its sessions. We found them in full blast, with Rev. Bishop J. P. Campbell in the chair. As soon as we entered the door, business was temporarily suspended, and after being introduced to the brethren present by Bishop Campbell, we took our seat inside of the bar.

The Conference was appointed to meet on the 19th, but the Bishop not being present, Elder Rev. W. A. Dove made a motion that Rev. Chas. Burch be appointed Chairman pro tem. He, upon taking the chair, opened the proceedings by reading a chapter of Holy Writ, singing and prayer, after which they adjourned over to meet on the following Monday morning, at 9 o'clock. At the time appointed Bishop Campbell appeared and opened the Conference in the usual style.

Among other matters of importance that were brought before Conference was the case of Rev. Wm. A. Dove, who had been slandered by brother Madison Vance, through one of the daily papers, to such an extent as to raise his animal spirits to an unwonted degree of vindictiveness, in which state of passion he threatened brother Vance with castigation. Conference, after a thorough investigation of the case, decided that the matter be dismissed, and that he, brother Dove be required to make amends for the rash language indulged in, and be reprimanded by the Bishop. As we were informed that Dr. Pennington had been appointed by Conference to report its proceedings for the Recorder, I did not give my attention to taking any notes. Bishop Campbell has also organized the Louisiana Conference and set it to working fairly before the Christian world. That God may bless its labors and increase its strength is our earnest prayer.

The city of New Orleans has not suffered so severely by the war as many other Southern cities. But the change in it and its inhabitants is very great. Had we made our appearance in its streets four years ago we would have been arrested and conveyed to jail, as a northern abolitionist, but now every man stands on his own merit, and is free to think, speak and act as he pleases. As for the poor rebels and former slave owners, they look so sheepish and [illegible] they are to be pitied more than despised.

Had they imagined four years of war would bring about such a change in their social and political status, they never would have rebelled against the government. The time was when if colored persons were seen out in the street after a certain hour, they were arrested and conveyed to the reeking prison,—in the morning to receive for punishment a number of lashes on the bare back. We are credibly informed that many poor unfortunates have been whipped to death in these infernal dens.

We paid a visit to the office of the Daily Tribune, and had a pleasant interview with the editors and proprietors of that paper. These gentlemen have done much to shape public sentiment in Louisiana. They are colored gentlemen of great ability. The gentlemen of the Tribune deserve much credit for their energy and enterprise, and we are glad to hear that the Republican party here have made it their organ and advocate. We earnestly recommend it to the patronage of the public, confident that every one who will subscribe for it will get the worth of his money in good, sound substantial reading matter.

THE ACCOMMODATIONS.

Considering that this was the first Annual Conference held in the city of New Orleans, we wish to say that the citizens deserve much credit for the generous and cordial hospitality with which they sustained the members of Conference while in session. Never have we received better treatment than that accorded us by these generous brethren. The citizens of New Orleans have united wisely themselves, in order the better to advocate and sustain their just legal rights and privileges.

SCHOOLS.

The school system in New Orleans is a most excellent and comprehensive one, and is under the direct supervision of the United States Government.

There is one young lady engaged in teaching here, by the name of Miss Lavinia Stone, who was educated at Wilberforce University. There are also a number of other teachers of our acquaintance engaged here in disseminating a liberal education.

During a part of the time that we were in the city, the weather was as warm as in the summer months.

Monday, Nov. 6.

On this day the election comes off—to be determined by white and colored voters. The loyal whites vote with the loyal blacks. As far as we have learned, up to the time of writing, the true and loyal vote was ahead. We hope it may continue so, and finally result in the election of Judge Warmoth, thus vindicating the triumph of true DEMOCRACY over the "Democrats." It will thus enable this champion to take his seat in Congress despite all copperheaded opposition and trickery.

We are sorry to learn that in many precincts the military joined with what is termed civil authority, broke up the election, and destroyed the ballot-box. Shame, shame on such outrageous proceedings! The sooner such men are removed by the Government from the positions they thus disgrace, the better will it be for the country at large.

Monday 5 P. M.

We embarked at this hour on the steamer "Arthur," bound for Baton Rouge, Louisiana, and arrived there the next day, between the hours of 12 and 1 o'clock, stopping at the hospitable and cosy mansion of Brother Jacob Brown and lady.

Baton Rouge, La., Nov. 7.

This place was once famous as being an extensive slave mart, and the scene of much brutal oppression of our people. Five years ago, it would have been almost as much as a colored man's life was worth, for him to step upon the wharf at this place. But now a marked change is visible to the eye of every one. There is a large number of colored people at this place, and indeed they seem to be the only class doing any business of importance, having their own drays, horses, &c.

There are some two or three colored churches here, we believe. We held meeting here for the people. There was a good attendance, and we obtained a number of subscribers for the Christian Recorder.

On Wednesday, the 8th, we visited the colored schools, of which our highly esteemed and scholarly friend, Mr. J. C. Tucker, is the general superintendent. We first visited the highest grade of scholars in the building, where Mr. Tucker spends the most of his time. Here we found Miss Emily C. Austin, Principal, who is from the North, and a most energetic young lady indeed. Miss Annie R. Hawkins is another very fine young lady, and is, we believe, one of the oldest teachers. She was the first one to commence these schools, on a small scale. Mr. Cyrus G. Abbing, a young man of much energy, also teaches in the same building; and lastly but not by any means the least, is Miss Eloise R. Wade, a young lady, born and bred in the South, who has, contrary to the wishes of her people, thrown herself as a missionary teacher among the colored people. She said that she felt it her duty to do so. She also is one of the teachers in this building.

Mr. Tucker put the scholars through some of the usual exercises, and we feel free to say that few, if any, of our Northern scholars, either white or colored, could at all successfully compete with them.

Six little boys sang what is called "Johnnie Smoker," and we never before heard it sung so well.

Mr. Tucker said his corps of assistant teachers deserve much credit for their labors of love and good to the benighted.

Mr. Tucker, Rev. Brother Reedy, and Sister Brown accompanied us to the church, where the primary school is taught. Here we found Mr. N. Whiting, the Principal, another champion. There are three other teachers in this department—Mr. K. F. Filbrook, Miss E. E. Watson and Miss R. M. Core. These are Southern ladies and are engaged in this department. We should also mention that the people here are much interested in education both male and female. There are some very wealthy people of color here. Brother Reedy is the minister of our church in this place, and is much beloved by the people. We hope the Lord will bless his labors abundantly this Conference year, and enable him to make many accessions to the A. M. E. Church.

We did not get off on Wednesday but left on Thursday on the steamer "Missouri," which is a very large and fine boat. She is commonly called the "Big Missouri." We will soon be at Natchez, where we intend spending a night or two, and then we shall bring our ramblings to a close for the present and turn our attention towards home.

In conclusion, we will say that there is a great demand now for good and efficient laborers in the vineyard of the Lord. Who will answer to the high calling?

(*To be continued.*)

DEATH OF DR. J. McCUNE SMITH.

With heart almost too full for utterance do we attempt to apprise those of our readers who are not already acquainted with the fact, of the death of our distinguished fellow-worker, Dr. James McCune Smith. He breathed his last on Friday, the 17th inst., at his home in Williamsburgh, N. Y.

Dr. Smith was 52 years. As he was one of the unfavored race, he was denied justice in the educational institutions of this land. He therefore sought an opportunity to cultivate his mind in Scotland, and graduated with honors from the University of Glasgow. Here he received his diploma of M. D. He then returned to this country, and practised medicine for over a quarter of a century.

Dr. Smith has, we may almost say, been, in one way or another, connected with colored journalism in this country ever since its foundation. The profession has certainly lost one of its best ornaments. The leading daily journals of New York have lost a most valuable contributor and assistant.

He has at last gone the way of all the earth, and we must content ourselves with the fact, that his whole life was one of the most exemplary.—

Dr. Smith was truly a powerful man, and, as a writer, was excelled by but few. Honorable in his dealings, he won the respect and love of all who had occasion to deal with him. He leaves a family and a large concourse of friends to mourn his loss. *Peace to his ashes!*

OUR LETTER FROM XENIA, OHIO.

On the first page will be found a communication from Xenia, Ohio. We see the same appears in the *Colored Citizen* of Nov. 18th. We mention this fact, because this sage writer sent the same article to two different newspapers, and gave each of us to understand that it was written expressly for us. Our friend the *Citizen*, will see that we have not violated any rule of professional etiquette.

BOOKS RECEIVED.

We have received a copy of the *Minutes of the Colored State Convention*, convened in Indianapolis, Ind., Oct. 24th, 1865. From the same we understand that the people of Indiana will do all in their power to secure the elective franchise.

We also acknowledge the receipt of a copy of the *Proceedings of the Colored Men's Convention* of the State of Michigan. The Convention was held in Detroit, on Sept. 12th and 13th, 1865. The Convention has issued an appeal to the people of color in the State, urging them to be awake and doing, or their cause will not succeed.

If our friends would send us a few more copies we will be pleased to distribute the same.

BISHOP CAMPBELL'S VISITS.

We hope our brethren and friends will not fail to notice the appointments made by the Rev. J. P. Campbell. The worthy Bishop is returning from the Missouri and Louisiana Conferences, and we hope will arrive home safe and sound.

MISSOURI CONFERENCE APPOINTMENTS.

The Rev. M. M. Clark, Quinn Chapel, Louisville, Ky.; Rev. W. R. Revels, St. Paul's Chapel, St. Louis, Mo.; Rev. H. R. Revels, Bethel Church, Kansas Territory; Rev. B. L. Brook, St. John's Chapel, Nashville, Tenn.; Hogan Green, Lawrence circuit, Kansas; A. Woodlock, South Nashville circuit, Tenn.; J. M. Wilkerson, St. Joseph's circuit, Mo.; J. C. Embry, Carondelet circuit, Mo.; Braxton James, Murfreesboro, Tenn.; W. A. Dove, Hannibal Mission, Mo.; John Cleburne, Paducah, Ky.; L. N. Galetin, —— circuit, Tenn.; Rich'd Kirkman, Cape Girardeau, Mo.; First Scott Church, Kansas, to be supplied, Lexington, Independence, and Springfield, Mo., to be supplied.

LOUISIANA CONFERENCE APPOINTMENTS.

Rev. John Turner, St. James' Chapel, New Orleans; T. W. Stringer, Vicksburg, Miss.; J. W. C. Pennington, Natchez, Miss.; Levi F. Carter, Helena, Ark.; Huston Reedy, Baton Rouge, La.; Peter Robertson, Baton Rouge Mission, La.; Charles Burch, Mobile, Ala.; Hannibal Augustus, Red River, Miss.; E. C. Doughty, Little Rock, Ark.; James Reece, Thibodeauxville, La.; Joseph Lloyd, Covington, La.; H. W. Jackson, Galveston Mission, Texas; Third District, New Orleans, to be supplied.

For the Christian Recorder.

PROCEEDINGS

Of the Annual Meeting of the Pennsylvania State Equal Rights' League, held in Harrisburg, Aug. 9th and 10th, 1865.

[CONTINUED FROM OUR LAST ISSUE.]

A communication was received from the Lewistown League.

Mr. Bustill of Philadelphia, objected to the reading of it.

Mr. Catto, of Philadelphia, moved that the rules be suspended in order to consider an important resolution concerning the Ladies' Union Association. (Carried.)

Resolved, That we consider the highest encomiums are due the Ladies' Union Associations of Philadelphia, Harrisburg, and Pittsburgh, and their sisterhood elsewhere, for the kind benevolent, and almost superhuman exertions they have made in behalf of our sick and wounded soldiers, whose sufferings in many cases would have been passed unheeded and not relieved, had it not been for the faithful and efficient service rendered by these ladies in their mission, which called forth exertions hardly to be expected from those who bear the name of the tender sex. They, undeterred by reproaches and taunts, [illegible] the storms of winter, and the exhausting heat of summer; risked disease in hospitals and faced uncomplainingly the insults and indignities of our heartless enemies, while travelling from point to point, distributing clothing and comforts, such as our brave soldiers could have obtained from no other source; and that it is the duty of this League to countenance and encourage in every way, such disinterested and self sacrificing exertions.

On motion of Dr. McC. Crummill, of Philada., the resolution was adopted.

On motion of Rev. C. J. Carter, of Harrisburg, the rules were suspended to consider the communication from Lewistown. The communication was read by the Secretary and laid on the table on motion of Mr. Brown of Hollidaysburg.

A resolution offered by Mr. Alexander, of Altoona, in relation to having an agent at Washington, was referred to the Business Committee.

Moved by Prof. Vashon, of Pittsburgh, that the resolution laid over until 4 o'clock, be now taken up. (Lost.)

The members from Allegheny County were called upon to state whether any leagues had been formed in said county, and if so, whether they are represented here. In answer to this, Prof. Vashon, of Pittsburgh, said that the Pittsburgh League had formed a junction by the payment of ten dollars ($10.) The Allegheny City League was not prepared to pay the representation fee.

Resolutions were submitted severally by Messrs. Fortee, Fauset and Crummill, of Philadelphia.

They were referred to the Business Committee.

Four o'clock having arrived, the resolution postponed during the morning session, was taken up.

It is as follows:

Resolved, That any member of the State League, or of any of the subordinate leagues, who refuses to accommodate and treat colored men under all circumstances, in his place of business, as he treats white men, is guilty of the grossest dereliction of duty.

Moved by Rev. Mr. Nelson, of Philada., that the resolution be adopted.

Mr. Brown, of Hollidaysburg, opposed entertaining the resolution, on the ground that the author (Mr. Price, of Hollidaysburg,) is not a member.

Mr. Nelson, of Philadelphia, said that the author of it had been called to account as a member by the President of the League.

Mr. Brown, of Hollidaysburg.—The League has no right to entertain such a resolution. It is strictly a private matter.

Mr. Nelson, of Philadelphia.—The gentleman (Mr. Brown) does not understand the nature of this League. This is the Equal Rights' League, and it asks for equal rights to all men, black as well as white, and it expects its members to be the advocates of equal rights. I shall speak fearlessly. That member who would do as the opposers of this resolution would have him do, is not entitled to our consideration.

Mr. Brown, of Hollidaysburg.—The object of the League is to secure equality before the law. No league, nor any other association, shall make rules for me.

Mr. Cass, of Harrisburg, thought that so far as the *principle* of the resolution is concerned, it was all right, but the *policy* was bad. He hoped there would be no disposition on the part of the advocates of the measure, to impute to the opposers a desire to keep colored people down. He concluded by saying that he would cast his vote with the opposition.

Mr. Vance, of Harrisburg, opposed the resolution on the ground that it was not the business of the League. He had often refused to shave even white men, and he would shave any respectable colored man at any time. He only objected to it because he thought that each individual is responsible for, and should regulate his own business.

Mr. Farree, of Philadelphia, said the League did not attempt to regulate any man's business, and called for the reading of the resolution in proof of his assertion.

The resolution was read by the Secretary.

Mr. Curry Taylor, of Harrisburg, favored the equal treatment of all men, irrespective of color. He thought there was no necessity for disagreement on this point, for it is plain we will have to come to it sooner or later. He hoped the resolution would pass.

Mr. Nesbit, of Altoona, said no man was more interested in the operations and objects of the League than he, but though he was thus interested, he could not support the resolution under consideration. He thought that the object of the opposition was clearly to sow dissension in the League. He said they could not—dare not set up a different rule. They had always got along in the business of barbering, and he wanted to know whether they must relinquish their business for the high strung notions of the favorers of the resolution, who fortunately were neither barbers nor keepers of restaurants.

Mr. John E. Price, of Harrisburg, in defence of his resolution, said that his object in bringing it before the League was to get the opinion of the members concerning it. He did not believe in asking white men to extend equal rights to black men, while we refuse to do so. We must make *some* sacrifices; and if we cannot make a living at barbering without proscribing colored men, we had better leave the business and enter upon some other. His object was to proclaim to the white people of Pennsylvania that we are willing to accord to each other the same rights we ask of them.

Mr. Nesbit, of Altoona, said he did not object to the spirit of the last speaker, but hoped that the glorious millennium was at hand. It is impossible to so alter the usages of society as to make it suit the ideas of the gentleman.

Amid clamors for a postponement of the resolution, Rev. Mr. Fauset, of Philadelphia, obtained the floor and said: There is no better time for the ventilation of the question at issue than now. We do not want to come back next year and do the same thing over. He repudiated the idea of making sacrifices, and said that even if we were compelled to make sacrifices, it was for our own benefit. Though he *hated* the object which actuated the Southern women to sacrifice their jewelry to purchase the munitions of war to carry on the rebellion against the Union, yet he *admired* the spirit of self-sacrifice, and it is that same spirit we must have.

On motion, the time was extended to six o'clock.

Moved by Mr. Brown, of Hollidaysburg, that the motion lie on the table.

Lost.

Mr. Early of Harrisburg, thought the resolution aimed at two classes only, viz.: barbers and keepers of restaurants. Those who advocated its passage did not belong to either class, and hence would not be affected by it.

Mr. Parker, of Allegheny City, did not see that the resolution affected barbers. He had had occasion to eject from his shop both white and black men. West of the mountains the barbers shaved colored men at any time, and colored men were accommodated in the restaurants. The passage of the resolution will not hurt Pittsburg.

The question on the adoption of the resolution was then put and carried.

Moved by Mr. Bustill, of Philadelphia, that the hour for the final adjournment of the meeting be fixed at half-past 10 o'clock this evening. Carried.

The nominating committee reported a list of nominations for officers of the League and Representatives to the National League for the ensuing year, and on motion of Mr. Bustill the League proceeded to the consideration of so much of the report as referred to the officers. The officers were taken up separately, and the following is the result of the election, with the alterations made in the evening session.

OFFICERS OF THE LEAGUE.

President—Wm. Nesbit, Altoona.

Vice-Presidents—Dr. J. McC. Crummill, Philadelphia; Rev. Jonathan C. Gibbs, Phila.; Edw. R. Parker, Allegheny City; Saml. Molson, Lewistown.

Recording Secretaries—Jacob C. White, Jr., Philadelphia; Charles R. Colly, Phila.

Corresponding Secretaries—Professor George B. Vashon, Pittsburg; Octavius V. Catto, Pittsburg.

Solicitors—Joseph C. Bustill, Phila.; O. L. C. Hughes, Harrisburg.

Treasurer—James Needham, Phila.

ADVISORY COMMITTEE.

Daniel Williams, Hollidaysburg.
Moses Brown, "
Aaron L. Still, Reading.
James Davenger, Pittston.
Charles H. Vence, Harrisburg.
John G. Chaplin, Huntingdon.
George W. Dimey, Allegheny City.
Benjamin Pulpress, Allegheny City.
Henry Jackson, Birmingham.
Henry T. Burley, Erie.
Charles W. Nighten, Newcastle.
Wm. D. Fortee, Phila.
Nathaniel W. Depee, Philadelphia, Penna.
George B. White, do
Rev. Redmond Fauset, do
Henderson Davis, Jr., do
Rev. Jos. A. Nelson, do
Jesse E. Glasgow, do
John C. Bowers, do
Lorenzo D. Blackston, do
James R. Gordon, do
Rev. Elisha Weaver, do
David B. Bowser, do
Philip N. Judah, do

(TO BE CONTINUED.)

For the Christian Recorder.

SEMI CENTENARY OF THE A. M. EPISCOPAL CHURCH.

Mr. Editor: The majority of your readers who are members of the A. M. E. Church seem not to be aware of the interesting fact, that the 15th of next April fills up the first half century of our existence as an ecclesiastical establishment.

At the meeting of the last annual conference of the Baltimore district, I suggested the appointment of a Central Committee to correspond with all the annual conferences subsequent to it, and to devise a plan for its general celebration.

That committee is seven in number and consists of Rev. J. M. Brown, D. W. Moore, Benj. T. Tanner, M. F. Sluby, J. A. Hendy, S. L. Hammonds, J. J. Herbert.

I have hitherto patiently waited the action of this committee but waited in vain. Believing that longer silence would be criminal, I take this public way of calling the attention of those dear brethren to their duty, and of urging them to immediate action, in order that their plans may be matured sufficiently to be submitted to the consideration and approval of the bench of Bishops, whom I requested Rt. Rev. A. W. Wayman to summon to a meeting about the middle of next month.

I hope the Chairman, Rev. J. M. Brown will call his colleagues together without delay, and submit to us a feasible plan for celebrating our first Semi-Centenary, and such a plan as will result in the realization of at least $100,000, to be equally divided between the cause of education, i. e. Wilberforce University, the cause of Missions, and the Book Concern.

I hereby also commend to the consideration of the committee, the plan of our Mother Church. It may suggest to them some very useful ideas.

In conclusion, I hope the whole connection will be aroused to a full and practical consideration of this important subject and make it the opening of a new era in our history as a Church.

Fraternally yours, PAYNE.

Nov 25—2t

For the Christian Recorder.

A TRIBUTE OF REGARD TO CHAPLAIN WHITE.

BY OFFICERS OF 28TH U. S. C. T.

H'd Q'rs 28th U. S. Col'd Troops,
Corpus Christi, Texas, Oct. 11, 1865.

It is but an act of justice to the feelings of Chaplain G. H. White, of Toledo, Ohio, to say that for nearly two years he has had charge of the spiritual interests of this regiment, and during that time up to the present day, we have ever found him a gentleman, a soldier, a patriot and a Christian following his regiment wherever the flag of his country was seen floating in the breeze. He has ever held to the true and patriotic principles of never returning to private life until the services of his regiment were no longer necessary for the glory and perpetuity of his country's cause. He has succeeded in the perfect organization of a church among the troops of this command, consisting of about one hundred and thirty members, and has baptized a large proportion of that number here in Texas. With the best wishes of the entire command, we hope he may long live to honor his Church; and may he ever be called upon by his Church to preach the gospel to the suffering millions.

He is, in our opinion, worthy of the best and highest promotion possible for his Church to bestow upon the sons of so meritorious a character; for, in him we find all the elements of true manhood.

We have the honor to submit our names and give our address, at which place we may be addressed, if necessary.

T. H. Logan, Lt. Col., Logansport, Indiana; N. Secrest, Major, Indianapolis, Indiana; R. M. Gossey, Quarter Master, Indianapolis, Indiana; P. R. Bosse, Asst. Surgeon, in charge ——— N. Y.; Capt. J. M. Wells, Marion, Ind.; Capt. J. M. Ridenour, College Corner, O.; Capt. J. O. Pedigo, Lebanon, Ind.; Capt. Adelbert Sherman, Roxbury, Mass.; Capt. L. Shoemaker, Lafayette, Ind.; Capt. O. S. Mellenry, Indiana, Pa.; Capt. E. H. Bliss, Clarie, Vt.; Lieut. A. H. Trimble, Philadelphia, Pa.; Lieut. Lewis H. Smith, Georgetown, D. C.; Lieut. Wilson Miller, Albany, N. Y.; Lieut. John Hiller, New Haven, Conn.; Lieut. F. W. Chasy, Eastford, Conn.; Lieut. L. J. Folsom, Hartland, Maine.

For the Christian Recorder.

VISION OF JOSEPH HOAG.

Mr. Editor:—Will you please give a place in your columns for the following extraordinary document, for the preservation of which, we are indebted to Mr. David Bustill, who many years ago found it in a piece of old newspaper. Being impressed, as the *Friends* say, with its prophetic value and importance, he had it printed, and circulated it largely, by visiting almost every colored family in our city, impressing upon them their duty to prepare their hearts and souls to receive with thankfulness and endure with patience and fortitude the terrible ordeal through which God should bring this hypocritical nation to judgment for its iniquities, and the blood of Africa.

It is singular that he has lived to see its almost entire fulfillment, and to feel that the remainder is now in the full progress of development.

In conversation with the Rev. John Peck, a short time since, opened upon this subject, he expressed the full belief that the Fenian Brotherhood, of whose purpose, strength, power and influence so little is thought, known, or understood, was the element of the "monarchical power," and of the establishment of the Catholics as the "National Religion" of our country. I fully concurred with his views, and considering acknowledged the *Vision* of far too much importance to be confined to the few. I send it for publication in your widely circulated journal, trusting that it will receive a careful perusal, and awaken us to proper regard for the terrible day, when God shall again pour out the vials of his wrath upon this Nation, that he may purge, chastise and purify it, until it shall acknowledge His control in the affairs of men, and the practical truthfulness of its declaration. That we hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty, and the pursuit of happiness.

Yours for the light and the right,
BUST

VISION OF JOSEPH HOAG, DECEASED, WHO WAS AN EMINENT MINISTER OF THE SOCIETY OF FRIENDS.

In the year 1803, in the eighth or ninth month, I was one day alone in the field and observed the sun shone clearly, but a mist eclipsed its brightness. As I reflected upon the singularity of the event, my mind was struck into a silence the most solemn I ever remembered to have witnessed; for all my faculties were low, and unusually brought into deep silence. I said to myself, What can all this mean? I do not recollect ever before to have been sensible of such feelings. And I heard a voice from Heaven say: "This which thou seest, which dims the brightness of the sun, is a sign of present and coming times. I took the forefathers of this country from a land of oppression; I planted them here among the people of the forest; I sustained them, and while they were humble I blessed them and fed them, and they became a numerous people; but now they have become proud and lifted up, and have forgotten me who nourished them and protected them in the wilderness, and are running into every abomination and evil practice of which the old countries are guilty, and have taken quietude from the land, and suffered a dividing spirit to come among them. Lift up thine eyes and behold." And I saw them dividing, in great heat. This division began in the Church on points of doctrine. It commenced in the Presbyterian Society, and went through the various religious denominations, and in its progress and close its effects were the same. Those that dissented went off with high heads and taunting language; and those who kept to their original sentiments appeared exercised and sorrowful; and when the dividing spirit entered the society of Friends, it raged in as high a degree as in any I had before discovered. As before, those who kept to their ancient principles retired by themselves.

It appeared in the Lodges of Freemasons. It broke out in appearance like a volcano inasmuch as it set the country in an uproar for a length of time. Then it entered politics in the United States, and did not stop until it produced a civil war, and abundance of human blood was shed in course of the combat. The Southern States lost their power, and slavery was annihilated from their borders. Then a monarchical power arose—took the government of the States—established a national religion, and made all the people tributary to support its expenses. I saw them take property from Friends to a large amount. I was amazed at beholding all this, and I heard a voice proclaim: "This power shall not always stand, but with it I shall chastise my Church until they return to the faithfulness of their forefathers. Thou seest what is coming on thy native land for its iniquities and the blood of Africa, the remembrance of which has come up before me. This vision is yet for many days."

I had no idea of writing it, for many years, until it became such a burden, that for my own relief I have written it. JOSEPH HOAG.

For the Christian Recorder.

LETTER FROM CHATHAM, C. W.

Tea meetings in churches—a system of modern evil.

1 This new system of church arrangement consists in a great many church evils, and they are designated by different names. For instance, when the church wishes to withdraw from the society of non-professors in social parties, &c., they appoint certain ladies, on certain evenings to prepare sumptuous feasts. They call these feasts bazaars, &c., and say the design is laudable and God-like.

Now, I ask, Mr. Editor, are they ancient or modern usages and customs? Of course they are modern usages, instituted by lovers of money more than God; from the fact, they make "my Father's house a house of merchandise," which is expressly forbidden by our Saviour.

2 These different usages are applied on certain occasions. Sometimes you will hear the minister announce from the sacred desk that, on a certain evening, the ladies will give a soiree for the benefit of the church. They will "sell at usury, and thereby make a great exchange of money in the house of God," notwithstanding it is expressly forbidden in the Bible.

3 This modern usage shadows forth many evils, such as singing some songs, love songs, and often common plays, too. I have seen them throw cakes over the house, all of which is un-God-like, and unwarranted in Scripture.

4 It brings the religious class of the people on a par with the world, for they say the design is to get the non professor's money; that I do not object to,—but I say, if the church be not self-sustaining, let the members go from house to house, and ask their ungodly neighbors to give to God's cause; for he that giveth in this sense shall be blessed, and again, He that giveth to the poor lendeth to the Lord. Therefore the donor and poor church are both blessed through these means, for He has said, "Ask, and it shall be given you."

5 Would it not be well to adopt another mode of supporting the church? All ye Christians who have an interest in this cause, send your children from house to house in God's name, and let them ask for aid, as they do for Foreign Missions, that the Church of God may move on without molestation or hindrance; for it is said, "Come ye out, therefore, from among them, be ye separated, and I will receive you."

GEORGE BREVAE.

November 15th, 1865.

For the Christian Recorder.

LETTER FROM HELENA, ARK.

Mr. Editor:—Having a little leisure time, I thought I could not better employ it than (in the absence of reading matter,) to sit down and try to write you a few lines. But I find it a greater task than I bargained for, having nothing of importance to communicate. And as I have often heard it said, that when one has nothing to say, let him keep silence and allow some one else to take the floor, who has something to advance. I have almost been tempted, since I commenced, to lay down my pen. But, as I was always said to be contrary and mulish, I could not forego my natural propensity, and will, therefore, try to give you a description of this city and surroundings.

HELENA.

Why it was so named, I cannot tell. I suppose it is a Grecian title. There are said to be several reasons why it was so named, one of which is as follows:—A number of roving miners, after having spent the summer in a fruitless search after good diggings, struck the lower part of the bar, at the mouth of the two gulches, on which this city is built, and finding what we call "grub diggins," that is, diggings sufficiently productive to furnish food during the winter, they named the place "Last Chance," which meant the last chance they would have to find paying diggings before winter set in. When, after following the bar to the mouth of the two gulches, the city was started, it was, for a long time, called Last Chance. But several murders and deaths occurring, closely following each other and not liking the name, which suggested the "last chance to h—l, they named it Helena, desiring to convey the same impression, which many vulgar persons, (not having the fear of the evil one before their eyes,) assert has proved literally true to many persons. Be that as it may, such is the present name of our city.

In some future articles, I may speak something about the gulches, at the mouths of which our city stands, of its business, population, routes of communication with the outside world, &c. But for the present, I must close.

ROYCE.

Helena, Ark.,
Oct. 20, 1865.

For the Christian Recorder.

DIAMOND WEDDING IN LOUISVILLE, KENTUCKY.

Mr. Editor:—Having a few leisure moments, and wishing to employ my time in a useful manner, I have concluded to inform your readers of the state affairs in this locality.

Yesterday morning (Tuesday) there was quite a lively time among the *bon ton* of this city, or, as the Philadelphians call it, the *aristocratic* society of colored people, it being announced that a wedding was to take place at the Fifth Street Baptist Church.

We arranged our toilet, and went to witness the marriage. When we arrived, we found the Church densely crowded. After being seated for some time, we saw the minister enter the middle aisle, clothed in his gown (he being an Episcopalian.) After every thing was arranged for the reception of the parties, they came marching slowly up the aisle, and we must say we never beheld a more beautiful couple. An artist would have had a splendid subject for a picture, if he had been present.

The bride was Miss Roxborough, and the groom Mr. Radford Davis. There were two bridesmaids and two groomsmen. Their names were Miss Jennie Lewis and Miss Laura Johnson on the one side, and Mr. John Morris and Mr. Alfred Smith on the other.

The ceremony was the most solemn and impressive we ever witnessed. The minister having gone through part of the ceremony, asked the question, "Who gives this woman to be wed?" The father of the bride, who stood in the rear, answered, "I give her;" after which the ring was placed upon her finger. The couple now kneeled before the altar, and the minister, placing a hand on each head, offered a most affecting prayer in behalf of their future welfare.

Miss Roxborough was an excellent pianist, and we hope she may often sing those sweet words, "Awake the harp, the lyre awake." We remember hearing her sing and play but one piece, and then it was unknown to her that any one was listening. It was one of our favorite songs—"Bright star of hope," and it seemed that she uttered the impulse of her inmost soul.

We hope she has realized the sentiments of that song ere this.

At four o'clock they left for Cincinnati, and thence to New Orleans, where they expect to reside. This truly was a grand affair. The *elite* of the city turned out *en masse*.

Among the audience we observed Rev. John M. Brown. He is just returning from the New Orleans Conference, and looks exceedingly well.

We presume the Proceedings of Conference will be published in the *Recorder*.

Yours, &c., TACIT.

Nov. 15th, 1865.

For the Christian Recorder.

WILBERFORCE UNIVERSITY AND THE BALTIMORE DISTRICT.

The friends of this noble enterprise in the Baltimore District, who have so nobly sustained it, thus far, will please pay their donations to Mr. James Davis, the Treasurer of the district, who, when the whole or part of the amount is paid in, will forward the same to our General Treasurer, Mr. John G. Griffin, at Xenia, O., or pay it to me.

The names and the several amounts are as follows:

Bishop Payne, $100; Bishop Wayman, 100; Revs. J. J. Herbert, 100; J. M. Brown, 25; D. W. Moore, 25; J. Findell, 25; J. D. S. Hall, 25; R. F. Wayman, 50; J. Nelson, 10; J. Nicholson, 5; G. Witten, 5; D. Draper, 15, W. D. W. Schureman, 15; Amos Wilson, 20, J. F. Lane, 20; A. Woodhouse, 5; W. H. Thomas, 10; Wm. Williams 6, S. L. Hammonds, 100; M. F. Sluby, 25, J. R. V. Thomas, 25; N. H. Turpin, 25; R. A. Hall, 25;

H F Tower, 25; D Bidout, 10; Wm H Hopkins, 5, James Tiner, 5; U F Watkins, 25, J H Spriggs, 25; Peter H Shephard, 10, R H Parker, 10; G H Waters, 5, Loyd Benson, 10, W H Oldston, 20, Edward Hammond, 5, Col George Hackett, 50, Messrs J W Nichols, 10; Samuel Jackson, 5, S P Brome, 5; S Lemoo 6; Mrs E Gaiter, 10; H Clayton, 5; Cocia Hill, 5; Sophia Williams, 5, Cato Ward, 10; Mary E Hood, 5; Mary J Scroggins, 5; Caroline Queen, 1, Esther T Moore, 5; Henrietta T Brown, 10, Martha Brown, 10, Sarah Chaplin, 5; Ellen Hyson, 5.

And now, dear friends, do be punctual in paying your donations, and strive to have them forwarded to the General Treasurer by the middle of December. I will be in Baltimore, if the Lord permit, and shall be happy to forward your donations to the Treasurer, at Xenia

In behalf of the Trustees and the sacred cause,
I am yours, fraternally,
D. A. PAYNE.

Nov 25, 2t.

For the Christian Recorder.

LETTER FROM LOUISVILLE, KENTUCKY.

MR EDITOR:—I thought as this is the first time I ever attempted to write an article for your paper, you would favor me by inserting it. For the encouragement of our people, I would state that we have a wonderful revival of religion now on hand

Elder B. L. Brooks went to the Missouri Annual Conference. He left the church in my charge, very soon after which we started a protracted meeting, which has been going on ever since. And though our preacher has not come yet, our meeting is still in progress, and we have had the most wonderful outpouring of the Spirit of grace that I ever witnessed. There have been about fifty converts up to date, and about seventy have joined the Church, and still the work is going on.

Pray for us, that the Lord may still continue to pour out His Spirit upon us, and convict and convert, until there shall not be one left to advocate the cause of the wicked one.

BARTLEY TAYLOR

Nov. 20, 1865.

TRIBUTE OF RESPECT

At a special meeting of the teachers of Bethel Sabbath School, held for the purpose of taking action in relation to the sudden demise of Maurice Hall, presided over by the Superintendent, L. R Seymour, the following preamble and resolutions were submitted and adopted:

WHEREAS, We have learned with deep regret of the sudden demise of Maurice Hall, one of the founders of our school, and while we must, in humble resignation, submit to this dispensation, as from the hand of a gracious Father, who doeth all things well. Therefore,

Resolved, That in the death of brother Maurice Hall, Bethel Sabbath School has lost a constant and unswerving friend, society a bright ornament, and Christianity, one of its brightest lights

Resolved, That while we mourn his irreparable loss, we have the consolation to know that he has fought the good fight, kept the faith and has gone from his labors to the enjoyment of that "rest which remains for the people of God."

Resolved, That we sympathize with the aged and only son of the deceased, in this sad bereavement, and point him to the consolation of the 'Word, which promises a Father to the fatherless and a Husband to the widow

Resolved, That these resolutions be published in the *Christian Recorder*.

Nov. 12, 1865

NOTICE.

Fair at Wilmington

The undersigned, ladies of Wilmington, Del, intend holding a fair for the benefit of the A. M E Church, Walnut St, near 6th, to commence on Dec. 18th, and continue throughout the holidays

Donations of all kinds will be thankfully received. We hope our friends will assist in the good enterprise

President.—E. Anderson, 300 Sixth St.
Vice Pres.—Rebecca Kusty, 1033 Orange St.
Secretary,—H. Madison, 920 French St
Assist. Sec.,—H. Bayard, 1035 Orange St.
Treas.—H. Brinton, 216 Seventh St.

COMMITTEE.

H Johnston, 1101 Orange St., Sarah E. Murray, Jane L. Brinkley, Sarah Allen, 215 West Seventh St D. P. SEATON, *Pastor*.

GRAND CONCERT

The undersigned ladies of Philadelphia, feeling an interest in the welfare of the A. M. E Church, Wilmington, Delaware, intend giving a grand concert, for its benefit, on Thursday evening, December 7th, 1865, in the new edifice recently purchased, Walnut near 6th, Wilmington, Delaware.

Mrs. Martha Collins, 730 Russel street,
Miss Maria Fletcher, 307 Bohemia Place,
Mrs. Tabitha Lawa, Fitzwater above 12th,
Mr Benj. F. Lloyd, Currant Alley.
D P. SEATON, Pastor.

The above named will be assisted by the following ladies and gentlemen, of Wilmington, Delaware;—Mr Frisby J Cooper, Mr. Daniel P. Hamilton, Mrs Heloise Cooper, Mrs. Maria Hamilton, Mrs Margaret Skiling

NOTICE.

Rev Richard Barney will hold a Quarterly Conference at Bushtown, on the 9th and 10th of December; on the 16th and 17th at Frog Town; on the 23d and 24th at Woodbury, and on the 30th and 31st, at Small Gloucester.

NOTICE

BISHOP CAMPBELL'S VISITING APPOINTMENTS

Bishop Campbell, returning from the great valley of the Mississippi, will visit as follows:

New Orleans, Louisiana, Nov 13th.
Baton Rouge, La, Nov. 15th
Natchez, Miss; Nov 18th
Vicksburg, Miss., Nov. 21st.
Helena, Arkansas, Nov. 26th.
Memphis, Tennessee, Nov 30th
Cairo, Illinois, December 6th
Terre Haute, Indiana, December 10th.
Indianapolis, Indiana, December 13th.
At home, Philadelphia, Dec. 16th.

The various ministers will please note the above. J. P. C.

Nov. 25—2t.

INFORMATION WANTED

Jacob Brown wishes to find his sister and friends, from whom he was sold about eight years ago. He belonged to George Fisher, of Hardy County, Va near Morefield His sister Louisa, who was sold with him into Louisiana, has been back home once She left three children named respectively Peter Isaac, and Moses She is in New Orleans, and is anxious to hear of them Another sister remained named Arena, or "Arenair," whose husband was named Paul Peterson His uncles were Richard and Jacob Cassam, owned by Molloy

Any person knowing any thing of them will confer a great favor upon the undersigned, who is their young brother, and who escaped from imprisonment in the jail, at Winchester, Va by writing such information as shall unite those separated by slavery Respectfully,

JACOB BROWN,
Baton Rouge, Louisiana

NOTICE TO OUR CITIZENS

If this should meet the eye of Mrs Henrietta Williams, formerly of Macon, Ga., or of any one who knows her address, a favor will be conferred by sending the same to her nephew, Wm Henry Williams, alias Ross, care of CHRISTIAN RECORDER, 619 Pine street.

Nov 18–2t

INFORMATION WANTED

Of my mother and father, Perolina and Isaac Denna; also, my sisters, Fanny, Jane and Betsy Denna, and my brothers, Robert R., Hugh Henry, and Philander Denna. We were born in Fauquier Co, Va. In 1849 they were taken from the plantation of Josiah Lidbangh, in said county, and carried to Winchester to be sold

About the same time I left my home in Clark Co, and have not heard from them since. The different ministers of Christian churches will do a favor by announcing the above, and any information will be gladly received by

GEO HENRY DENNA,
Galva, Henry Co.,
Nov. 18–3t. Illinois.

INFORMATION WANTED

Of Sarah Elizabeth Weathonton: when last heard from she was at Cairo, Ills., on the steamer "City of Alton." This was about four years ago. Also, of her sister, Jane Eithenton, who lived with Billy Eithenton, in Davis Co., Ky., about seven years ago. Also, of her sister, Delpha Ann Weathonton, who lived with Hervey Fight about four years ago, near Trenton, Tennessee.

Ministers who make inquiry will greatly oblige, and any information will be a great favor to their mother,

LETITIA WEATHERTON,
Care of Rev Wm J. Anderson,
Nov. 18–2t Niles, Mich.

NOTICE.

Information wanted of my two brothers Nelson, and Wesley Smothers, and my six sisters, Mary Ann Russell, Harriet, Matilda, Elisabeth, Henrietta, and Cornelia Smothers.

They formerly belonged to Ruth Rigle, who resided two miles from the Old Harper's Ferry Road, Frederick County, Md

In 1857, we were all sold in South Carolina. I have not seen them since. Any information will be thankfully received by

Rev. CYRUS BOEY,
Oswego, N. Y

Oct. 28—1mo.

INFORMATION WANTED.

Any one possessing information concerning the whereabouts of Charles Henry Willis and Josephus Willis, children of Cue and Caroline Willis, formerly with Captain Edward Tabb, on North River, Matthews County, Virginia, will receive the thanks of the distressed father and mother by addressing Caroline Willis, corner of Broad and Meeting streets, Charleston, S C.

Nov 11—3t

ACKNOWLEDGMENTS

Owensville, Ind, S Grier, for H. Byoyda, 2 50. Annapolis, Md, W Bishop, 2 50. Chatham, C. W., H. Jackson, 5.00. Niles, Mich, Rev. W. J. Anderson, for E C Tynes and S. Archer, 1 25 each. New Bedford, Rev J. P. Shreaves, for John and Mary A Bowser, 1 25 each. Pimento, Indiana, Miss R D. Harris, per R. D. Harrison, 2.60 Bloomington, Ill., Rev. J W. Malone, for Mrs. M. Walls, 2.60. Wilmington, Rev D P. Seaton, 2 50.

MISCELLANEOUS ITEMS.

NEWLY DISCOVERED MEXICAN CITY.—The ruins of an extensive Mexican aboriginal city, which have just been discovered, are situated in the forest of Jicomaltbo, in the province of Tlascala The temples are of immense size, some with vaulted roofs, and so well preserved that ancient paintings appear fresh. The courts are filled with hideous and grotesque idols, and pyramids surmounted by the same. The whole is enveloped in a dense forest of cedar and ebony trees Some of these cedars are of such immense size, that eight men taking hold of hands together could not reach round one of them. These forests are on healthy table lands, and about fifty miles from the port of Tusan.

THE LAST OF HIS RACE.—It is stated that at a ball at Government-house, Robert Town, the last male aboriginal inhabitant of Tasmania, or Van Dieman's Land, was present, accompanied by three women, the only living representatives of the race, who numbered in the first of this century from 5,000 to 7,000. From their first contact with the whites until their final separation, their tendency was downward, and it was then too late to arrest the progress in that direction, which has now so nearly resulted in their entire extinction

THERE will be an extensive crop of sorghum in Connecticut next year, for the manufacture of syrup. Mills for this purpose have been in successful operation in many towns, the present fall, and the product is generally found to be a clear rich, delicious syrup. It sells readily in New Haven at $1,50 a gallon.

COST OF BREAD.—A barrel of flour will yield 300 pounds of bread; 343 pounds can be obtained by judicious management. The writer has proved this by experiment repeatedly. As it is notorious that the dearest flour is not used by bakers, but what is called 'bakers' flour" and "strong" and "weak" flour, it is plain they can afford to give more than 7 to 8 ounce loaves for five cents. The price paid for bread now is about ten cents the pound. A barrel of flour once costing $15, will yield therefore at this rate, $15 profit. How much more does it yield, then, when it costs but $8, or even 10? Is not the profit then made large enough to allow 12 ounces, at the least, for a five-cent loaf? Will any baker say why not?—*Boston Transcript*.

PROF. SNELL, of Amherst, who has kept a meteorological register for twenty-seven years, states that he never recorded so small an amount of rain for a single month as during the month of September last. The water that fell measured only thirty-eight hundreds of an inch.

EXPLOSIONS TO BE PREVENTED.—A London chemist has discovered that glass ground very fine being mixed with gunpowder, renders it non-explosive without injuring it. A red hot poker was stirred about in a bowl of gunpowder without the slightest explosion though when it was sifted it exploded freely This is a valuable discovery rendering it possible to store and transport powder in a non-explosive state thus saving multitudes of lives

ANOTHER great artesian well, flowing 200,000 gallons daily, was struck at Chicago a few days since Its diameter is five inches, though the intention is to enlarge it to 20 inches at which size it will have a discharge capacity of 17,000,000 gallons daily

USEFUL DISCOVERIES.—Two French discoveries of merit have been recorded lately One which is authentic enables copper smelters to utilize their pestiferous smoke so perfectly that Mr Vivian head of the greatest firm in Swansea says he shall be able to turn out 1,000 tons of sulphuric acid per week, restoring incidentally many thousand acres of land to cultivation The other which is less authentic is a new mode of tanning in turpentine, said to be so rapid that twelve hours will tan a skin, at half the former cost That is good news for the shoe wearers and bad news for the Scotch proprietors, who have for years been covering their uncultivated hills with young oaks, the bark of which they sell to the tanners.

BY a return just published, the population of Paris consists of 1,796,141 persons In January there were births 4814, and deaths 4178; in February, births 4076, and deaths 3550; in March, 4936 arrivals in this world, and 4122 departures

Marriages.

MARRIED.—On November 9th, 1865, by the Rev. Wm Murphy, Alexander Green to Miss Pharity White, both of Chester, Pa.

On November 20th, by Rev. William Moore, Mr. Josiah Allen, of Philadelphia, to Miss Mary V Merdick, of Frederick City, Md

Obituary.

Departed this life, on October 15th, 1865, Sister Nancy Scott, aged 81 years and 10 days.—She lived a Christian life, and died in the triumph of faith. Behind her she has left a large number of friends to mourn her loss.

Our mother has taken her flight,
A light from our home is gone;—
No more her face shall we see,
Till we meet around God's throne.

Died at his residence, in Leavenworth City, Kansas, on the 11th of Nov., 1865, Captain H Ford Douglas, aged 35

MR. EDITOR:—Our community was thrown into a sudden state of excitement, this morning, by the announcement that Captain H Ford Douglass breathed his last at his residence, after a short illness of eight days

Mr Douglass had been afflicted with *aberration of the mind* for some time, which had caused great alarm on the part of his wife and friends; yet at times during his affliction, his mind would appear brilliant, and he would converse with all the understanding of a sane man.

Only nine days ago, he addressed the colored citizens and soldiers of the 1st Kansas Colored Regiment, at a reception given them at the A. M. E. Church. His speeches were not as lengthy as usual They were characteristic of a deep thinking mind. Capt. Douglass is a fair representative of our race in an intellectual point of view

He stated that he had the honor of being the first colored soldier in the army, having enlisted when the war broke out, in an Illinois Regiment, and served honorably in the campaign at Fort Donelson and Vicksburg, lying in the trenches before the city for forty days. He was there mustered out for promotion. He told the conversation between himself and General Thomas. He (the general) told him that he was to be promoted, and that he held his papers. But before he could give them he must answer this question:

"Are you a negro or a white man?"

At first he gave an evasive answer, and said, "General, you can't go behind my muster roll."

The general then told him he must have a positive answer.

He then replied, "General, I am a negro! and I would not deny my race for all the commissions in the army."

Gen Thomas then replied, "Mr. Douglass, you cannot be promoted."

He then left the Army of the Mississippi, and came to Kansas, and received a commission as captain of the 1st Colored Battery, in which capacity he served until mustered out. These words I gleaned from his speech

He also referred to the suffrage question, but only by way of rebuke to Capt Hinton (white) and Hon. C. H. Langston; they having entered into a dispute upon that great subject. Mr. Langston, in his speech, had pictured the white man so black in crime, and showed his ill treatment to our race, that Capt. Hinton (being white) defended his race

Capt. Douglass came in as a peacemaker, and urged conciliatory measures on our part, and entreated us not to wound the feelings of those officers who led our brethren on to victory, and did such service in the anti-slavery cause. His speech was highly appreciated, and he received great applause from the audience.

On Thursday, he was visited by Mrs M E Turner, wife of Rev. J Turner. She introduced the subject of religion to him. He stated that he had been opposed to churches and religion in general; but that he had thought much about it lately. He said, if he had the preference for any particular denomination, he would choose the Methodist. He thought persons ought to be converted before uniting with the church. He told her, that he had resolved, if he ever got better, to reform, and desired much to see Bro. Turner

We visited him on Thursday, and found him to be in his right mind He conversed freely and intelligently about the anti-slavery cause, and of his twenty five years' service in that work We left him, thinking that he would recover; but, alas! death, the surest of all messengers, had summoned him to that place from whence no one ever returned. May the mantle of charity be thrown over him, and his spirit rest in peace His remains were deposited in the A. M E. Church On Sunday, at three o'clock, a funeral sermon was delivered, after which a very large procession was formed, and followed his remains to the cemetery. W H. G.

Died at sea, on the passage from New Orleans to New York city, when within two days' sail of port, on Oct. 28th, *Daniel Alexander Lynch*, son of Rev Benjamin and Lucy Lynch, and brother of Rev James Lynch

He was in his 18th year, and had served two years in the Union Army.

His record as a soldier, is one of faithfulness and courage His letters to his parents and brother, always clear and vigorous in style, bore evidence of a mind strongly under Divine influence He was of ardent temperament felt deeply the principle involved in the struggle and rejoiced in participating in it He taught in the Sabbath School at Milliken's Bend when off duty

He sleeps in the bed of the billowy deep,
Which faithful, its treasures will keep,
Till by God resurrected he'll stand,
All radiant with glory in the heavenly land

MR EDITOR.—I shall now drop you a few lines, informing you of the death of dear little Mattie Britton, daughter of Louisa and Henry Britton

She departed in the morning of her life, being only 5 years of age She was always cheerful and happy She was sick but a short time before God released her from all pain Indeed, it was really surprising to hear that dear little child talk about dying On the Sabbath before she departed, she bade us all farewell, and told us not to grieve for her, for she was going to heaven, to live with God

On Monday morning, before she breathed her last, she put her little arms around two of her sisters' necks, and said, "I would like to be with you all to-morrow, but I can't. I must go" She then looked up, and said, ' Father, take me "

Little Mattie Britton was well known by the citizens of Lexington, and none knew her but to love her. But she has gone, no more to return. Let us prepare ourselves to meet her, when done with this unfriendly world Farewell, dear Mattie. Friends, dry up your tears, she has gone to a better land, where there is no more sorrow, pain or death.

Dearest Mattie, thou hast left us,
Thy loss we deeply feel;
But 'tis God who has bereft us,
He can all our sorrows heal

E. BELL MITCHELL

Lexington, Ky, Nov 1st, 1865.

(Anglo-African please copy)

Advertisement.

$2,000 A YEAR

Made by any one with $15. Stencil Tools. No experience necessary. The Presidents, Cashiers, and Treasurers of three Banks indorse the circular. Sent free with samples. Address the American Stencil Tool Works, Springfield, Vermont.
Nov 25—3m.

Dr. David Rosell.

907 LOMBARD STREET.

OFFICE HOURS, } 7 to 8 A. M.
Sprech-Stunden. } 3 to 4 P. M.
} 7 to 8 P M

Oct 21—6mo PHILADELPHIA.

TRIMMINGS AND

Fancy Goods.

683 PINE STREET, PHILADA.

GEORGINA GLEAVES

Has just opened a large assortment of Ladies' Trimmings, Hosiery, Gloves, Flannels, Balmorals and Hoop-skirts.

Gentlemen's Furnishing Goods.

COMBS, BRUSHES, SOAPS, Choice Perfumery and fancy articles.

Gents' Shirts, Drawers, Under-shirts, Collars and Neckties.

A general assortment of Stationery.

Ladies' Dresses and Under-clothing made to order

Oct 17—6mo

U. S. AGENCY

FOR

COLORED SOLDIERS AND SEAMEN.

BRANCH AGENCY, No. 500 Walnut St.,
Philadelphia, Pa.,
THOMAS S. MALCOLM, Agent.

General Office, No. 402. N. Y. Avenue,

Between 13th and 14th Streets,
WASHINGTON, D. C.

SOLDIERS AND SEAMEN

Can have their Claims made out, and Accounts carefully and promptly settled, at the lowest rates Apply in person or by letter to

C. LEONARD,
oct4-1m Late Chaplain U. S A

E. MATLACK & SON,

FINE CLOTHING

ESTABLISHMENT,

No. 904 Market Street,

PHILADELPHIA.

We would respectfully call your attention to our Large Stock of

Men's and Boys' Clothing

now on hand

Ready Made,

embracing every variety of Style and Material suitable for the season

We have also on hand a full assortment of

Fall and Winter Goods

adapted to

Men's and Boys' Wear,

and would invite your early attention thereto.

These Goods have been purchased for CASH, and will be sold at a small advance for CASH.

Particular attention paid to all orders, so as to insure satisfaction to the purchaser.

E. MATLACK & SON,
904 Market Street.

Oct.7-6m.

COLORED SOLDIERS' AND SEAMEN'S

U. S. GOVERNMENT

CLAIM OFFICE.

JOHN J KEEFE, JR., ATTORNEY,
No. 511 S. SIXTH ST, (below Lombard)
PHILADELPHIA

SOLDIERS' AND SEAMEN'S Claims for U S. BOUNTY, STATE and CITY BOUNTY, PENSIONS, BACK PAY, PRIZE MONEY, and all other just claims against the United States promptly recovered.

Especial attention given to the Claims of Widows and Heirs of Deceased Soldiers and Sailors

Pensions can be obtained and all kinds of claims paid in one-half the time, at this office, that it will take those who put their claims into the white agencies for collection

Patronize your own office, if you want justice, quick returns, and satisfaction.

Persons in the country can have their business attended to by addressing their letters to this office.

No charges until the claim is collected.

Oct. 28—3mos.

MRS. AMELIA W. ADAMS

Will open a SELECT SCHOOL for the benefit of children between the ages of four and fourteen years, at her residence 128 Juniper St., between Spruce and Pine, Thirteenth and Broad Sts., on Monday, 2d of October. Terms, moderate

A share of your patronage is solicited

Sept. 30—3mo. *Phila. Sept 25th, 1865.*

Bargains in Clothing Bargains in Clothing
Bargains in Clothing! Bargains in Clothing!
Bargains in Clothing! Bargains in Clothing!
Bargains in Clothing! Bargains in Clothing!

Offered by Perry & Co
Offered by Perry & Co
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No. 303 Chestnut St., above Third
No. 609 Chestnut St., (Stranville Stokes' old stand)
And South east Corner of Seventh and Market Sts., (Jones')

Messrs. Perry & Co. have undoubtedly the largest stock of ready made clothing, and finest variety of styles now presented to the public in this city Their stock is new, bought at the lowest rates, and made up in the best manner, and sold at

Wonderfully Low Prices
Wonderfully Low Prices,
Wonderfully Low Prices,
Wonderfully Low Prices

Our friends and the public are invited to call and examine for themselves, and be convinced that it is to their advantage to deal with us.

☞ Attention is also called to

Our Custom Department,
Our Custom Department,
Our Custom Department,
Our Custom Department,

In connection with each establishment, where we have constantly on hand

All the Latest and Best Styles,
All the Latest and Best Styles,
All the Latest and Best Styles,
All the Latest and Best Styles,

And can guaranty to our customers entire satisfaction in every respect.

No. 303 Chestnut St., above Third.
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THE MASON & HAMLIN

CABINET ORGANS.

Forty Different Styles, Plain and Elegant Cases,
For DRAWING-ROOMS. CHURCHES, SCHOOLS, &c.,
$110 to $600 Each

They occupy little space, are elegant as furniture, and not liable to get out of order; are boxed so that they can be sent any where by ordinary freight routes, all ready for use.

FIFTY TWO HIGHEST PREMIUMS

Have been awarded us within a few years, and our circulars contain printed testimony from

TWO HUNDRED AND FIFTY OF THE LEADING MUSICIANS

of the country, that the instruments of our make are

THE BEST IN THE WORLD

of their class. Circulars with full particulars free.

In obtaining a musical instrument, it is economy to get the best.

Address—
MASON BROTHERS,
596 Broadway, New York;
Or
MASON & HAMLIN,
274 Washington St., *Boston.*

Sept. 30—3m

NEW GROCERY

—AND—

PROVISION STORE.

ABRAHAM FIELDS respectfully informs his numerous friends and customers that he has opened a GROCERY AND PROVISION Store, at No. 426 South Seventh St., third door above the corner of Lombard, where all articles in the Grocery line will be kept constantly on hand, and sold cheap for cash.

We solicit our friends to give us a trial before purchasing elsewhere, as we study to please, and will give them the worth of their money.

Sept. 30, '65—tf.

THE COLORED PEOPLE'S NATIONAL MONUMENT,

TO THE MEMORY OF

ABRAHAM LINCOLN.

The National Lincoln Monument Association, organized in Washington, D. C., April 25, 1865, for the sole purpose of erecting a Colored People's National Monument to the memory of Abraham Lincoln.

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AN APPEAL.

This Association now earnestly appeal to a loyal public, without distinction of color, to exert all their influence towards the accomplishment of this purpose, namely: The erection of a Colored People's Monument, in memory of our late beloved President, Abraham Lincoln; said monument to be a SEAT OF LEARNING, dedicated to God, to Literature, and to the Arts and Sciences, and shall be held and appropriated for the education of the Children of Freemen and Freedmen, and their descendants forever, and to be called "The National Lincoln Monumental Institute," to be located in the District of Columbia.

The Association most earnestly solicit contributions from the friends of the ever-to-be-lamented Chief Magistrate, and the friends of progress every where, for this noble undertaking a Monument not of marble nor of brass merely, but a Monument of Education Marble may crumble, brass may tarnish, but the light of learning is unending in time.

Deeply sensible, therefore, that in no other way can the people of color so well perpetuate the memory of Abraham Lincoln, as by carrying out, in this manner, the great aim he had in view—the elevation of their race throughout the land—this Association confidently relies upon the hearty cooperation of all the true friends of the venerated dead.

Churches, Sabbath schools, Masonic and Odd Fellows' societies, Benevolent and all other associations, especially of colored persons, every where, and regiments, officers and soldiers, all are most earnestly called upon to contribute in aid of this work.

The National Lincoln Monument Association is a permanency; the Monument will be built; its light will be spread abroad.

This Association then invites all to come up to its help, and thus assist in diffusing that light, and making a venerated name imperishable.

Friends, north, south, east and west, let your response to this appeal be speedy, and equal to the occasion which calls them forth. Rev H. H. GARNET, President.

WILLIAM J. WILSON, } Secretaries.
LEWIS A. BELL, }

Agents will be appointed only under seal, with written signatures of the officers.

All business letters should be addressed to the Corresponding Secretary

All contributions may be remitted to the Treasurer, Rev Stephen Smith, Lombard Street, between Ninth and Tenth streets, Philadelphia, Penna., or to the Assistant Treasurer, Walker Lewis, at the office of the Association, 261 G Street, Washington, D C.

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Dr. J. B. SMITH, General Agent,
Office, 261 G Street, Washington, D C.

☞ Other States, &c., will be filled as soon as the proper gentlemen can be obtained for the offices. jy 15 6m

BOWERS'

COAL DEPOT.

COAL!! COAL!!!

THOMAS J BOWERS,

634 Lombard St.,

Has constantly on hand a full supply of the best

LEHIGH AND SCHUYLKILL COAL,

At the lowest market price.

Call and Try. ——:—— *Call and Try.*

Oct. 7-tf.

PENNSYLVANIA CENTRAL RAILROAD.

CHANGE OF TIME AND DEPOT

On and after Monday, December 26, 1864, the trains of the Pennsylvania Railroad will leave the New Depot, at THIRTIETH and MARKET sts., instead of Eleventh and Market Sts. as heretofore

The Second and Third, Fourth and Eighth, Green and Coates, Fifth and Sixth, Union Line, Tenth and Eleventh, Thirteenth and Fifteenth, Seventeenth and Nineteenth City Passenger Railways, connect with the Market St. Railway, whose cars run to and from Pennsylvania Central Railroad Depot in West Philadelphia.

The cars of the Market Street Passenger Railway leave Front Street every two minutes, commencing one hour previous to the times of departure of each train, and allow about 60 minutes for a trip

Their cars are in waiting on the arrival of each Train to convey passengers into the city

On SUNDAYS—Cars leave Eleventh and Market Sts at 7 45 P M, to connect with Pittsburg and Erie Mail, and at 10 25 P M, with Philadelphia Express

Mann's Baggage Express will, hereafter, be located at No 31 South Eleventh Street. Parties desiring baggage taken to the trains, can have it done at reasonable rates, upon application to him.

TRAINS LEAVE AND ARRIVE AT DEPOT THUS.

LEAVE.		
ERIE EXPRESS	at	7 00 A. M.
MAIL TRAIN	"	8 00 "
PAOLI ACCOMMODATION, No. 1	"	10 00 "
FAST LINE	"	12 00 M
PARKESBURG	"	1.10 P. M.
HARRISBURG ACCOMMODATION	"	2 30 "
LANCASTER ACCOMMODATION	"	4.00 "
PAOLI TRAIN, No. 2	"	5.40 "
PITTSBURG AND ERIE MAIL	"	8.30 "
PHILADELPHIA EXPRESS	"	11.10 "
ARRIVE.		
PITTSBURG AND ERIE MAIL	"	5.30 A. M
PHILADELPHIA EXPRESS	"	1.05 "
PAOLI ACCOMMODATION, No. 1	"	8.20 "
PARKESBURG	"	8.30 "
LANCASTER TRAIN	"	12.10 P. M
FAST LINE	"	10.50 "
PAOLI ACCOMMODATION, No. 2	"	6 40 "
DAY EXPRESS	"	5.45 "
HARRISBURG ACCOMMODATION	"	9.40 "
MAIL TRAIN	"	11:20 "

Philadelphia Express leaves daily Pittsburg and Erie Mail leaves daily, (except Saturday.) All other Trains daily, (except Sunday.)

For further information, as to time and connections, see bills and framed cards, or apply to

JOHN F VANLEER, Jr., Ticket Agent,
At the Depot.

An Emigrant Train runs daily, (except Sunday.) For full information as to fare and accommodations, apply to

FRANCIS FUNK,
Jan '66 137 Dock Street.

WASHINGTON HOTEL,

BY WILLIAM TAYLOR,
PROPRIETOR

Corner of Bridge and Montgomery Streets.
GEORGETOWN, D.C

No 10 1 year

ONE PRICE CLOTHING.

JONES'

OLD ESTABLISHED

One Price
CLOTHING HOUSE,
604 Market Street,
(Above Sixth.)

At JONES' Crescent One Price Clothing Store, the lowest selling price is marked in plain figures on each article, and never varied. All buy alike, whether judges or not. The stock is gotten up in a superior manner, expressly for retail sales. Those wanting a good, substantial and fashionable article, should not fail to go to

JONES',
604 *Market Street*,

One Price Store.

COAL! COAL!!

Coal delivered to any part of the city, by large or small measure, by

T. J. BOWERS,
Coal and Kindling Wood Depot,
No. 634 Lombard Street

April 15—tf

SHROUDING

AND

LAYING OUT of THE DEAD.

MRS. MARIA HIGHGATES

Most earnestly solicits the patronage and attention of the generous public and her friends, as she is now in the business of shrouding and laying out of the dead, and will give all needed satisfaction. Residence—

No. 1026 Barley street,
of bet. 10th & 11th, & Lombard & Pine Sts

STOVE STORE.

The subscriber would respectfully inform his friends and the public generally that he has just fully stocked his store for the FALL and WINTER trade, with a general variety of the most approved patterns of

One Burner,
Parlor, Cooking, Fireboard, Chamber and Store
STOVES AND HEATERS,

which he offers at reasonable prices.

RANGES.

The National Range, Philadelphia Range, Globe Range, &c.

HEATERS—The VULCAN, &c.

Casting for Repairs.
Job Work promptly attended to.

WILLIAM STILL,
107 South Fifth street, Philadelphia.

Orders received for Lehigh and Schuylkill Coal
October 1st, 1865. sep21—3m

NEW

FALL AND WINTER

DRY GOODS.

All the Latest Styles of

MERINOS,
ALPACAS,
POPLINS,
DELAINES,
PALMETTAS,
CASSINETTES,
FANCY CLOTHS.

COLORED AND WHITE FLANNELS.

Muslins, Drapes and Crash Toweling.

BALMORALS AND HOOP SKIRTS.

Hosiery, and every variety of Fancy and Staple Trimmings, and Zephyr Goods Also, Ladies' Under Clothing, and

GENTLEMEN'S FURNISHING GOODS

All selling at the Lowest Cash Prices.

Call and see at the old stand,

S. SHORTER HAWKINS,
615 *Lombard Street, Philada*

to Ap'l 1—4m

THE MAIL.

MEDICINES WILL BE

DR. J. W. CREEK,

Physician & Apothecary,

Cor North and Pleasant Sts.,

BALTIMORE

Prescriptions Carefully Compounded

SENT BY

OLIVE BRANCH

BOARDING HOUSE

No 814 Lombard Street, Phila.

Mrs H M Cropper respectfully announces to Travellers that she has opened a first class

BOARDING HOUSE

for their special accommodation, in a central (to business or churches) part of the city, as above named, where she will spare no pains to make her guests comfortable

MRS M. BENNETT.

HERB DOCTRESS,

NO 605 S. SEVENTH STREET, BELOW PINE.

Is prepared to cure Debility of the System, Bilious Fever, Diseases of Bladder, Diseases of Women, Nervous Diseases, Scrofula or King's Evil Dropsy Piles, Cholera, Ague, Convulsions, Colic Cancer, Rheumatism, Mumps, Catarrh, Bronchitis, Erysipelas, Consumption, Deafness, Gout, Influenza, White Swelling, Whooping Cough, Croup Great Dysentery, Asthma, Dyspepsia, Jaundice, Neuralgia, and Tumors

The Doctress will give her personal attention to any of the above diseases and guarantee a cure without the use of mercury. Her Indian syrups alone are used by her She can stop bleeding, and take out fire without blistering

ORNAMENTAL HAIR WORK

JOSEPH C. BUSTILL AND SARAH H. BUSTILL.

WIG MAKERS,

HAIR JEWELLERS,

AND

LADIES' HEAD-DRESSERS,

No. 403 South Sixth Street,

Philadelphia

WIGS,
BRAIDS,
TOUPEES,
FRIZETTES,
CURLS,
PUFFS

WHISKERS, MOUSTACHES, &c.,

STRAIGHT, WAVY, OR CRIMPED

Bracelets, Breast Pins, Watch Chains, Ear Rings Finger Rings, &c,

BRAIDED AND MOUNTED TO ORDER

Combs, Brushes, Soaps, Choice Perfumery, and Fancy Articles

Ladies' Hair-Cutting, Shampooing, Dyeing, and Head-Dressing.

BUSTILL'S CELEBRATED NEOOLIAN HAIR TONIC.

A splendid preparation for promoting the Growth of the Hair—removing Dandruff—Cleansing, Softening, Beautifying, Invigorating, Beautifying, and preventing Premature Baldness

Bustill's Compound Eradicator,

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Poetry.

FAITHFUL IN VANITY FAIR

(Suggested by one of David Scott's illustrations of "Pilgrim's Progress")

I.

The great human whirlpool 'tis seething and seething;
On! no time for shrieking out, scarcely for breathing
All toiling and moiling some feebler, some bolder,
But each with a fixed-face grim over his shoulder
Thus merrily live they in Vanity fair

The great human caldron—it boils ever higher
Some drowning, some sinking—while some, stealing nigher,
Athirst, come and lean o'er its outermost verges,
Or touch, as a child's feet touch, timorous, the surges.—
One plunge—lo! more souls swamped in Vanity fair

Let's live while we live, for to-morrow all's over:
Drink deep, drunkard bold; and kiss close, maddened lover,
Smile, hypocrite smile, it is no such hard labor,
While each stealthy hand stabs the heart of his neighbor.
Faugh! Fear not we've no hearts in Vanity-fair.

The mad crowd divides, and then soon closes after.
Afar towers the pyre. Through the shouting and laughter,
"What new sport is this?" gasps a reveller, half turning
"One Faithful, meek fool, who is led to the burning.
He cumbered as sorely in Vanity-fair"

"A dreamer, who held every man for a brother;
A coward who, smit on one cheek, gave the other
A fool, whose blind soul took as truth all our lying,
Too simple to live, so best fitted for dying
Sure, such are best swept out of Vanity-fair."

II.

Silence! though the flames arise and quiver:
Silence! though the crowd howls on forever:
Silence! Through this fiery purgatory
God is leading up a soul to glory.

See, the white lips with no moans are trembling,
Hate of foes or pity of friends' dissembling,
If sighs come, his patient prayers outlive them,
"Lord, they know not what they do; forgive them!"

Thirstier still the roaring flames are glowing,
Fainter in his ear the laughter growing,
Brief will last the fierce and fiery trial,
Angel welcomes drown the earth denial

Now the amorous death-fires, gleaming ruddy,
Clasp him close. Down drops the quivering body.
While, through harmless flames ecstatic flying,
Shoots the beauteous soul. This, this is *dying*

Lo, the opening sky with splendor rifted;
Lo, the palm-branch for his hands uplifted;
Lo, the immortal chariot, cloud-descending,
And its legioned angels close attending!

Let his poor dust mingle with the embers,
While the crowds sweep on and none remembers,
Saints unnumbered through the Infinite Glory,
Praising God, recount the martyr's story.

Miss Mulock.

The Family.

SAVED.

I believe the boy came in to steal. Why else did he creep into the kitchen without knocking?

Pet was sitting there in one of her thoughtful moods: I could see through the side window, though the luxuriant grape vines hid me completely from view

At first sight the boy startled me. He was uncouth—he was ugly. Not only that, but his brow was low; and to me his eye was vicious. Some children would have screamed at sight of such an apparition—Pet did not. Instead, a smile broke over her face like a burst of sunshine.

Pet made us often tremble, often sigh—her father and me Not that she was preternaturally good or given to extraordinary speeches; but there was a strange attractiveness about her—an unearthliness—though we never would say the word to each other. Her little soul seemed to flow out toward you; you felt impelled to speak, ay, even to think purely in her presence.

Nothing human repulsed her: I have shuddered to see her clasp a filthy little creature round the neck Every body was "nice," with her, and in her vocabulary, "nice" meant good.

But to go back to the rough intruder

It startled me to see her smile; but in an instant the boy looked ashamed. A flush spread to the purplish swellings under his eyes.

"Is 'oo hungry?" cried Pet, in her clear, small, bird-like voice. A moment after, she merged from her corner with a lovely, rosy apple, that filled both wee hands, and running toward him, her eyes shining, I thought I never had seen so beautiful an expression in a human face

"Take 'is, and 'oo! be *nice*—'oo *is* nice, ain't 'oo?"

The boy looked down at the small blessing; his lips worked a little. Sure am I no sermon would have reached his poor heart as did that little act. He seemed to hesitate.

"Take it," said I, cheerfully; "Pet would rather you would eat it, I know. What did you wish when you came? Can I do any thing for you?" coming in as I spoke.

The tears stood in his eyes now.

"I don't know as I want any thing, ma'am I—well—I—I—don't know as I need any thing!"

"Have you a home?" I asked

"A—e—home—that's what I've never had."

"Dive him somefin more, mamma," said Pet, pitifully, grieving for the tears

He looked at her with an almost worshipping glance.

"I have two or three cords of wood that want splitting and piling down cellar," said I.

"I'll do it," he cried, brightening

I looked at him keenly.

"Can I trust you?" I asked; but I tried to say it with a smile.

"Yes, you may, ma'am, indeed you may," he said; and then with a swift motion jerked his sleeve across his eyes He told me he was called Bertie, and I imparted his name to Pet. So every little while she would pat pat to the head of the cellar stairs, and cry out:

"Bertie—is 'oo nice?" then throw back her little head and burst into such silvery peals of laughter, that I laughed softly to myself every time I heard her

Dear little white-throated angel Dear sinless babe for evermore!

Bertie came next day to finish the job and his gray eyes that I had thought so wicked, grew positively beautiful at sight of Pet.

"O, I love her, ma'am!" he exclaimed—"O, I'd give *any thing* if I might kiss her, ma'am."

"Pet, Bertie wants to kiss you," I said

"Is 'oo nice?" laughed Pet, suspending her busy little operations.

"No—no—I ain't nice," he said, remorsefully.

She seemed to deliberate a moment, then she said, slowly:

"Well, 'oo must be nice;" came up to him and put up her rose-bud lips.

He kissed her—made that swift, awkward motion with his sleeve again, and hurried to his work.

My husband became interested in the boy. "Depend upon it, Hetty," said he, "he's a neglected genius, or he never would have showed such sensibility. I'll see about him"

He did see about him, to some purpose—He gave him occupation; found him reliable and steady. The war broke out—Bertie enlisted—was wounded, and came near dying in the hospital. From that sick bed he returned home refined, spiritualized. Ah, me! he came home to weep over Pet's still, waxen features

"O! my little salvation!" he cried, with tears of agony; "under God—my little saviour!"

Pet, in her home above, must rejoice if she sees Bertie—now so earnest student in Christ, for this sketch is not all fancy. Bertie will be a shining light, a brand saved from the burning, to minister to the heirs of glory

As for Pet, do not think I ever wished her back, ever!

My waiting angel—my seraph guide to the courts of heaven! My one little child that never gave the hearts that loved her a single pang. "Of such is the kingdom," and with such, my blessed darling is safe for evermore.—*Watchman and Reflector*

A TRUE STORY.

A rich lady was one day overtaken by a shower of rain, so, sending her servant for a carriage, she took shelter in the cottage of a poor man Having to wait a long time she amused herself with looking at the contents of the little room in which she was seated, and among other things, her eye fell upon a large money-box Being of a kind disposition, she said to a little pale boy, who was sitting by the fire, "Bring me your money box, my lad, and I will give you some thing." The boy's face flushed as he arose and took the box to the lady; and he was still more pleased, when he saw her about to put in a bright new half crown; but, suddenly looking up into her face, he said, "Do you know, ma'am, that this is a Missionary box?"

"A Missionary-box!" exclaimed the lady; "take it back, then: I do not wish to give money to Missions; and if I make you a present of this half-crown, you must promise me that you will not put a penny of it into that box"

"I cannot promise that, ma'am, said he, firmly: "father, and mother, and I, always put part of all the money we get into the Missionary-box; and, after all, 'tis little enough"

"And how came this idea into your heads?" asked the lady, "for I am sure you never heard any thing about missionaries in the village."

"No, ma'am, we never did; more's the pity; but I bought a book one day of a peddler, and it was full of such wonderful stories about the doings of the heathen in far off countries, that I did not believe they could be true However, when father read it, he said 'twas true enough, for he had been a soldier aforetime and travelled in those very places So then I asked if I could not do any thing to help them, and mother said we might have a box, and put in all the pence we could spare, the same as they used to do at the Sunday School where she went once; so father knocked up this, and 'twas agreed that we should all put in part of what we earned"

"And what will you do with the money when the box is full?" asked the lady

"I don't know, ma'am," answered the boy, with a puzzled look: "*but we could get another box and fill that*"

The lady smiled and said, "Can you really think it a duty to deny yourselves for such a purpose?"

The boy looked surprised, but answered, "After all that God has done for us, ma'am, don't you think that we ought to try to do something for him?"

Just then the lady's carriage came to the door, but before leaving, she put the half-crown into the Missionary-box, saying, in a laughing manner, "I hope it may do good"

"God grant it may," said the boy, solemnly; "and I thank you in His name."

Many weeks passed away, and one bright, sunshiny day the lady again entered the cottage where she had once taken shelter, but this time she was the bearer of good news Since her last visit she had been reading some missionary books, and God had led her to see the importance of Missions, and inclined her heart to help them; so she had spoken to the clergyman, and to some other people in the village, and the result was, that they were going to have missionary meetings, and a missionary society among themselves. From that time the lady not only became a zealous supporter of Missions, but she began to take pleasure in all kinds of good works Thus did God bless the example set by this poor, but pious family, and thus will he assuredly bless all those who weary not in well-doing, for the promise is sure, "That in due time ye shall reap, if ye faint not"—*Youth's Magazine*

HOW TO TREAT CHILDREN

Pity and love the little children Tolerate their pets. Comfort Nellie over her dead bird, and don't call Molly's "little white kitty" a cat It is enough to break a juvenile heart to have one's darling snubbed. How would you like to have your own Frederick Augustus railed a "dirty young one?" The little ones have their tragedies and comedies, and laugh and weep more sincerely than you do at Falstaff or Lear. They love, marry, keep house, have children, have weddings and funerals, and dig little graves for dead mice in the garden, and mourn in small white handkerchiefs, and get brother Jim to write an appropriate inscription for its tiny head-board Is not this human nature in little, and in its small ways, as deserving of certain respect? You do not despise your own reflections in a concave mirror, you know

Cherish the children; mend the frocks; don't scold if they break their toys—for men is not more inevitably mortal than playthings. Don't strip their fat shoulders in winter, nor roast them in flannels in dog days, because somebody told you so Don't drag them; don't jerk them; don't stuff them with pastry, nor starve them on chippy bread; don't send them to infant schools at three, or fancy balls at ten. Let them have Christmas and Fairy stories; grandpa's horse cane rather than Mr. Birch's ferrule; Little Bo-peep, not English reader; Mary Howitt, not Jameson's Rhetoric. Give them Wilson's readers when they want them, not before.—*Atlantic Monthly*

Child's Cabinet.

"NOW I LAY ME DOWN TO SLEEP"

In the quiet nursery chambers,
Snowy pillows yet unpressed,
See the forms of little children,
Kneeling, white-robed for their rest
All in quiet nursery chambers,
While the dusky shadows creep,
Hear the voices of the children—
"Now I lay me down to sleep"

In the meadow and the mountain
Calmly shine the winter stars,
But across the glistening lowlands
Slant the moonlight's silver bars,
In the silence and the darkness
Darkness growing still more deep,
Listen to the little children
Praying God their soul to keep.

"If we die," so pray the children,
And the mother's head drops low,
(One from out her fold is sleeping
Deep beneath this winter's snow.)
"Take our souls;" and past the casement
Flits a gleam of crystal light,
Like the trailing of his garments
Walking evermore in white

Little souls that stand expectant
Listening at the gates of life,
Hearing far away the murmur
Of the tumult and the strife;
We, who fight beneath those banners,
Meeting ranks of foemen there,
Find a deeper, broader meaning
In your simple vesper prayer.

When your hands shall grasp this standard,
Which, to-day, you watch from far,
When your deeds shall shape the conflict
In this universal war,
Pray to Him, the God of battles,
Whose strong eyes can never sleep,
In the warring of temptation,
Firm and true your souls to keep.

When the combat ends, and slowly
Clears the smoke from out the skies,
When, far down the purple distance,
All the noise of battle dies;
When the last night's solemn shadows,
Settle down on you and me,
May the Love that never faileth,
Take our souls eternally

STRAWBERRY MONEY

"I wish I had as much spending money as Albert Horton," said Charles Gilbert, "he can buy whatever he pleases."

"His sister Alice gives more missionary money than any girl in our class," said Mary, looking up from her book

"And does that make you feel badly, because you cannot give as much?" asked her mother.

"Well, no, ma'am, not very, only just now we are trying to raise enough to educate and take care of a little heathen child, all ourselves, and sometimes I wish I had more to give"

"Well, would you and Charlie like to earn some?" asked Mr Gilbert, who had been listening.

"O, yes, sir," Mary said, eagerly

"If it isn't too hard work," Charlie said

"There's a bed of strawberries, and I must have some one to pick them I will hire you, if you would like it, and pay you two cents a basket, which is a very good price for 'pickers,'" he said laughing

"O, that's nice work," said Charlie, "you may hire me"

"And me too," said Mary.

"Me too," cried little Daisy, who was scarcely able to talk plainly yet "Me too, papa"

"Yes, you too, Daisy darling, but what do you want with money?"

"O, I know," she said, shaking her head in a very mysterious way

"Well, you may all go to work, then, to-morrow morning, and remember, whoever is most diligent will earn the most money"

Early the next morning they were in the field, all three of them, picking the beautiful ripe fruit.

Very diligently they worked, and went to breakfast with good appetites

"Well, how do you like it?" asked their father.

"O, it's real pleasant." Mary said.

"It's awful warm," said Charlie

"I picked most as fast as Charlie," said Daisy, looking very proud.

"Well, keep at it," Mr. Gilbert said.—And they did keep at it very bravely that day, and were quite satisfied when they "counted up;" only Mary had picked one more basket than Charlie, and he didn't see "how it could be"

"Cause you eated so many, Charlie, I guess," said Daisy, at which they all laughed, even Charlie himself, as he said:

"Well, it's so warm, Daisy, I have to eat them to keep cool. But I mean to be more industrious, and get ahead of Mary to-morrow"

There were a great many to-morrows, however; and many warm days, when he was almost ready to give up, before the strawberry season was over But Mary, and even Daisy were so earnest and industrious, that he would have been ashamed to give up first. Perhaps he did not want the money so badly, after all, and they did The time of payment came at last, when the berries were all picked, and the diligent little pickers stood before the father, waiting for their well earned money.

"Four dollars! what are you going to do with it all, Charlie?"

"O I'm going to save it up, I guess," he said. "I haven't decided what to buy yet."

"And four for you, Mary; what will you do with it?"

"I would like to get something to put in the missionary box, that our class is going to send out next week."

"And a dollar and a half for you, Daisy! what will you do with so much money?"

"O, thank you, papa," was all she said, as she took the money in her little hand; and, snatching up her bonnet, off she ran as fast as she could

"Why what ails the child? Where can she be going?" they said to each other, in surprise "Never mind: let her do as she pleases," said Mr Gilbert. By this time she had reached the little old house that stood by the toll-gate on the road. On the steps sat a little boy, ragged, barefooted, and very forlorn looking. Daisy went up to him and opening her hand into his, she said, "Here, take this; it's all for you to buy a hat, so you can come to our school next Sabbath." The boy looked first at the money in his hand, and then at Daisy; presently the tears came into his hollow eyes, and he said: "I guess you're an angel right from heaven, aint you?"

"O no," she said; "I'm only Daisy Gilbert; and I want you to buy a hat with this money, cause I heard you hadn't any to wear to Sabbath School. Now I must run home; good-by." And away went the little feet homeward

On Sabbath, Mary took her missionary gift for the box, and on the same Sabbath, the little boy from the toll-gate appeared at school in a new hat Daisy, when she saw him; almost forgot where she was, and turned eagerly to Mary, crying, "Look, look, *there's the strawberry hat!*"

And Charlie's money is locked safely up in his drawer He hasn't made up his mind what to "buy," yet. But I think the blessing of the poor boy at the toll-gate, would make him happier than any thing he could get for himself Don't you?

"COALS OF FIRE"

"I'm sure I cannot understand that verse," said Josey Carlton to his cousin. "I don't know what it means by heaping coals of fire upon one's head, and I think it is queer talk to be in the Bible."

His cousin Mary was called away before she could reply, and Josey went out with his sled In a basement near his home lived a black woman who made and sold cakes and pies. Josey loved to annoy this woman. He threw chips, bits of coal, and snowballs down her doorway; he tried to slide against her as she toiled along bearing a heavy basket; and he spattered her windows with dirty water Josey made himself the torment of Dinah's life. He was naturally mischievous, and moreover was idle, and you know Satan is always finding work for idle hands. Josey coasted past the black woman's window, and then returned to torment her. Dinah was surprised by a snowball. She went to the door, but Josey had hidden. When she returned to her baking, Josey made a hard ball and threw it into a basket of eggs that stood on the floor Dinah had left the door open, and her kitchen was full of smoke. When she saw her eggs broken, she hurried out, crying: "Indeed, little master, I've borne this as long as I can. I'll go and complain of you to your folks, I will"

"Pooh, they won't let you in at the door; and if they did, ma wouldn't believe what you said," replied Josey, running off with his sled. Near his own door he turned to make grimaces at Dinah, and slipping on the ice he fell heavily against the stone step He lay insensible, and Dinah forgetting her vexation, ran to his relief She raised him tenderly in her arms and carried him into the house, while his mother, who had come out in great alarm, sent for a surgeon The first thing Josey saw when he opened his eyes, was Dinah chafing his temples and looking compassionately upon him. His cheeks reddened with shame as he turned away. For several days Josey was quite ill, and every morning Dinah came to inquire after him When she found him able to sit up and see company, she brought him a plate of delicate cakes. When she came into the room, Josey covered his face with his hands saying:

"O, Dinah! how can you be so good to me?"

"Why, master," said Dinah, "the Saviour says to do so; to love every body; and suppose you did tease me, don't I know you are sorry for it? And so I must be kind to you."

"O, dear!" said Josey, humbly, "I never could be so good to any body who had acted so mean to me"

"You could if you loved Jesus Christ," said Dinah

"I wish I did O, Dinah! I was very near dying"

Just then cousin Mary came in.

"Now, cousin," cried Josey, "I know what it means about coals of fire heaped on an enemy's head Dinah has taught me No punishment could have made me so sorry and ashamed as her goodness."—*Sabbath School Visitor.*

Miscellaneous.

THE LARGEST CITY IN THE WORLD.

If the following account is true, London is no longer the metropolis of our planet That distinction belongs to the Japanese city of Jeddo, which a correspondent of the Boston *Traveller* thus describes

"But what shall I say of this greatest and most singular of all cities! I cannot give you an idea of it, it is so unique, so unlike every thing except itself, and so impossible, as you will think

"It is situated on the western shore of this charming gulf, twenty miles wide by twenty-four long It stretches for twenty miles or more along a beach of semi-circular form, with its horns turned outward, and along which a street extends, crowded with blocks of stores and houses, and teeming with moving crowds, while shopkeepers, artisans women and children seem equally numerous within doors and at the doors Indeed, a dozen or fifteen miles might be added to the city in this direction, since there is nothing but an unbroken succession of towns and villages for this distance, which are as populous and well built as the city itself.

"In crossing the city from the shore to the western outskirts, I have walked two miles and ahalf, and then proceeded on horseback for ten miles farther, making twelve miles and ahalf, while in other places it may be wider According to the lowest estimate the city covers an area equal to seven of the New England farming towns, which are usually six miles square And all is traversed by streets, usually wide, well constructed, perfectly neat, and crossing each other at right angles; streets lined with houses and stores as compactly as they can be built, and crowded with moving and stationary masses as thick as in Washington Street, or New York Broadway, at least for considerable distances

"The population is estimated generally at three millions, which Mr Harris, our minister, thinks is no exaggeration For my part, judging from what I have seen when I have gone into the heart of the city, and crossed the city from side to side, I should be willing to add as many millions more, for the living, moving masses, seen from sunrise to sunset, and every where the same, fairly seemed beyond computation"

LABOR IS HONORABLE.

There is no discredit, but honor, in every right walk of industry, whether it be in tilling the ground, making tools, weaving fabrics, or selling the products behind a counter. A youth may handle a yard-stick, or measure a piece of ribbon, and there will be no discredit in doing so unless he allows his mind to have no higher range than the stick and ribbon; to be as short as the one and as narrow as the other.

"Let not those blush who *have*," said Fuller, "but those who *have not* a lawful calling." And Bishop Hall said, "Sweet is the destiny of all trades, whether of the brow or of the mind." Men who have raised themselves from an humble calling need not be ashamed, but rather ought to be proud of the difficulties they have surmounted The laborer on his feet stands higher than the nobleman on his knees

An American President when asked what was his coat of-arms, remembering that he had been a hewer of wood in his youth, replied, "A pair of shirt-sleeves." Lord Tenderden was proud to point out to his son the shop in which his father had shaved for a penny A French doctor once taunted Flechier, Bishop of Nismes, who had been a tallow-chandler in his youth, with the meanness of his origin; to which Flechier replied, "If you had been born in the same condition that I was, you would still have been but a maker of candles."

Some small spirits, ashamed of their origin, are always striving to conceal it, and by the efforts they make to do so, betray themselves; like that worthy but stupid Yorkshire dyer, who, having gained his money by honest chimney-sweeping, and feeling ashamed of chimneys, built his house without one, sending all the smoke into the shaft of his dye-works

Science and Art.

ARE THE PLANETS HABITABLE

A few years ago, Dr. Whewell wrote a book to prove that the more distant planets of our system are uninhabitable Applying the law of inverse squares to their distances from the sun, the diminution of temperature was found to be so great as to preclude the possibility of human life in the more remote members of the solar system But not to mention the hazardous task of attempting to prove a negative—the influence of an atmospheric envelope was overlooked in those calculations. The omission vitiates the whole argument. It is perfectly possible to find an atmosphere which would act the part of a barb to the solar rays, permitting their entrance toward the planet, but preventing their withdrawal For example, Prof. Tyndall tells us, a layer of air only two inches in thickness, and saturated with the vapor of sulphuric ether, would offer very little resistance to the passage of the solar rays, but would cut off fully thirty-five per cent. of the planetary radiation It would require no inordinate thickening of the layer of vapor to double this absorption; and it is evident that, with a protecting envelope, which permits heat to enter, but prevents its escape, a comfortable temperature might be obtained on the surface of our most distant planet.

It is the presence of a protective atmosphere that renders the earth itself habitable; and in regions where it is modified by the absence of aqueous vapor so as to lose its protective power, man cannot live. One cause of the coldness of high mountain-tops, is their being lifted beyond the protection of the layer of moist air which lies close to the earth. The withdrawal of sunshine from any region over which the atmosphere is dry, must be followed by quick refrigeration. The moon would be rendered entirely uninhabitable by beings like ourselves, through the operation of this single cause With a radiation uninterrupted by aqueous vapor, the difference between her monthly maxima and minima of temperature must be enormous. The winters of Thibet are almost unendurable, from the same cause Humboldt dwelt upon the "frigoric power" of the central portions of the Asiatic continent, and controverted the idea that it was to be explained by reference to their elevation; there being vast expanses of country, not much above the sea level, with an exceedingly low temperature He did not seem to be aware of this one most important cause, which contributes to the observed result. The absence of the sun at night causes powerful refrigeration when the air is dry. The removal, for a single summer night, of the aqueous vapor from the atmosphere which covers England, would be attended by the destruction of every plant which a freezing temperature could kill. In Sahara, where "the soil is fire and the wind is flame," the refrigeration at night is often painful to bear Ice has been formed in this region at night In Australia also, the diurnal range of temperature is very great, amounting commonly to between forty and fifty degrees In short, it may be safely predicted that, wherever the air is dry, the daily thermometric range will be great This, however, is quite different from saying that where the air is clear, the thermometric range will be great Great clearness to light is perfectly compatible with great opacity as to heat The atmosphere may be charged with aqueous vapor, while a deep blue sky is overhead, and on such occasions the terrestrial radiation would, notwithstanding the "clearness," be intercepted. It is consequently impossible for any one on earth to be sure that the distant planets are uninhabitable, and that the sun cannot be to them, as to us, a vivifier as well as a worker.—*All the Year Round*

THE VALUE OF BRAINS

Working as an ordinary hand in a Philadelphia ship yard, until very recently, was a man named John L. Knowlton. His peculiarity was, that while others of his class were at ale-houses, or indulging in jollification, he was incessantly engaged in studying upon mechanical contrivances One of his companions secured a poodle dog, and spent six months in teaching the quadruped to execute a jig upon his hind legs Knowlton spent the same period in discovering some method by which he could saw out ship timber in a beveled form. The first man taught his dog to dance; Knowlton, in the same time, discovered a mechanical combination that enabled him to do in two hours the work that would occupy a dozen men, by a slow and laborious process, an entire day. That saw is now in use in all the ship yards in the country. It cuts a beam to a curved shape as quick as an ordinary saw will saw ripe up a straight plank Knowlton continued his experiments He took no part in parades or target shootings, and in a short time afterwards he secured a patent for a machine that turns any material whatever into a perfect spherical form He sold a portion of his patent for a sum that is equivalent to a fortune. The machine is now in operation in this city, cleaning off cannon balls for the government When a ball comes from the mould, its surface is incrusted, and the ordinary process of smoothing it was slow and wearisome This machine, almost in an instant, and with mathematical accuracy, peels it to the surface of the metal, at the same time smoothing out any deviations from the perfect spherical form. Within a few days the same plain, unassuming man had invented a boring machine that was tested in the presence of several scientific gentlemen a few days ago. It bored at the rate of twenty inches an hour, through a block of granite, with a pressure of but three hundred pounds upon the drill. A gentleman present offered him ten thousand dollars on the spot for a part interest in the invention in Europe, and the offer was accepted on the spot The moral of all this is, that people who keep on studying are sure to achieve something. The inventor doesn't consider himself by any means brilliant, but if once inspired with an idea, he pursues it until he forces it into tangible shape. If every body would follow copy, the world would be less filled with idlers, and the streets with grumblers and malcontents.—*Phila. North American.*

Anecdotes.

BOOTS OF HISTORY

It is a very curious fact that the three men in America who form the triumvirate of apostasy and treason, were all detected by means of their boots Benedict Arnold's treason was hid in Andre's boots. Aaron Burr, escaping in a disguise which would have probably proved successful, was betrayed by the elegant cut of his boot, which was out of keeping with the rough homespun suit in which he was making his flight. Jeff Davis falls into the same trap, and discovers himself to his captors by neglecting this ordinary precaution.

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Oct12—6 mos

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Through the philanthropic munificence of the late Rev Charles Avery, it possesses a handsome, ample and convenient college edifice, furnished with a fine library and a good assortment of philosophical, chemical and astronomical apparatus. It is to be hoped that the patronage extended to this institution will be such as to refute the assertion too often made, that a benefaction, of which the colored race is the object, always meets with an ungrateful return.

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Recorder, you are my jewel,
My heart's delight and glory·
My feeble praise will sing you a song—
Your name shall live in story.

Sweet art and science that gave you birth;
Deep in my soul I cherish;
While life remains within these veins,
That love can never perish.

If 'twas a thing that I could sing,
Like many a thrush or starling,
In cage or on tree, my song should be,
"Recorder, you are my darling."

◆

For the Christian Recorder.

WE ARE FREE!

Emancipate, emancipate,
Bondmen are free in every State,
Thou, O God, hath broken the chain:
Freedom, freedom, now remains.

Slavery, slavery no more doth reign;
Her power is gone—she cries in vain.
For many years she swayed the sceptre,
But now she has fallen to the bondman a debtor.

Freedom now her fame has spread,
Fearing nothing. Slavery is dead.
Oh, Liberty, we are free forevermore,
Pressing on with courage, as before

The slaveholder now gave up the ghost,
He fled with terror and his host;
All his power has been taken away.
He cries aloud, "I cannot stay."

The slave now being his own man,
Determines to cultivate and till the land.
Now he cries, "Liberty, Liberty, thou art
sweet,—
Thou forever more we shall greet."

The dark cloud now has passed away,
No more to show its face, I pray.
The dreary and mournful scene has passed
away,—
O God, be with us forever, both night and day.
H. P. S.

◆

For the Christian Recorder.

LETTER FROM LOUISVILLE.

Mr. Editor:—I have just returned from the Missouri Annual Conference, which was appointed to meet in the city of New Orleans, on the 19th of October, 1865.

My colleague, Elder B L Brooks, and myself, took the cars at New Albany, on the 10th of October, for Cairo, Ill., to join Bishop Campbell on his way to New Orleans. We were so fortunate as to meet, not only Bishop Campbell, but Revs. M. M. Clark, J. Turner, J. W. Earley, J. Wilkerson, Dr Revels and J. C. Embry, all members of the Missouri Conference, accompanying the Bishop to New Orleans, making eight in number when we had all got together. They had taken the splendid steamer Mississippi at St. Louis, on which we had a most pleasant passage. The captain, officers, and crew, were the most pleasant, polite and accommodating that I ever saw. Our old friend, London Berry, was head steward, than whom no one could fill that office better, which was clearly shown by the arrangement of the table and accommodations. Our fare could not have been better; for when one is served, at one meal, with twenty odd favorite dishes, we think there is, at least, no room for complaint. And I am glad to be able to state, that each one of our company so demeaned himself, as to extort from the captain the remark that we were a set of well-behaved gentlemen, and that he was proud to have us on his boat.

Bishop Campbell received an invitation from the captain, to preach at 11 o'clock, A M, on Sunday The Bishop accepted the invitation, and when the hour arrived, every thing was found in proper order for preaching The stand had been erected in the centre of the hall, with the lady passengers on one side, and the gentlemen on the other.

The Bishop took for his text, "The path of the just is as the shining light," &c. He wore his preaching mantle, put forth one of his best efforts, and, to some extent, made converts of many of the white passengers. They seemed to be wonderfully astounded to hear a colored man preach in such eloquent strains, and some of them went so far as to say that they had never heard such a sermon preached by any man, white or colored.

The colored Bishop's sermon became the main topic of discussion among the passengers There was one white gentleman aboard, who thought to hear a negro preach was more than he could endure. So he took it upon himself to put a stop to it. He went to the captain, and asked him if he was going to suffer his boat to be disgraced by allowing a "nigger" to preach on it. The captain replied promptly that Mr Campbell was a Bishop and a gentleman, and that he intended to have him preach.

Owing to the low state of the water, we did not reach New Orleans until the 20th of October, instead of the 19th, the day upon which Conference was to meet

Conference was at once organized after our arrival, and business was regularly taken up. The Conference continued its daily sessions for two weeks, in succession

Our session was most interesting and pleasant, with a very slight exception Rev J M. Brown and Rev. E. Weaver were with us on a visit from the East, and took quite a conspicuous part in the business of the Conference, and also, with the balance of us, partook of the luxuries of our New Orleans friends who spared no pains to make us happy and comfortable, by fine dinners and grand teas, and many comforts thrown in between these, that is between breakfast and dinner and tea We had a great deal in the way of Southern blessings, temporally speaking. Our good sisters and brothers seemed to vie with each other in order to make us happy and satisfied. In fact, I believe that our New Orleans friends gave the best satisfaction and treatment, from first to last, that I ever experienced. May the Lord protect, bless, and save them

The attendance was the most general, and the best I ever saw. Our poor, oppressed people seemed perfectly delighted with the idea of their own people being able to collect and hold an Annual Conference correctly, and independently of of our white friends.

Some of our people had been persuaded to believe that colored men were not able possibly to do business like white men But when they were convinced of the contrary, by what their own eyes saw, some of them, like Simeon of old, seemed ready to depart in peace, their eyes having seen what their hearts had never been able to conceive possible.

Their rejoicing was simple, earnest and pure, —so much so, that I, for my own part, could not help feeling solemnly impressed with their soul-stirring emotions.

Conference was blessed with a large accession of preachers from other denominations, and conferred the orders of deacon and elder on about fourteen persons, more than I ever saw ordained at one time.

Upon the whole, Mr. Editor, I think that the circumstance of our Conference being held in New Orleans has had a most telling effect upon the public mind, and upon all who were present to see what was done, and how it was done People were present from a distance of three thousand miles.

We discovered, while on our way to New Orleans, as well as while there, that, in the language of the Gospel, the fields were white for the harvest, but the laborers are few I thought surely the Lord Almighty reigneth, and how wonderful are His ways Truly He maketh the wrath of man to praise Him, in that, slave-holders, and the abettors of slavery, had in their determination to perpetuate the existence of human bondage, utterly destroyed it, and freedmen are now, all over the South, praising God in the highest, that slavery, through the madness of its own supporters, has been destroyed

I might here say, that the financial reports of the preachers were all very good, better than ever before. My own report was probably the best, that has ever come from Quinn Chapel,—being $2,741 90.

T. Strothers,
Louisville, Ky

◆

For the Christian Recorder.

PROCEEDINGS

Of the Annual Meeting of the Pennsylvania State Equal Rights' League, held in Harrisburg, Aug. 9th and 10th, 1865

[CONTINUED FROM OUR LAST ISSUE.]

After the election, the meeting resolved itself into the Committee of the whole—Mr J. C. Bustill, of Phila, in the chair.

After deliberation, the Committee arose, reported progress, and asked leave to sit again.

Mrs Henry, of Birmingham, and Mr. R Bull, of Reading, were, on motion, elected Corresponding members of the meeting

The Business Committee, through their Chairman, Professor George B Vashon, of Pittsburgh, reported the following resolutions, which were adopted.

Resolved, That this League recommend to the National E R. League, as one of its most important duties, the having at least one agent to reside at Washington during the next session of Congress, to press our claims, and endeavor to secure a recognition of our rights.

Whereas, It is evident that the divisions which exist among our people, are injurious and destructive in their bearings on us; and,

Whereas, It is certain that no good can be permanently effected until the spirit of union be made a grand principle of action, therefore, be it

Resolved, That the Pennsylvania State Equal Rights' League now in session, do most respectfully advise all organizations among our people, and especially the secret institutions, to come together in the spirit of true brotherhood, and work for the common welfare of our people.

Resolved, That we recommend the formation of associations among our youth, auxiliary to our local leagues, on the penny-a-week system.

Whereas, There is now remaining in the hands of the Executive Board, at Philadelphia, a large number of the Proceedings of the Pennsylvania E R. Convention, held at Harrisburg, Pa, in February last, undisposed of, and

Whereas, The circulation of them among our white fellow-citizens, would be productive of great good; therefore, be it

Resolved, That they be proportionately divided between the several subordinate leagues for general distribution, and be charged to their account

Whereas, It has pleased Almighty Wisdom to suffer that great and good man, Abraham Lincoln, late President of the United States, to perish by assassination, since the last Convention of this League, and

Whereas, We deem it but fitting, that the State Equal Rights' League of Pennsylvania, should be put upon record as among those who mourn this sad dispensation of Providence,—therefore, be it

Resolved, That, in the death of Abraham Lincoln, we experienced, indeed, the loss of a ruler, who had been often tried and always found true to the great interests of humanity, and that, as such, we who regarded him as our friend, while living, will ever revere him as a martyr to the sacred cause of Liberty, now that he is gone

On motion, the meeting adjourned till the evening, at 8 o'clock.

Evening Session—Aug. 10th

The League met at 8 o'clock, pursuant to adjournment. Mr President Peck in the chair.

The reading of the Minutes was dispensed with, and the President declared the meeting ready for the transaction of business

Some alterations were made in the Advisory Committee, after which the meeting resolved itself into the Committee of the whole Mr. J. C. Bustill, of Phila., in the chair.

After deliberation, the Committee arose, and the Chairman, Mr. Bustill, reported the following resolution, which was, on motion, adopted.

Resolved, That the Auxiliary Leagues be taxed fifteen (15) cents for each member, for the purpose of defraying the expenses of representatives to the National Equal Rights' League

The representatives appointed were
Mr. Wm D Forten, of Philada
Prof Geo. B. Vashon, of Pittsburgh

On motion, it was ordered that five hundred (500) copies of the proceedings of this meeting be printed

On motion of Mr. Fasset, of Philadelphia, the "Christian Recorder" was adopted as the the medium of communication for the League.

On motion, the business of the League was suspended, for the purpose of hearing remarks from speakers.

The audience was then entertained and instructed by able speeches on the prominent topics of the day, from Prof. Vashon and Bishop Wayman, and enlivened by singing from Mr. De Grath, a soldier in the United States Army.

On motion of Mr. G. B. White, of Philadelphia, a Publishing Committee of three was appointed to attend to the publication of the Minutes

Committee—J. G. White, Jr, of Phila., Ch.
J. C. Bustill, "
Dr J. McC. Crummill, "

Prof. Vashon, Chairman of the Business Committee, offered the following preamble and resolution (they were adopted:)

Whereas, The press is, in this age of enlightenment, recognised as a potent instrumentality in moulding public opinion—more powerful, indeed, than the accents of the orator, or the song of the bard; therefore, be it

Resolved, That one of the greatest needs of us, the colored citizens of Pennsylvania, is a newspaper ably conducted, and fearless in the advocacy of our claims; and that such a paper, we must and shall have at the earliest possible moment

Mr N. W. Depee, of Philadelphia, Chairman of the Finance Committee, made the following report. It was adopted on motion of Mr. O. B. White, of Philadelphia, and the balance in hand paid over to the Secretary of the League, on motion of Mr. Bustill, of Phila.

To the President and members of the Pennsylvania State E. R. League:—Gentlemen: The Finance Committee beg leave to offer the following report of the receipts and expenses of the annual meeting:

DR	
To tax from members,	$46 00
To Collections,	8 50
Total,	$54 50
CR	
By publishing in Recorder,	$16 00
" Rent of Church,	15 75
" Stationary,	1 50
" Balance on hand,	21 25
Total,	$54 50

All of which is respectfully submitted

Nath'l W. Depee, Chairm'n,
E. R. Parker,
Samuel Molson,
O. W. Dimey,
O. J. Carter, Committee.

Moved by Mr Bustill, of Philadelphia, that we return thanks to our worthy President, Mr. Peck, for the able manner in which he has discharged the duties of his office. Carried.

Moved by Mr Brown, of Hollidaysburg, that we tender our thanks to the Secretary and other officers of the League for the faithful manner in which they have performed their duties. Carried.

Moved by Mr. Nesbit, of Altoona, that we give a vote of thanks to the Pennsylvania Railroad Company, for the facilities afforded to our members for attending the annual meeting. Carried.

On motion of Mr. Geo B. White, of Philadelphia, a vote of thanks was given to the citizens of Harrisburg for the hospitality shown to the members of the League

On motion of Mr Alexander, of Altoona, the League adjourned

Jacob C White, Jr.,
Henry P Fry,
Henry T. Burley,
Secretaries

Members of the Pennsylvania State Equal Rights' League.

Allegheny county—John Peck, George B Vashon, A. J. Billows,* Wm. H Simpson,* A. W Dunlap,* Pittsburg; Benjamin F. Pulpress, Samuel A. Neale,* H. B Williamson,* George W. Dimoy,* Edward R. Parker,* Allegheny city; James Henry,* Henry Jackson,* Birmingham

Berks county—Henry B. Fry, Aaron L. Still,* P. H Morrey, Reading

Blair county—William Nesbit, John Alexander, Thos B. Shorter,* John H Shorter,* Geo. Hooper,* Altoona; Daniel Williams, Moses Brown, John Thomas,* Samuel Ambrose, Hollidaysburg.

Bradford county—Solomon Cooper, Towanda

Bucks county— ———, Bensalem

Centre county—Frank Johnson, John Welsh,* Bellefonte.

Clinton county— ———, Lock Haven

Cumberland county—Richard Pindle, Carlisle

Dauphin county—O L C. Hughes, John F. Price,* Alex T Harris,* Charles H Vance,* Wm M Jones,* Martin Perry,* Curry Taylor,* C. J Carter,* Thomas Early,* Charles H. Cann,* Geo. W Sanders,* Mrs Anne E Amos, Dennis Purcell, Harrisburg; Henry J Clerk, Middletown.

Erie county—Henry T. Burley, Erie, Wm. Douglass, Corry

Fayette county—B. W. Arnett, Brownsville

Franklin county—Henry Mooks, Chambersburg; Levi Lee, Shippensburg

Huntingdon county—John G Chaplin, Huntingdon.

Lawrence county—Charles W Nighton, New Castle

Luzerne county—J J Wright, Benj Wilson,* Wilkesbarre; George Butler, James Heyenger, James Green,* Decatur Blue,* Pittston.

Lycoming county—Lewis Hill,* Charles Bryant,* Charles H Kelley, Williamsport

Mifflin county—Samuel Molson, Lewistown.

Philadelphia city—Jonathan C Gibbs, Joseph A Nelson, Jacob C White, Jr., Charles B Colly, Octavius V Catto, Joseph C Bustill, Alfred M Green, Henry J Brown, Philip N Judah, St. George R Taylor, Samuel Morris, Davis D Turner, T Doughty Miller, Elisha Weaver, John B Reeve, George W Goines, Ebenezer D Bassett, James Needham, John W Simpson, Abram L. Bryan, John W Page, James McC Crummill, Thomas J Bowers, Stephen Purnell, John H. Colbert, John C Bowers, Jesse E. Glasgow, Wm. D. Forten, Nathaniel W Depee, Isaiah C. Wears, David Tilghman, George Whittaker, Henderson Davis, Jr., Lorenzo D Blackston, James R Gordon,* Alfred S Cassey*, Wm Cooper,* James W Purnell,* John Q. Allen,* Charles B Gordon,* David B Bowser,* Redmond Fasset,* Wm J Alston,* Robert M Adger,* George B White,* James Prosser,* Joseph S. Campbell,* M W Johnson,* James Alexander.*

York county—Merrimen Cupit,* York

The members whose names are marked with the asterisk, (*,) having been declared members for one year, on the 10th of February, 1865, will cease to be members on the 10th of February, 1866, unless elected representatives of auxiliaries

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For the Christian Recorder.

LETTER FROM BETHLEHEM, PA

Mr. Editor:—Permit me to occupy a small space in the Recorder with a few remarks, which may not be uninteresting to your readers. Of local news in and around Bethlehem, there is nothing of importance to communicate. I was very sorry to hear, on my arrival at Harrisburg, that through some misunderstanding the Philadelphia troops were not present to participate in the ovation given by the citizens of Harrisburg to our returned colored veterans The day, however, passed off very pleasantly, and the best order prevailed every where

I do not think it is politic for us to prematurely agitate the momentous question of Equal Rights We should endeavor first to gather more strength and means, and patiently to await the action of the next General Assembly of Pennsylvania, which will meet soon in Harrisburg, and see what it will do for our race I think the friends of Equal Rights may place reliance in the next General Assembly of the Old Key-Stone State, that they will do us justice, and that speedily.

I hope and pray that God will hasten the time when the word "white" will be stricken out of the constitution of our beautiful State When this is done, all men will be equal before the law

In looking over the columns of the Recorder my eyes fell upon the words "welcome home." There is much significance in that little word "home." It is not merely four walls, painted and papered, and hung with gilded pictures, but it is a place wherein is enshrined our affections, and a place where we can enjoy unmolested Equal Rights The home of man is his country, his native land, the home of the Christian is the Church. He that loves not his home is a traitor to his country, a hypocrite before God, and is not to be trusted. It is love of home that inspires men to noble actions, and only where the love of home is entirely dead in men can the sun of a nation's glory and power set in darkness and blood. Wherever thou mayest be, home is the centre to which the heart turns.

Yours truly,
E. Emory

Bethlehem, Pa, Nov 21, 1865.

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For the Christian Recorder.

YOUTH, AND HOW TO INSTRUCT THEM

What is youth? a smiling sorrow.
Blithe to-day and sad to-morrow.
Never fixed, forever raging.
Laughing, weeping, doting, changing.
Wild capricious giddy vain,
Cloyed with pleasure cursed with pain
—*Mrs. C. M Cary.*

I have often thought that "the excesses of youth are drafts upon old age, payable with interest, about thirty years after date." Hurry and cunning are the two apprentices of their dispatch and skill. But neither of them learn their master's trade Youth are easily thrown off the track of happiness, and often get wofully be-spattered. They are usually strangers to the the three modes of bearing up under the ills of life, indifference, philosophy, and religion Their anticipations are strong, their imaginations are on the wing, their hopes extravagant, their judgments very weak, their experience green, and like the kits they are carried by various currents of wind in a zig-zag course up to adult age. Some unfortunates are long in reaching their majority, and are somewhat thoughtless through a long series of years: they chase and crush butterflies a long time

With natural propensities, how important it is that our youth receive and duly improve the right kind of instruction, during the proper season for improvement. The reasoning powers and the capacity of discerning between good and evil, are early developed by kind and judicious culture. But few are too obstinate to listen, and those few have been neglected in early childhood Induce them to listen, an affectionate course will usually influence them to comply with advice that they can readily see, and will enhance their happiness, and prepare them to become respectable and useful members of society Inspire in them self respect as most powerful ever to insure their safety. Teach them the proneness of human nature to yield to seducing pleasure and the great safety in avoiding temptation, that they may be kept from evil. Teach them the importance as immortal beings to curb their pride, by convincing them of their dependence on God for every thing Show them that they must soon take the place of their fathers and mothers in the great theatre of life. Teach them to think and act like men and women this will strengthen them, and press upon them the vast importance of becoming thoroughly prepared to act well their part, when called on the stage of action Teach them religion in its native purity and simplicity, unfold to them its sublime beauties, and contrast them with the distorted features of vice. Picture to them the happy results of the former, and the direful effects of the latter Do this with all our youth, then religion will prosper, and our country's interests will produce their legitimate effects.

To the youth I desire to say a few words Listen to the old, who feel a deep interest in your welfare, and well remember when they were young, and can see the increasing dangers to which you are exposed Love, honor, and obey your parents: from them you received the first kind attention, by them you have been fed, clothed, and preserved in your helpless infancy to the present moment During your childhood, when you knew no care, felt no anxiety, and realized no blessing, their anxiety, care and love compelled them to watch over you, and provide for your numerous and accumulating wants They first opened the quarry of ignorance in which your intellect lay concealed, and aided in bringing your mental powers from the darkness of nature to the light of intelligence If your parents are Christians, they have taught you the necessity of shunning all vice, and of reposing your trust in the merciful Redeemer. For all this your heart should swell with gratitude, for you owe them a debt which you can best pay by honoring and obeying them, departing from all evil, and walking in the ways of wisdom, virtue and truth. Improve your mind by acquiring a good store of useful knowledge If the tree put forth no blossoms in spring, we gather no fruit in autumn. If the spring-time of your lives pass without improvement, if the vain allurements and trifling amusements of this deceitful and deceiving world engross your minds to the exclusion of salutary improvement, the darkness of ignorance will remain stamped upon your mental powers, and will most likely push you into the murky waters of shame and disgrace

At the week day and Sabbath School improve your mind and time. Love your teachers, ministers and statesmen, and all those in authority, and knowing that the responsibility of preserving our country and nation will soon devolve on you, let these reflections raise you above the trifles that only amuse without benefiting you. Learn to be men and women, while you are boys and girls, and above all, study the Bible, seek religion, and remember your Creator now, in the days of your youth, so that your years may be long, prosperous, useful and happy.

Catharine McCary.

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For the Christian Recorder

LETTER FROM CONNELLSVILLE

Mr. Editor·—Hoping that I do not intrude, I again drop you a few lines, to inform you and the many readers of the Recorder, how things are going on in this vicinity

The sisters have just closed a festival, for the benefit of the A. M. E Church, from which they have realized the sum of $24,00.

The Rev. Mr. Johnson has just got back from a visit to his home in Baltimore, where he has not been for a number of years, he having left there when quite a boy

We are waiting for the arrival of some of the boys of the 25th Regt. U S C T., that belong to this place. We intend to give them a grand reception.

I have been trying get you some subscribers, but have not succeeded in getting any yet I would like you to send me half a dozen copies of the Recorder: I think that I can do something towards getting up a club. This being a Democratic stronghold, and as you know that they don't like to acknowledge the ability of a paper which is conducted by a colored editor, I have hard work to make them believe that such is the case

Hoping that I have not taken up too much space, I remain yours,

Buchanon.

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LETTERS FROM RICHMOND.

NO III.

Richmond, Nov 21st, 1865

Mr Editor.—The political horizon seems to be brightening in the South, and the colored people of Richmond are rejoicing over the favorable results of the late Florida and other Southern State conventions

We are waiting with intense anxiety to see what will be done by the legislature of Virginia, which meets on the first Monday in next month Surely, the *Mother of States and Statesmen* will not be behind those who were born after she had reached the glory of her womanhood! But perhaps this is saying too much, for she will not reach that sublime height until she comes up to the scratch, and shows to the world that she can overcome foolish and petty prejudices, and give to every man equal rights before the law, irrespective of color We are hopeful, and believe she will not be wanting in doing what is right

While these are pleasant and encouraging facts, there is much else to discourage us if we only discern the prospects of the future with the natural eye, for while the State and general governments are, in some degree, conceding to us our natural rights, base-minded white men are combining themselves together in the shape of "carpenters and painters' unions," and the like, to keep us down. The objects of these unions is to crush out the colored mechanics in the South as they have done in the North.

At a meeting of the carpenters' union recently held here, one gentleman said, "At present, we have nothing to do with the negro, but the time is coming, and we must prepare ourselves to say to this dark sea of misery, 'thus far shalt thou come, but no farther'"

It is an apothegm that "coming events cast their shadows before;" and however much we may regret it, yet it is an undeniable fact that there is coming an irrepressible conflict between the white and black mechanics of the South. The white mechanics of the South are fast becoming contaminated with that devilish prejudice against the colored mechanics, which is so prominent and had its birth at the North.

Looking with the natural eye only, things look gloomily enough for the colored mechanics in the South But there is a God that ruleth in the affairs of men, therefore we will not fear.

Many of these same fellows, during the life of the Confederacy, were glad enough to hide themselves under the roof of negroes, and receive bread from their hands Ay, your correspondent has had them come to his shop and gladly partake of his scanty dinner more than once, after which they would wipe their mouth, and, patting him on the shoulder, exclaim, "Ole feller I'le never forget you" No, they have not forgotten him, as may be judged by the preparations that are being made to crush him "A cow needs her tail more than once," is an old plantation saying, but it is none the less true These mechanics seem to believe in the maxim that,

"If a man is down, keep him down;
Presumptuous poverty is quite appalling;
Tumble the beggar into the dust;
Knock him down, and kick him for falling

They would do well to remember that the same God who made Africa the cradle of the very arts and sciences of which they now have the monopoly is able to make the sons or descendants of Africa their equals and superiors in the mechanical arts, and that in these United States.

The colored people of Richmond are prospering as well as might be expected under the circumstances. They have many difficulties to contend with. But the most burdensome of all is the onheard of rents they have to pay On almost every hand I hear it said that "I cannot lay by any thing on account of house rent." For the most indifferent old kitchen room they have to pay from $8 to $10 per month And at this eve, at any time, when the old boy gets into the landlord, the tenant is driven out. But the whole community must not be judged by these base-minded individuals, for they are few, and generally of the third rate in society. The gentility of Richmond makes little or no difference in their treatment of white and black, if any thing, they have their preference for black labor

The colored people here are to be found in every department of labor, from the studio of the artist down to the rag-monger, and their productions are not contemptible

Thus far, things go well at our church on Third street. The church is in a prosperous condition, having had many converts this summer. At this church we have a promising Sabbath School of boys and girls, numbering nearly two hundred. They sing with great spirit, and recite their catechetical lessons well. It would do your heart good to hear these little ones repeat their scripture lessons. They are generally called upon by the superintendent to rise from their seats and recite in an audible voice loud enough to be heard all over the church One little one, a girl about six or seven years old, named Sally Whittle, excels in reciting Scripture lessons The distinctness with which she utters her words, and the earnestness which she displays, taken in consideration with her tender age, is calculated to impress one with the truth that "of such is the kingdom of heaven"

Rev Brother Harris, our efficient pastor, seems to be much beloved and highly esteemed by the congregation. He is absent at present, having gone to North Carolina, to see after the affairs of a deceased relative.

Rev. G W. Nolby, of the M. E. Church South, our former pastor, preached for us on last Sabbath. Expressions of good feeling and friendship were exchanged between him and various members of the church. Among other things, in the course of his sermon, he said that, "the redemption and elevation of the colored race was to a greater extent than ever before placed in our own hands," and that "all the slave owners and slave ships in the world could not have brought our ancestors from the shores of Africa if God had not permitted them. Therefore, notwithstanding the inseparable evils of slavery, good must eventually result from it."

He declared that "it was not the intention of the southern conference to abandon the colored race, but they intend still to stand by them, to be their friends and to help them as they had ever done."

He was on his way to the Virginia conference which meets at Danville, Va., for which place he left on Monday morning.

With the hope soon to have the pleasure of perusing your valuable paper, a copy of which I have not received for the past three weeks,

I remain, yours truly,
S. M O.

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For the Christian Recorder.

LETTER FROM MISSISSIPPI

Natchez, Miss., Nov. 10th, 1865.

Mr. Editor:—Having promised myself, time and again, to pen a few lines for your valuable paper from the "Bluff City," I now undertake the effort, for better or for worse

On Thursday night, the 9th inst., who should arrive in Natchez but the Rev E Weaver, accompanied by the Rev Dr. Pennington, of New York They are stopping at the residence of Mr Nelson Fitzhugh I had the pleasure of hearing Rev. E Weaver deliver a very eloquent lecture at the Methodist Church on Pine street. His subject was "Woman," and I can assure you he handled his theme in a masterly manner, and I have no doubt but that his words carried conviction to many a father and mother, whom I sincerely hope went home that night wiser, if not better So may it be.

We have now for our stationed minister, that is for twelve months, the Rev. Dr. Pennington. From what I have seen of the Dr., I think he is the right man in the right place The A M E. Church should certainly feel proud of such a man, and duly appreciate him

On Sunday, the 12th inst, I attended the Methodist Church on Pine St, to hear the Rev R McCary, Jr., a young Divine, formerly of the Missouri Conference, but now transferred to the Indiana Conference I was more than pleased with his discourse He is a fine looking man, has a splendid delivery, and is quite perfect in gestures He is evidently a talented man, and will some day rank as one of the leading expounders of the religion of our Lord Jesus Christ He is a native of Natchez, born, reared and educated in the "Bluff City."

The Methodists of this city—I mean the A M E Church—are making desperate efforts to purchase the church in which they now worship, but how they will succeed I cannot say I sincerely hope that they may raise the $12,000, which is the amount asked for the building They contemplate holding a fair for the purpose of raising the amount sufficient to pay the first installment, which is $3,000

The old cry of "Insurrection" has again been raised in this locality, and I regret to see that the military authorities have accepted the delusion as a fact. They have issued an order inaugurating a strict surveillance to be kept on the actions and movements of the colored people.—Give to the colored man his rights as an equal before the law, and I think that the Southern people will not be troubled with any more insurrectionary hallucinations It would be a fine thing if the military should wake up some morning, and find the boot on another leg, and that leg not the leg of a freedman "Equal rights before and under the law," that is my motto.

With many good wishes for the future prosperity of the *Christian Recorder*,

I remain,
Occasional.

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For the Christian Recorder.

LETTER FROM CAPE GIRARDEAU, MO.

This is a town of about 5000 inhabitants, situated on the Mississippi, 150 miles below St. Louis, and is the principal place of trade for the country many miles back from the river. Wheat, corn, and fruit, especially grapes and peaches, grow abundantly, and cotton of a good quality is raised here. The freedmen collected here in great numbers during the war, for military protection, and, for a time, there were no religious meetings held among them.

In February, 1864, elder B L. Brooks, of the Missouri Conference, came here and held a series of meetings, and organized an A. M. E Church of about sixty members. On his return to his charge in Chester, Ills., he met Bro. G. W Means, and prevailed on him to come here and engage in teaching school, and also assist the newly-formed church

In August Bro. Means, after teaching four months, returned to Chester, and after a stay of two weeks, again came to Cape Girardeau in company with Elder Brooks, who then held the first quarterly meeting of this church, at which time class leaders were appointed, and a Board of Trustees elected.

On the 5th of December the first quarterly meeting for the Conference year 1864-65 was held, Elder J. M Wilkinson in charge, who continued the pastoral relation to the church until September, 1865, when its numbers had increased to 115 members

During the spring and summer of 1865 the trustees secured a lot in a good location, and a house 26 x 42 was built thereon, but not finished. The house and lot is expected to cost $1000 —The society has expended about $460, and are not in debt. The people, all lately freed, are, especially at this season of the year, unable to contribute sufficient to complete the house.

One thing is perhaps worthy of record. This church is now the only Protestant religious organization in active existence in all this region of country, and ought it not to be encouraged? We solicit aid from all who are disposed to lend us a helping hand, that we may finish our church, and have, during the coming winter, a comfortable house of worship; and also, as was designed, a room in which schools may be held for ourselves and children. We have teachers with us waiting for the finishing of the house to commence school.

All who can assist us, please send to John H. Brown, Cape Girardeau, Mo.

Signed in behalf of the church by
George W. Means, } *Trustees*
John H Brown,
Edmund Smith.

Nov 21st, 1865.

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For the Christian Recorder

LETTER FROM SALEM.

Mr. Editor:—Again I resume my pen to note a few of the passing events, as times are lively, and the wheel of improvement continues to move slowly in our midst

On Sabbath, the 5th inst., our hearts were made to rejoice with the presence of our highly esteemed Bishop, the Right Rev. A. W. Wayman, who is looking remarkably well. He delivered one of his eloquent sermons from the text, "O, Israel! thou hast destroyed thyself; but in me is thine help," and I feel proud to say that the Bishop remarked that he witnessed a great change in the appearance of our church and congregation Be it remembered that this is the first year that Salem has been set apart as a station, which had been talked of for some time, as it was thought by some of our friends that we would not be able to support a station.

Our worthy Bishop saw our condition, and, in his godly judgment, appointed N. H. Turpin our first pastor, who is truly a father and brother—a man of more than ordinary abilities, and we may say a theologian—one who is willing and able to teach. He labors faithfully in all the departments of the church, and is much beloved and respected by all, both white and colored —He goes in strongly for education, wealth, and reform among our people. This accounts for the great change the Bishop witnessed, and it is my prayer that this change, or rather reformation, may continue till old Salem will stand second to none for intelligence.

Mr. Editor, the election is over, and glorious news for old Jersey: she has gone the Republican ticket, and we are now looking forward to better days. Now is the time for the colored man to be awake to his duty, contend for equal rights and elective franchise.

Hon Wm Steward, of Bridgeton, came to our city on Saturday, *en route* for Trenton, to meet the executive committee of the Equal Rights' League of the State of New Jersey. He remained till Monday, in order to have the company of Rev Turpin. Truly Messrs. Steward and Turpin are working hard throughout Jersey to bring about a reform of matters, and to open a channel through which our race may rise to eminence and renown

Yours, &c.,
Joseph Oinns.

Salem, Nov 5th, 1865.

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For the Christian Recorder

LETTER FROM NEW ALBANY

Mr. Editor:—I am desirous of informing our friends, through our organ, how we are prospering in this part of the moral vineyard

Our first Quarterly Meeting was held on last Saturday and Sabbath in October, and truly the Lord was with us Ten were added to the church. Since then, we have had a glorious revival which is still going on Up to this time forty five have professed to know that their Redeemer liveth

We have been praying for an outpouring of the Spirit, and our prayers have been answered.

M. Patterson.

New Albany, Ind, }
Nov 28th, 1865. }

The Christian Recorder.

Philadelphia, Saturday, Dec. 2, 1865.

A GRAND LOCATION FOR OUR BOOK CONCERN.

We would respectfully call the attention of our Bishops, ministers and people to this very important subject—one of vast and momentous interest, concerning the publication department of our Church Every one should give it his earnest attention We have at last succeeded in bargaining for a good house and lot, located in a business portion of our city We want the sum of fifteen hundred dollars by the 1st of December, 1865, to enable us to effect the desired object

When we shall have bought and paid for the establishment and property generally, and got every thing put in working order, and ready for business, we will be enabled to teach young men the art of setting type, together with other duties connected with a well-conducted printing establishment

In view of this fact, how many of our friends are willing to help us in the accomplishment of our design? Who will be the first to send us a five, ten, or twenty dollar bill as a free-will offering to help us to pay for the property? And when we shall have succeeded in paying the first instalment, we will let our friends and the public know what the entire cost will be. They can then form a pretty good estimate of the matter And now, friends, what do you say? Shall we have your support and approval? We think so, and trust we shall not be disappointed We now await your reply.

Nov 4—1mo.

CHEATING THE SOLDIERS.

A WARNING.

We wish to call the special attention of our soldiers that are now being mustered out and paid off at Camp Cadwallader, to the fact that there are a certain party of vending Jews who frequent the locality with their wagons, for the purpose of decoying and swindling the unwary, upon getting them into their stores, making them pay three prices for goods. Very recently one of these modern Shylocks made a poor soldier pay $100 for a suit not worth $40 Beware of these unprincipled knaves! We recommend those of our soldiers in want of clothing to call upon Mr E Matlush & Son, 904 Market St, or at Jones' one-price establishment. The proprietors of both these firms are gentlemen, and will do justice to all, scorning to take advantage of the inexperienced.

EDITORIAL CORRESPONDENCE.

NOTES BY THE WAYSIDE.

[CONTINUED.]

NO V.

We left Baton Rouge on Thursday morning, November 9th, on the steamer Missouri, bound for Natchez The boat being detained on her trip, we were unable to fulfil an engagement which we made to preach in Natchez that night. We arrived at Natchez about 11 o'clock, and immediately made our way to the residence of brother and sister Fitzhugh, who is a local preacher at Natchez He arose cheerfully, and let Rev. Dr. Pennington and myself in, and then stated to us that he was very sorry that we could not be here in time to meet the congregation, for the people had come from every where around to hear us. However, in consideration of the disappointment, we agreed to spend the Sabbath with them. We also met brother Mecary, his son-in-law, who has been transferred to the Indiana Conference at Evansville.

Friday 10th.—Brother Mecary accompanied us around the town to-day, and we paid short visits to several of the citizens. At night there was meeting called by Mr. Letts, Superintendent of the colored schools, which he desired us to address on the importance of education. The object of the meeting was to raise funds for the purpose of building a suitable school house for the accommodation of the children of freedmen, and to preach in.

At the appointed hour the house was filled to its utmost capacity. Mr. Letts made a few remarks, urging upon the people the necessity of raising money to buy a piece of ground to build a school house upon, telling them that the government had promised to furnish lumber and other materials necessary to put up the building He stated that the cost would be about $1000 We do not object to any one coming South to teach, or superintend the education of our colored youth, but we would like to understand how it is that these missionary teachers desire so much to control all the school funds and property, why do they not place these things in the hands of a board of trustees, and by that means have the business of the public schools done fairly and openly. The colored people would feel much better satisfied But for one man to collect seven or eight hundred, or even a thousand dollars, and hold it himself, and if he buys a lot, to give it into the control of the whites, we do not think is honest dealing. We very much dislike the idea of these Missionary Associations sending men down here, who, while in the North make loud pretensions to Abolition, and when they get in the South partake so largely of that contemptible prejudice that they are ashamed to be seen in company with colored men. We say it is decidedly wrong They think that the people here are too ignorant to discern their motives, and they act accordingly. We believe that there are many good white ladies, who leave their homes and kindred with the purest intentions, and come here to teach the freedmen, but are induced to pursue a very different course by the selfish and rotten-hearted managers of many of the schools in the south, which is very offensive to the colored people. This is not all. These managers and superintendents almost invariably keep competent and efficient colored ladies out of prominent situations, and when they do give them a position it is generally a menial one.—Now the colored people south do not want such scoundrels among them. We do not mean by these remarks to condemn all the white superintendents and teachers among us, for there are some good and honest men here. We believe that Mr Tucker and the teachers under him, at Baton Rouge are of the right stamp, as we think they should all be, or else they should stay at home, and let good and upright teachers fill their places. And we also say, that when they want colored people to buy property for school purposes, they should arrange it so that those who contribute of their means may have some say in the disposal of it, or else have nothing to do with it whatever.

On Saturday we walked around the town a little, and in the evening lectured for the benefit of the Church, or at least, after all the expenses for tickets, &c, were taken out, we gave the Church one half and retained the other half of the proceeds for our own use The subject of our lecture was "Woman and her duty" Not one of the white teachers was present at the lecture We afterwards ascertained that it was because we asked the question, on Friday night, who should hold the property in trust for the freedmen, the whites or the colored people themselves? and that we thought the colored people ought to have a hand in it

The members of our Church have also bargained for the purchase of the Church which they now worship in, and if they do not succeed they will be out of doors As the members of the Church did not come up as liberally as they should have done, we were desired by some of them to state the case, which we did The question then arose whether we should secure the Church and let the school question go for the present or secure a place for the School and go without a Church We said secure the Church, inasmuch as arrangements had already been made to purchase it. A very spirited discussion was occasioned by my remarks, some thinking that we should let the Church go and secure the school. The lecture was quite a success Indeed, a number of people told brother Fitzhugh that if I would repeat it, they would pay one dollar apiece for tickets

Sabbath morning we paid a visit to the Sunday School There was a very large number present It was conducted by a white gentleman There was one very aged lady teacher present, the wife of Rev Mr. Brown, who was formerly a member of the Ohio Conference of the M E. Church. We were called upon to make a few remarks, which we did

At 11 o'clock Rev Dr. J. W C Pennington preached his introductory discourse, from the words "Arise, therefore, and be doing, and the Lord be with thee" I Chron. xxii. 16 The Dr. gave us a good practical discourse, just such a one as we like to hear a minister deliver on taking charge of a Church and congregation —The Doctor's manner of speaking is very pleasant, and we think his sermon was quite satisfactory. At 3 o'clock Rev. brother McCary delivered his farewell sermon. We also preached at the Rose Hill Baptist Church in the afternoon and for our own congregation in the evening;—on both occasions to large and appreciative audiences. We here took occasion to lay the claims of the Recorder before them, and were pleased to see so many respond to it substantially

The condition of the colored people in and around Natchez is very good indeed, considering the trials and hardships they have had to contend with Some of them are quite wealthy, and the majority of them are in comfortable circumstances. May God prosper and bless them.

Monday the 13th, we failed to meet the boat, and were consequently detained a while longer in Natchez. In the evening the Official Board of the Church met, and we accompanied Dr. Pennington to the meeting They made a capital start, and with God's blessing we have no doubt but they will have a prosperous Conference year.

Personal—We were truly glad to meet our friends the Misses Harris, from Oberlin They are looking remarkably well, and we hope that they may ever meet with kind friends They are both engaged in teaching school.

Tuesday morning, 14th —We are still in Natchez awaiting the arrival of a boat. In looking over the Daily Natchez Courier we found an order, that all freedmen courts existing in the State of Mississippi were to be discontinued.—For particulars we refer our readers to another column of our paper

Natchez, Miss }
Tuesday Night, Nov. 14, '65. }

About the hour of 9 o'clock, Rev. R. McCary and myself stepped on board the capacious and splendid steamer *Olive Branch*, which boat soon swung from her moorings and rapidly headed up stream with her motley cargo of humanity, ourselves among the number. We did not fare so well the first night, being obliged to repose on a cot. On the following morning the Steward—Mr. Milton Hegdon—happening to notice the lowly couch upon which we had stretched our wearied limbs, (it then being about half-past 4 o'clock,) became very indignant, and demanded how such a big mistake was made in putting us there, when he had ordered a room to be fitted up expressly for us

At the breakfast-table we had the pleasure of meeting Sister Mary James, the Stewardess, who immediately informed the Steward who we were, and as consequently fared as well as any gentleman could reasonably expect, as to comfort and entertainment.

On the whole, we never, on any steamer, had better attention paid to our wants than that accorded us by Mr Hegdon and his gentlemanly crew. Mr. Hegdon always sees that colored persons are cared for in a proper and becoming manner

We had a lengthy interview with the Captain of the steamer, and we feel bound to say that a pleasanter tete-a-tete we never enjoyed especially with reference to the present condition of our people in the South. By some people the Captain is regarded as possessing secesh proclivities, but, be that as it may, we did not fail to notice one prominent feature in his character—and that is, that he relishes the society of intelligent colored persons, and treats them with marked consideration and kindness We saw nothing of the secesh order in him—but, quite to the contrary, we found him to be much of a scholar and gentleman.

Let us "Nothing extenuate nor set down aught in malice."

We took occasion to call the attention of the Steward and most of the boat's crew to the Christian Recorder and the advantages afforded the subscribers thereto One gentleman by the name of Mr Lyons, who is one of the porters of the boat, made strenuous efforts in our behalf—and we must say that he and the Steward deserve much credit for the activity and perseverance which they displayed in prevailing upon the young men to subscribe for the paper Not only did these two gentlemen subscribe themselves, but were the means of getting us some eight or nine subscribers on the boat. The result was gratifying

It affords us pleasure to say that we found on board the Olive Branch some as intelligent gentlemen as can be found any where Mr Lyons and the Steward's Store Room Clerk are gentlemen of marked ability; and, indeed, the whole crew, from the Steward and Stewardess down, will compare very favorably with our best class of citizens May great success attend them. It must attend them, for fortune always favors the brave

We also fell in with a large planter on board this steamer, with whom we had a very long and interesting conversation upon the subject of Freedom By the way, he seemed to be a very intelligent and [illegible] our nation

He informed us that he had several large farms, and that he had adopted the following plan or proposal with every man he hired, viz: he, Mr W C Ramm furnished the ground and all the necessary farming implements, and gave his tenants one half of all they could raise, and would also give them a pass-book He would furnish them with all the rations they would require, and needful clothing, and pay all Doctor's bills; and at the end of the year he would deduct the amount he had then expended from their share of the profits But each one of his tenants, as well as himself must keep a pass-book They might either trust him to keep the account, or get any one else to do so, just as they might see proper

Mr Ramm further stated that he knew of no other one who had made the same kind of a proposal He also subscribed for the Recorder

We don't know; but we think that this plan should work admirably But enough of this just now, as we shall refer to the subject of the freedmen again.

Sabbath.

We arrived at Cairo, Ills , at about 3 o'clock, P M and went to the house of Brother George W Ellis, whom we found very kind and accommodating Notwithstanding the fact that we had a severe cold, they would have us to speak at night, although Brother Hill was announced to preach his farewell sermon, which, in a spirit of courtesy he refused to do, in order that we might hold forth

However, we consented to say a few words to the people. The church and yard were both crowded with hearers. After we had got through with our discourse, Rev Brothers McCary and Hill aided us in disposing of all the hymn-books that we had with us, and we procured several subscribers.

Every thing considered, we had a very nice time of it.

At the hour of two o'clock, next morning, we went to the depot, and started for our different points of destination together, as far as the Junction Odes, where we parted—he for Evansville, Indiana, and we for the city of Philadelphia, Pennsylvania.

When we arrived at Indianapolis, Indiana, we found that we had missed the connection at nine o'clock, and were consequently obliged to remain over until 4 o'clock the next morning We stopped at the house of Brother and Sister Steward, who made us very comfortable. Resuming our journey, we arrived home at 2 o'clock on Wednesday, the 22d, safe and sound, for which guidance and protection we feel grateful to the Ruler of the Universe.

DEDICATION OF THE CHURCH AT WILMINGTON, DEL.

On our return home, we were informed that it was announced that we were to preach at Wilmington, on Sabbath night.

We accordingly proceeded to keep the appointment, accompanied by Rev. Stephen Smith. On arriving at the depot, we found Rev. D. P. Seaton and Bishop Wayman awaiting us

Sabbath morning, at 10 o'clock, Bp Wayman, the pastor, Rev S Smith, H J Rhodes, ourself, and others, on approaching the door, were met by the trustees, and the keys were delivered into the hands of the Bishop After a short address was delivered by Rev. F H Cooper, the bishop commenced, "How amiable are thy tabernacles, O Lord of hosts." The ministers severally responded. Having gone through with this, the Bishop and brethren took seats in the pulpit.

The choir sang, after which the Bishop prayed, and then read the consecration

The choir sang, and the Bishop then arose and took for his text: "For now have I chosen and sanctified this house, that my name," &c 2 Chron vii. 16. The Bishop gave us a very good discourse.

At 3 o'clock, Rev. Stephen Smith took for his text, "But now we are embassadors for Christ." 2 Cor. ii. We never heard Bro. Smith preach so powerfully before.

At night, we tried to preach from Matthew 16th chap and part of the 18th verse: "Thou art Peter, and upon this rock I will build my Church." The church was full all day, and $200 was taken up This church was formerly owned by a Lutheran congregation, and our people bought it of them It is a neat little house, lit up with gas, and nicely carpeted, with a gallery in front It will seat about 500 people Bro Seaton and his congregation deserve much credit.

THE STRUGGLE OF THE FREEDMEN

The world has never witnessed a grander and more brilliant struggle than that displayed by the freedmen of the South Patient and hopeful midst the terrible scenes through which they have passed, they have accepted every promise as being made in good faith, and received disappointment as incidental to their transition, and only temporary

Their abiding faith is in God, and on their good conduct as the means to the full enjoyment of liberty and equality.

Well do the enemies of emancipation and negro equality understand the power of this good quality of the freedmen, for they have resorted to every species of invention to break its power and hold upon the country.

We quote from the *Press*, of the 29th instant, and commend the subject to the friends of the freedmen all over the country, and especially in the South, lest these villains might betray the unsuspecting, to commit acts that would weaken the hands of the government, dishearten friends, and embolden their enemies, and thus temporarily delay the great measures of Justice and equality

WILL THERE BE A NEGRO INSURRECTION?

A concerted movement is made by certain correspondents writing from the South, to the copperhead papers of the North, to show that there is danger of a rising among the recent slaves. One letter-writer professes to have authority for stating that a great negro conspiracy was checked by the citizens of Ripley, Mississippi, who disguised themselves in Federal uniforms, and thus obtained the confidence of the negroes, and learned that a grand rising had been organized, extending from the Mississippi River to South Carolina, to take effect about Christmas times!

It is noticeable that all these intimations come from news-papers that are constantly insisting that the so called Abolitionists are inciting the [illegible] to new disturbances by keeping them out of Congress! We are told by the so called Democrats in the free States, that the Southern people never can be brought to obedience unless the military rule is lifted from them, and they are permitted to have another trial of their own efforts; and, at the same time, the vilest falsehoods are set on foot to prove that the freedmen are ready to rise and put all the whites to death. One effect has been produced by this scandalous conduct, upon the women of the South, many of whom have written here praying that the military authority shall not be removed, lest in such an event there might be what they call a servile insurrection.

It is only necessary to state the reason why such a thing is an utter impossibility. The colored population of the South know how much depends upon their good behavior, and how much they must suffer before they can secure that which belongs to them They know the difficulties that surround the President in his efforts to induce their late masters to treat them well; and above all, they fully understand the ignorant prejudices of many of the people who follow the Democratic leaders in the free States.

Let these prejudices be forfeited by their own misconduct, and their friends in the Northern States are weakened and discouraged

Among the many Southern gentlemen I have met in Washington, I have not found one who does not confess his surprise at the obedience, docility, and industrious efforts of the colored people to enlighten themselves, so as to be prepared for whatever rights may be vouchsafed to them in the future.

BISHOPS' MEETING

We are truly glad that our Bishops are going to have a meeting, about the 17th of this month. This is right, and we should be glad, if the Annual Conference appointments would not be made known until after this meeting, so that they may not conflict with each other.

HALF A CENTENARY OF THE A M E CHURCH.

We are glad to see that Bishop Payne has called special attention to this very important subject, and we hope that Elder Brown and his committee, and the members of all our Annual Conferences, will suggest plans to the Bishops' Meeting, in order that they may recommend the course to be pursued. In so doing much money may be raised for our Book Concern

The Bishop of the Methodist Church has asked for two thousand dollars We cannot see why our great, wide spread connexion might not raise fifty thousand dollars, at least, on that day; one third to go toward the support of our Book Concern, and the balance for missionary and educational purposes

THE RIGHT WAY.

This is the title of a paper published in the city of Boston, of which we have just received a copy of the second number. Fifty thousand copies per week are printed, and distributed *gratis*. This is one of the ablest papers published in this or any other country. It takes the grounds for equal rights. Let every body who can read, read it, and then lend it to his neighbor to read. We know the noble-hearted gentleman, who is at the head of this enterprise, supporting it with his heart and money We bid him God speed.

A NEW MASONIC GAVEL.

We have received a number of a monthly paper, published at Annapolis, Md , called the *Masonic Gavel*, which is devoted exclusively to the cause of Free Masonry. It is edited and published by a colored gentleman, named John W. Reams. Price $1 00 per annum. We hope that success may attend him. Address,

JOHN W REAMS,
P O. Box 116, Annapolis, Md

THE NATCHEZ DAILY COURIER.

On looking over the 35th number of this paper, dated November 14th, we find that the editor, after speaking of the Freedmen's Bureau in a rather contemptuous manner, goes on to say that he was very particular to call the attention of his readers to the fact, that the Bureau's General Order, No. 13, is likely to prejudice the minds of the colored people, and to excite them, without any provocation, to insurrection"—Poor excuse, for an editor of a paper to make, who pretends to set himself up as a teacher of impartiality.

The editor of that paper knows very well, and so does every other editor in the South, who is tinctured with copperheadism, that the colored people have never dreamed of creating an insurrection. Have they not had a chance, during the last four years, if they had chosen to do so, to massacre the men, women, and children of the South? Most assuredly they had; but they had too much loyalty, humanity, and Christianity, to think of doing so We think it is a shame for him, or any other editor, to try to make false impressions upon the minds of the people. And they know very well that if the colored race were to unite, they would become a power to be feared. Why, then, persist in agitating them? We hope that the editor of the *Natchez Courier* will change his course, and urge others, who have hitherto been walking in the same wrong direction, to do likewise

GREAT DEMAND FOR OUR PAPER.

There is a great demand at present existing throughout the South for our paper, the Christian Recorder, and all that is necessary to widen its area of circulation is, for our ministers to keep it constantly before the people It will be greatly to the interest of every minister to do so. There are many reasons why our people should be prevailed upon to take the Recorder Among them are—first, their enemies, who try to take the advantage of them, can be exposed to the world; secondly, it is a medium of information, through which they can hear from all parts of the country, and from their most distant relatives and friends We ought to have at least ten thousand cash subscribers from the South by the first of January, 1866. Shall we have them, or shall we not?

The time for action is upon us. No Christian minister can conscientiously refuse to do his part in a work that concerns the eternal welfare of his race Should he remain indifferent, he will surely be but "straining at gnats and swallowing camels."

AGENTS

The following named persons will act as agents for the Recorder, to whom persons wishing to subscribe can apply:

Mrs George H. Fairweather Jefferson City, New Orleans, La.

Mr Armstead Sason, (in connection with the elder appointed there to procure subscribers,) Mobile, Ala

Rev Nelson Fitzhugh, (in connection with the elder appointed to procure subscribers,) Natchez, Mississippi

For the Baptist Church in Natchez, Mississippi, Rev J S Habersham

May the good Lord bless the labors of these dear brethren, and enable them to procure many new subscribers for our paper. Their labor of love will find its reward in the Master's approval Speed to them! tf

THE COLORED CONVENTION.

Held in Charleston, which closed its sessions on the 5th ult., has memorialized Congress and the Legislature of the State Our people are, every where, alive to their interests

ACKNOWLEDGMENTS

Rev Wm. M Johnson, Binghampton, N Y. 2 00; Rev B H Cain, Charleston, S C, 20 00, Rev Henry Davis New York, 4 30

NOTICE

We would say to our many readers, that, having just returned home, we are busily engaged in attending to unfinished business As the year is drawing to a close, we have to prepare to meet all our obligations.

THE SOUTH

We shall begin, next week, to recommend the course to be pursued by our freedmen, &c.

YOUNG LADIES' FESTIVAL.

It affords us much pleasure to announce, that the young ladies of the A. M. E. Church, of Wilmington, Delaware, will commence a fair on the 18th of this month, which will continue during the holidays Their object is to raise money to aid in meeting the dues on said church We hope that these dear young ladies will meet with success, and will realize not less than one thousand dollars profit Who will send them a dollar to assist them, and who will go down and help them

For the Christian Recorder.

EQUAL RIGHTS.

MR. EDITOR.—As this seems to be the time for agitation, and as our people in Philadelphia appear to be at a stand still in reference to their equal rights, and knowing how many vacant places there are to fill, I wish to make a few timely suggestions through the medium of your highly appreciated paper. There are in this city a number of Equal Rights' Leagues, supported by the few for the direct interest and benefit of the masses. There are meetings held time after time, and there is scarcely enough at these meetings to form a quorum. Now, sir, the question naturally arises, why is there such a small attendance? I will try and show some of the many causes. One is, that they do not give proper publicity of the time when these meetings are held, and another is, that unless all propositions for the benefit of the League come from certain quarters, it matters not how beneficial the plans may be, they are suffered to fall to the ground. There is a duty for every man, woman and child to perform. Some may say they will not work with this man or that woman. Why? Because he or she does not move in the same sphere that they do. Kind reader, are you for equal rights before the law? Are you willing to be taxed without representation? Are you willing again to be the representatives of the white men on a hundred battle-fields, and have no voice in the choice of your rulers? Echo answers no. Then, dear reader, there is a duty for all of us to perform We must go in the high ways, the by-ways, the garret, the cellar, the counting-house, the church, the school, in fact every place where lives a person identified with us, and take them by the hand and say to them, Come, my friend, my brother, my sister, come, and get your rights; yes, your equal rights before the law Returned soldier, you must come by all means Is there no reward to be obtained for the limbs you have lost? Are you willing to have your services and your deeds of valor obliterated from the pages of history? I fancy I hear the sound, "No! No!" coming from the throats of a thousand sable warriors

Then lay aside your swords, your muskets, your fifes, your drums, unsling your knapsacks, and gird on your political armor, for the enemy intend to fight another battle at the ballot-box, more fierce than the battles of the rebellion, and if the amnestied rebels be successful, we will be put back in the scale of human progress two hundred years or more The time has come for action Let us be up and doing "There is a tide in the affairs of men, which, taken at its flood, leads on to fortune." I think, dear reader, this is our time, and if we take this flood, it will lead us to political fortune It may be said by some that we need not expect any reward from Pennsylvania as her laws say that the Constitution shall be amended only every five years —Granting all this, are you going to be idle all that time? Certainly not "He that would be free, himself must strike the blow" You must get your political machinery manufactured to order, and launch our political ship of State

Hark, what noise is that we hear in the distance? They are the voters of the great redeemed State of Pennsylvania Are they white men only? No, kind reader, they are men who rushed to the border to repel the insolent foe; they are men who marched "way down in Dixie," to the tune of "Old John Brown" to defend the star-spangled banner and save the country of their fathers Yes, noble men of color, who fought and bled that the republic should live

Dear reader, I cannot close without making another appeal to you Pardon me for so doing. This article should have been written by some one more competent than myself, but knowing that there is something for us all to do, I take my share in this direction, hoping that it will meet the approbation of every one who is favorable to Equal Rights before the law, and that they will register their names on the side of liberty and Union, now and forever, one and inseparable.

J W BROWN.

For the Christian Recorder

NATCHEZ, MISS

We received the following letter from Miss Smith, of Natchez, Miss There are some things in it which we like very much, and others that we do not The letter is exceedingly well written, and we therefore give it to our readers with the understanding that we do not endorse all that she says —Ed

REV. ELISHA WEAVER—I take the privilege of addressing the freedmen of the United States, through your most excellent paper, and hope that it will prove satisfactory as it is the first time I have ever tried to do any thing of this kind The subject I wish to impress upon the minds of the freedmen, is the necessity of *industry*

My friends, the government has made you free: what more do you ask? You ask to be put on an equal footing with the white man: to give you the right of suffrage How can the government give you such, while you remain in a state of inactivity, and idling your time away in vagrancy and degradation, lounging around the streets by day, and at night sleeping in dens horrible to look upon? As long as you remain in this condition, you cannot expect to be much thought of.

The government has taken the first step towards placing you on a footing with the white man It has given you your freedom Yes, the shackles of slavery have been thrown off from your shoulders, and you are now free. The bull-whip is at last at rest, after so many years of labor on the backs of the poor bleeding slaves. Who achieved this great victory but the United States Government?

You must now take the second step towards equality You must become industrious; learn to look upon yourselves as a people, and then you will be respected; but while you conduct yourselves in idleness, and be contented with drawing rations from the government, when you are free and able to labor for yourselves, and will not, you cannot expect to be respected.

I feel that we will get our rights and become respected; but it must be by our own exertions, by industry, honesty, and education Yes, we must become educated to be a respected people But what is education without industry and honesty? What is industry and honesty with an education? It is every thing; and it will make us as great a race as the Anglo-Saxon. But without it, we will be nothing but a degraded and cast out people

I will illustrate this subject Does it take an education to teach men not to steal and murder, and be hanged for crime? No; there are more educated people hanged or punished for crime, than uneducated. So, I say, it does not require an education to make you industrious.

A portion of the white race say there can be nothing made out of a negro They say here a monkey's tail off, and he will be a monkey without a tail So they say, it is with the negro; he is free, and will be nothing but a free negro

My friends, prove these words false by your conduct Show them that you will be a nation and a respected people. If you do not throw off this indolence, our extermination will be speedier than the extermination of the Indians from their own wigwams and lands.

Rouse up, ye freemen, and let your watchword be *Industry and Liberty* Now the shackles of slavery have been thrown off your shoulders, throw ye off the shackles of indolence and ignorance, and you will become a respected people I repeat, the government has made you free: all the rest you must do yourselves. The ladder of fame is placed before you The three first rounds are industry, education, and honesty. Make a firm step on those three rounds, and you are safe. There will be no doubt but that you will mount the last round, and place your motto there—*Equality and Liberty forever.*

MISS K. SMITH

For the Christian Recorder.

THOUGHTS ON DRESS BY REV. DANIEL COOPER.

The effects of dress on the intellectual and social qualities of man.

Mr. Editor, It is apparent that whatever a man delights in most, that will he seek after. Our Saviour said, "Wheresoever the carcass is, there will the eagles be gathered together." What is sought after more than fashionable dress? Like the Athenians who spent all their time either to hear or tell some thing new. Sir, is it not a fact, that the masses both of the church and world are now spending their time as to who shall excel in some new style or fashion of dress! The different ends of the beard, the loops of the garments, or some flower or trinket placed on the head or breast, and no proper cultivation of the mind for usefulness, or the heart for benevolence, and thus that God-given and immortal part of man, the mind, is perverted by the foolishness of dress. Unnecessary, or foolish dress, is one of the most efficient instruments of the devil in perverting that immortal principle, and bringing it to his kingdom.

Pride, that foul monster, is fostered, and man forgets that he is mortal, and with this wholesale delusion men and women feign themselves to be gentlemen and ladies, when they have nothing in their heads or hearts to make such.

I once knew a sister in the Church, who was very tasty in her dress, and if another sister had on an article of dress like it, that article of the former would hardly be worn, while that of the latter was regularly worn Here the social and intellectual powers of both are arrayed, the one against the other

All admit that the gospel is a body of light and truth, well calculated in its nature to improve man as a social and intellectual being But sin rules, the avenue of light is closed, they go to church but are not benefited, and only for the sake of displaying their dress.

Nor does this influence stop here, for each one have their friends, and by their influence society is arrayed the one party against the other

They may attend church, profess to be Christians, and may be animated under a spirited exhortation or song, and be satisfied with this, while there is a deep seated rankling in the heart But God hath said, "he that hateth his brother is a murderer," and we know that no murderer hath eternal life

Now, I ask if there is not a perversion of the social and intellectual faculties, and all from the influence of unnecessary dress? Many tarry at home until they think the service has begun, then they drive in their empty wagon, flirting, stamping and rattling along, whilst all the rest of the empty wagons turn to see who drives in next. The minister must stop now, for he wants to be heard, and very often he becomes confused, and forgets where he left off, but the empty concern drives on to the other side of the house, and there it lands. Ask the driver where he hails from? and he will answer "The fashionable circle What is he laden with? he will again answer, Hoods Now you may examine the cargo by entering into conversation, and you will find nothing but a bundle of intellectual fiction

And now while the minister labors to set forth the word of God, Miss Fanny is engaged with the cut of William's beard, and John is viewing the style of Miss Susan's hat. Now is not this intellectual murder to the minister and his people?

Nor does this monster stop here, for, by the parent it is pressed upon the child, from the time that it begins to notice, until pride has destroyed all the basis for intellectual and social culture, and thus by putting some flashy and useless article of dress upon the child and by prompting it with, "Oh, how pretty!" and by not allowing it to associate with the neighbor's children, because they are not dressed so finely as yours,—you are spoiling the social and intellectual qualities of the child

Greenfield, Ohio, Nov 14th

DANIEL COOPER

[The author of this is responsible for all it contains. Ed]

For the Christian Recorder.

LETTER FROM WOODBURY, N. J

MR EDITOR —Permit me, through the columns of your valuable paper, to address a few words to your numerous readers, that may prove interesting, at least, to some

I will commence by giving a brief account of a public demonstration, held in the A M. E. church of this place, on the evening of the 23d inst, for the benefit of the Freedmen's Relief Association, which society was organized a few months ago, under the direction of the ladies, and which is also creditably sustained by the gentlemen, in the way of greenbacks; thus proving that God has endowed our people in Woodbury, with hearts to sympathize, heads to plan, and willing hands to labor for a portion of their fellow creatures, whom, though "not having seen, they love"

After the opening services were ended, constitution and reports read, we had the pleasure of listening to an address from the Rev. N H. Turpin, from Salem, who made one of his eloquent and soul-stirring appeals to a delighted and attentive audience, who manifested their appreciation of the same, by contributing liberally to the support of the cause. At the close of the exercises the congregation repaired to the school room, and freely partook of the delicacies of a refreshment table

Although the weather was unfavorable, and the audience comparatively small, yet we realized the sum of $32.00.

At a seasonable hour the people repaired to their homes, highly gratified with the enjoyment of the evening

Hoping that I may have something interesting to write again shortly, I will not weary your readers with any further details

Yours for the cause,
LUCY ANN TUDAS

For the Christian Recorder.

DUTIES AND DANGERS OF THE HOUR

Williamsburg, Mass , }
Nov 25th, 1865. }

MR EDITOR:—We are upon the eve of the nation's destiny. People accustomed to meditation, who have dropped their line of thought deeper than to-morrow's bread, taking into account more than the simple ebbles or prejudices of the selfish and grosser sort of the community, look with apprehension upon the results of the next few weeks of history, that will either bless this nation with Republicanism, or curse it with indefinite despotism or a definite aristocracy in the South Either of the latter two will crush out the civilization just inaugurated in the rebel States, and fix the condition of the colored people in the South, for a century to come, in a hopeless state of serfdom, and put into the red hand of rebellion a power which, so useful to them in the days of their authority, will be more so to the day of their extremity.

We are told, "Slavery is dead, and there is no more need of work" Who killed it?

Slavery is not dead as long as a distinction in civil privileges exists—so long as the colored race are unable to defend their own persons and families—until the words freeman, negro, colored people, colored schools—until the word color is out of the American mouth

I, with many others who have labored long and suffered much, and still labor, looking for reward only to the result of well doing, look with apprehension upon the results of the early part of the Congress that will soon meet to sell or save the nation.

Monday, the 4th of December, will see fifty-eight members, clothed with bogus representative authority, from eleven disloyal, disfranchised States, asking to be admitted into full fellowship with the loyal people, to control what remains untouched of a government they made the most desperate efforts to destroy

Now we hold one breath. I ask, "Will Mc. McPherson enter their names on the rolls of Congress? or will Congress admit them afterwards?" The shifting of public sentiment since last May, affords cause of fear. But let us gird up our loins, and work with Tilton, and Phillips, and Annie Dickinson, and never cease to work until God may crown our labors with glorious results.

CALVIN FAIRBANKS

For the Christian Recorder.

MR. EDITOR:—We wish to let your readers know how we are progressing in the West, that we are moving, act by act, the vestige of human slavery.

A public meeting of the colored citizens of Springfield, was held at the A M. E. Church, Monday, the 20th, at 9 o'clock, A. M , to take into consideration a public reception for the 29th U. S. C. T., and all other colored troops now in the city of Springfield The meeting was organized by the appointment of Rev Wm. C Trevan, Chairman, and P L Donegan, Secretary

On motion it was

Resolved, That we give the 29th U S. C. T. a public reception, on Wednesday, the 22d inst.

Resolved, That all present be appointed a committee to solicit and collect donations for the above purpose, which was done with great success, and our ladies spared no pains.

The proceedings were published and every thing went off nicely.

J. W H JACKSON
Springfield, Ills , Nov 23, 1865.

For the Christian Recorder.

A DONATION VISIT.

Fair Haven, N J, Nov 17, 1865.

We feel it our duty to return thanks to God and to the friends in general for what they have done for us We were back with preacher's salary, and through the exertion of three sisters attached to our church, we were enabled to raise the sum of thirty-five dollars, which we shall pay to our worthy pastor, Rev. J H Jones. May the Lord bless these sisters.

M LEE,
R CORLIES,
M BROWN
Committee.

INFORMATION WANTED

Of my father, Richard Mundy, my mother Jennie Lewis, my sisters Lucy and Sallie, and brothers Arthur and Temple Mundy

My sister Lucy was married to James Nelson, a servant of Dr Gauffney. My sister Sallie was married to Cupid Washington.

When I last saw them they were living in King Williams Co , Va , at Mundy's Bridge, 10 miles from Elliottstown Cupid Washington was owned by Dr Gauffney, and I was owned by Dandridge Sale I left my residence in August 1861, and stopped at Mrs Mundy's, on the Pamunkey river

Persons who may know of the whereabouts of my relatives will confer a favor by addressing any information, in care of G Q Thorodyke, Esq

Burrill Mundy,
Newport, Rhode Island

WILBERFORCE UNIVERSITY AND THE BALTIMORE DISTRICT

The friends of this noble enterprise in the Baltimore District, who have so nobly sustained it, thus far, will please pay their donations to Mr James Davis, the Treasurer of the district, who, when the whole or part of the amount is paid in, will forward the same to our General Treasurer, Mr John G. Griffin, at Xenia, O., or pay it to me

The names and the several amounts are as follows:

Bishop Payne, $100; Bishop Wayman, 100; Revs J J Herbert, 100, J M Brown, 25; D W Moore, 25; J Piedell, 25; J D S Hall, 25; R F Wayman, 50; J Nelson, 10; J Nicholson 5; G Witten, 5; D Draper, 15; W D W Schureman, 15; Amos Wilson, 20; J F Lane, 20; A. Woodhouse, 5; W H Thomas, 10; Wm Williams 6; S L Hammonds, 100; M F Sluby, 25; J R V Thomas, 25; N H Turpin, 25; R A Hall, 25, B F Tanner, 25; D Ridout, 10; Wm H Hopkins, 5; James Tines, 5; G F Watkins, 25; J H Spriggs, 25; Peter H Shepherd, 10; R H Parker, 10; G H Waters, 5; Loyd Benson, 10; W H Ofleton, 20; Edward Hammond, 5; Col George Hackett, 50; Messrs J W Nichols, 10, Samuel Jackson, 5, S P Brown, 5; S Lemon, 5; Mrs E Geiter, 10; H Clayton, 5; Coale Hill, 5; Sophia Williams, 5, Cato Ward, 10; Mary E. Bond, 5, Mary J Scroggins, 5; Caroline Quinn, 1; Esther T Moore, 5; Henrietta T Brown, 10, Martha Brown, 10; Sarah Chaplin, 5; Ellen Hysoe, 5

And now, dear friends, do be punctual in paying your donations, and strive to have them forwarded to the General Treasurer by the middle of December. I will be in Baltimore, if the Lord permit, and shall be happy to forward your donations to the Treasurer, at Xenia.

In behalf of the Trustees and the sacred cause,

I am yours, fraternally,

D A Payne.

Nov 25, 2t.

NOTICE

BISHOP CAMPBELL'S VISITING APPOINTMENTS

Bishop Campbell, returning from the great valley of the Mississippi, will visit as follows:

New Orleans, Louisiana, Nov. 13th.
Baton Rouge, La., Nov. 16th.
Natchez, Miss., Nov. 18th.
Vicksburg, Miss., Nov. 21st.
Helena, Arkansas, Nov. 26th.
Memphis, Tennessee, Nov. 30th.
Cairo, Illinois, December 6th.
Terre Haute, Indiana, December 10th
Indianapolis, Indiana, December 13th.
At home, Philadelphia, Dec. 16th.

The various ministers will please note the above. J. P. C.

Nov. 25—2t.

INFORMATION WANTED

Of my mother and father, Caroline and Isaac Denna; also, my sisters, Fanny, Jane and Betsy Denna, and my brothers, Robert R., Hugh Henry, and Philander Denna. We were born in Fauquier Co, Va In 1849 they were taken from the plantation of Josiah Kilgough, in said county, and carried to Winchester to be sold.

About the same time I left my home in Clark Co., and have not heard from them since The different ministers of Christian churches will do a favor by announcing the above, and any information will be gladly received by

Geo. Henry Denna,
Galva, Henry Co.,
Nov. 18–3t Illinois.

INFORMATION WANTED.

Can any body give any information of the whereabouts of my two sisters, Julia and Nellie Foster, formerly of Portsmouth, Va My name is John Sweepson. I now live in Natchez, Mississippi, where any information will be thankfully received

HORNTOWN CIRCUIT QUARTERLY MEETINGS.

At Horntown, December 3d, 1865.
At Chichester, " 10th, "
At Chester, " 24th, "

Quarterly conference precisely at 7 o'clock in the evening. Peter Gardiner,
Elder in charge

The following was offered after our lecture was over in Natchez, a few days ago by Rev. R. McCary, and was passed by the audience unanimously:

Resolved, That the thanks of this meeting be tendered the Rev E Weaver, for the able lecture which he has delivered to us this evening, on the subject of "Woman," and hope that he will meet an extensive hearing

Moved by Rev R McCary, seconded by Rev. P. Tyler.

SPECIAL NOTICE.

Bishop Wayman's appointments

Sunday, Dec. 10th, Norfolk and Portsmouth, Virginia

Wednesday night, Dec 13th, Bohemia Mannor, Maryland.

Thursday night, " 14th, Smyrna, Del.

Friday night, " 15th, Grimes' chapel, Delaware.

Sunday morning, " 17th, Lockwood's Chapel, Del.

Sunday night, " " Camden, Del

Monday morning, " 18th, meeting of the Bishops in Philadelphia, at 11 o'clock

Monday night, Dec 18th, Germantown, Pa.

Tuesday night, Dec. 19th, Freehold, N. J.

Wednesday night, Dec. 20th, Manalapan, N.J.

Thursday night, Dec 21st, Mt. Holly, N J.

A. W Wayman

The attention of the ministers of the several Annual Conferences has been called to the action of the last Baltimore Annual Conference, respecting the holding of the Semi centenary anniversary of the A. M E Church; and as the committee appointed by the Baltimore Conference have failed to correspond with the Philadelphia and New York Conferences, I would therefore announce the following committees to be corresponded with:

Philadelphia Conference.—Rev Wm. Moore, Stephen Smith and Elisha Weaver.

New York Conference.—Revs Henry Davis, J. M Williams and Joshua Woodlyn

A W W

Dec. 5–2t.

AN APPEAL

The Ladies' Union Sewing Circle of the A M E Wesley Church, in Horst street, intend holding a Fair for the benefit of their church, to help to free it from its present embarrassment Knowing that our wants are many, and that we are unable to do all the good that we wish to do, we therefore take this method of acknowledging, with heartfelt thanks, all past favors received, and do most earnestly solicit our sister churches, and a benevolent and sympathising public to aid us in this noble cause

Feeling, as we do, that the sacred duty of trying to relieve our beloved church from its present danger stands paramount with every other Christian duty, we do most sincerely hope that our humble appeal will not be in vain, but will find a place in every sympathising heart to come to our relief Come one, come all—the strong to help the weak

Donations in money and goods of all kinds will be thankfully received and acknowledged

Contributions can be sent to the following places:

Rev. Jacob Mitchell, No 513 Lombard St., above 5th St

Mrs Lucinda Waters, No. 218 Currant Alley, above 10th street

Mrs Harriet West, No 3 McKee's Avenue, below Lombard street.

Mr. Garroway Chase, Barber shop, Catharine street, above 9th

Mr. William Monlisno, Mulatto' court, first court above 2d street, west of Spruce

Mrs. Jane Lewis, No. 724 Russell St, between 8th and 9th, Shippen and Fitzwater

Mrs Ann Hollingsworth, No. 418 Gaskill St.

Mrs. Catherine Queen, No. 514 South 7th St

The fair will commence on Wednesday, the 13th of November, and continue throughout the holidays.

Season tickets, . . 25cts.
Single tickets, . . 10cts.

Rev Jacob Mitchell,
Nov 5–4t. Elder in charge

INFORMATION WANTED

Of my brother Charles; last heard from ten years ago, and was then at New Orleans very sick.—Also, my brother Bob, who went to the army four years ago; since heard from at Winchester, Va Also, my brother-in-law, Peter Pryor, who was sold five years ago to Florida. Also, my brother Irvin; was sold twenty years since at Charleston, Va. All, except Peter Pryor, belonged to Mr. Demron, viz: Charles Copeland, Robert Damron, (often called Bob,) Peter Pryor, and Irvin Copeland.

I shall ever be grateful to any friend of humanity for any information given of the above persons.

Address,
H. P. Riley,
New Alexandria, Westmoreland Co.,
Dec. 5–tf. Pa

NOTICE

Quarterly meetings on the Bordentown Circuit will commence on the 16th and 17th of December at Allentown, on the 23d and 24th at Cookstown, and on the 30th and 31st at Bordentown

James Hollon,
Preacher in charge.

UNITED STATES CHRISTIAN COMMISSION

BALTIMORE (MD) BRANCH.

The Maryland branch office of this benevolent enterprise has formally closed its operations. The following account of the proceedings connected therewith, gathered from the Baltimore papers, will doubtless be interesting to our readers:

Office of the U S. Christian Commission,
Committee of Maryland,
Baltimore, Nov 21st, 1865.

The Committee of Maryland of the United States Christian Commission closed its official labors last evening, between 7 and 8 o'clock, and adjourned *sine die*.

The Treasurer presented his report as follows:—

Balance on hand September 1st, 1864,	$24 095 97
Received during the year,	27,444 83
	$51,540 80
Disbursements,	47,376 43
Balance on hand,	$4,161 37

(Signed) Geo P. Hays, Treas.

By request of the Chairman of the United States Christian Commission, we examined carefully the accounts of the Commission from September 1st, 1864, to date, and found them correct, with the above result

W. H Lytle,
Jas. H Bond,
William A Wysong,
Fielder Israel

J. N McJilton, Secretary.
Baltimore, Nov. 29th, 1865

The following resolutions were passed:

1 *Resolved*, That after all the expenses of the Committee shall have been paid, one-third of the balance shall be appropriated to the Maryland Soldiers' Home; one-third to the Ladies' Relief Association, for use among the families of deceased and disabled soldiers; one-third to the proposed Asylum for the Relief of the Orphans of Deceased Soldiers, provided it be established in two months; if the Asylum be not established in that time, the third to be divided between the Soldiers' Home and Ladies' Relief Association

2. *Resolved*, That G S Griffith, Esq , Rev Geo P. Hays, Rev. I. P. Cook, and Rev. J N McJilton, be a committee to carry into effect the foregoing resolutions

The committee requested by the Chairman to assume the Treasurer's account, except the Secretary, are gentlemen not connected with the Christian Commission.

The final meeting of the Committee was one of great interest. The members, who had been associated together for nearly four years, and had operated in the relief of the disabled of the battle fields and the sufferers of the hospitals, felt that they were sundering ties of no ordinary nature in their separation

After the usual religious exercises in closing, the members of the Committee joined hands and sang the Doxology to the tune of Old Hundred. At the conclusion of the singing, the Benediction was pronounced by the Rev. J N McJilton, and the members bade each other adieu and separated.

The Secretary is now preparing the last Annual Report, which is nearly ready for publication.

It will contain a full acknowledgment of all the moneys received, with the names of the donors, and an account of the disbursements.

The acknowledgments of the Committee are due to Goldsborough S. Griffith, Jr , Esq , for valuable services rendered the Committee, for which he received no consideration Those services have been distributed over the whole time the Committee has been in the pursuit of its labors.

G S Griffith, Chairman
J N McJilton, Secretary

STATISTICS

Of the last year of the Committee of Maryland of the United States Christian Commission:

Number of cases purchased and made up at our office from Sep 1st, 1864, to November 20th, 1865,	2,865
Number of cases contributed from Central Office, Phila,	1,855
Number of cases contributed from Pennsylvania and other points,	560
	5,280
Number of distressed families assisted, whose husbands, brothers or sons were in the army,	491
Bibles and Testaments distributed,	8,550
Library Books,	2,750
Am. Messenger and other religious papers,	277,140
Soldiers' Books	190,272
Soldiers' Hymn Books,	12,300
Pages of Tracts,	1,000,375
Christian ministers and laymen commissioned to minister to men on battle fields, camps, hospitals and ships,	27
Number commissioned from other offices and laboring in our district,	153
Persons connected with the Baltimore Christian Association, laboring in our district, and not considered delegates,	50
Religious meetings held during the year, separate from chaplains' services,	5,620
Number held from May, 1861, to Sep , 1865,	20,500
Public meetings held,	3
Number of boxes on hand,	42
Number of Ladies' Auxiliary Societies formed in and around the city of Baltimore,	12

Baltimore, Nov. 20, 1865.

To the Chairman and Committee of the Maryland Branch of the United States Christian Commission:—

Dear Brethren:—I beg leave to present to you the following report of my labors on behalf of the Maryland Committee of the U S Christian Commission, for the months of October and November.

Our work has been, as usual, in the application of means and services to the relief of soldiers and their afflicted families, who have applied for the same A number of the disabled, who have been discharged from various points of service, have been reduced to great extremities by being robbed of all their money—some of them of portions of their clothing In their destitution they have visited our office and desired assistance. We have afforded relief to all as they have severally needed and requested it

Our work has been augmented by the labor of answering the inquiries of persons who were in search of information in regard to their absent friends and relatives.

Among our visitors are the wives of soldiers' who have died in the hospitals, or on the battle-field, also the parents of sons who have been killed in battle, or are absent on account of some other cause.—Friends in search of the bodies of their dead for deposit in the family cemetery, and not knowing the great expense of travel at present, have found themselves without money, and in a strange city They have obtained the desired aid at our office. The number of persons thus seeking our assistance is sixty-four. We cannot resist the impulse of nature in mingling our regrets and sorrows with these bereaved persons, and we experience a melancholy satisfaction in enabling them to accomplish the object of their desire We have distributed stores to a number of families in our city who are deplorably destitute. The number of these is 81.

We have sold some goods which could not be distributed among soldiers' families, and the money is in the treasury. We have sent 27 boxes of hospital stores to the soldiers' home. We have also sent 3 stoves and 3 water pails. We have supplied papers and books to the Hicks Hospital, Fort Marshall, Fort Federal Hill, Fort McHenry, Receiving Ship Allegheny, also to other points

It is with pleasure that I acknowledge the remembrance of the associations of the past. The gentlemanly and Christian deportment towards myself of the chairman, and other members of the committee, who have my sincere thanks, shall always be remembered by me with kindness and affection. We part, but I trust not forever We turn our faces to our various callings, but with hope that we may share mutually in the great harvest that may be gathered as a result of our combined effort.

All of which is respectfully submitted,

O. R. Bent, Agent for C. C.

PRESENTATION CEREMONIES

One of those pleasant occurrences which give one a higher idea of humanity, and of what some one calls the "grace and glory of life," came off last night at the residence of G. S Griffith, Esq., the President of the Baltimore branch of the Christian Commission, a body of Christian philanthropists, whose noble deeds in amelioration of the horrors and sufferings of the late conflict, should be inscribed upon the archives of the nation in letters of gold, and which are as immortal as the highest deeds of military heroism, which saved the nationality from destruction Yesterday, the 20th inst., being the occasion for the dissolution of the organization, it was deemed proper by those belonging to it, that the invaluable services of its chief officer, should in some suitable manner be recognized and commemorated, and hence the gathering last evening

Upon visiting the mansion of that gentleman, we found assembled there a company of whose presence and friendship any one might justly feel proud.—The proceedings were inaugurated by a pleasant interchange of sentiment, followed by a call to the supper room, where a splendid entertainment awaited the guests; and full justice having been done the viands spread by the host, an adjournment was had to the parlors, where the Rev Henry C Westwood was called to the chair, and Wm Wales selected as secretary

It having devolved upon the Rev Isaac P Cook to present, on behalf of the donors, the elegant testimonials selected for the acceptance of the President of the late Commission, he, in a few admirable and well chosen sentiments, took occasion to bear witness to the ability, untiring zeal and Christian fidelity, with which that officer had discharged his arduous duties, he testified to the heartfelt pleasure it gave his friends to give a solid testimonial of their appreciation of his labors; and wound up his address, by presenting Mr Griffith with a magnificent photographic album, containing the likenesses of his associates in the organization; and further, presented himself and lady, the latter, of whose valuable services were also handsomely acknowledged, with a superb silver pitcher, two goblets and a salver, with suitable inscriptions commemorating the good deeds done on numberless occasions in the crowded hospitals, and upon the battle fields during the late conflicts

Mr. Griffith, in reply, feelingly and eloquently acknowledged the kindness and partiality of his friends, being joined therein by his amiable lady, and after brief speeches by Dr. Dickson and others, opportunity was afforded the company to examine the elegant testimonials so appropriately bestowed The cover of the Album bore the following inscription:—

G S Griffith.

From a few friends as a testimonial of their appreciation of his valuable labors as a Christian philanthrophist, Nov. 22nd, 1865 "Inasmuch as ye have done it unto one of the least of these your brethren, ye have done it unto me." The pitcher was differently inscribed,—it was as follows:

"*G S Griffith, Esq.*—Chairman of the Maryland branch of the U S C C, Nov 20th, 1865, by his personal friends as a testimonial of their appreciation of his distinguished labors as a Christian philanthropist.

Altogether, the occasion was one of the pleasantest possible, varied as it was by music and all that could make the hours pass swiftly; and the remembrance of it will long be cherished as a fitting tribute to a most deserving and worthy citizen.

Married.

On the 26th of October, 1865, by the Rev W J. Davis, Mr. George W Williams to Miss Harriet Gash, both of Galesburg, Illinois.

On the 23d of November, by the Rev James Hollon, Mr William H. Davis of Philadelphia, to Miss Frances Ann Cole, youngest daughter of George and Ann Cole of Bordentown New Jersey.

On the 11th of November, by the Rev R P Gibbs, Mr William H Seats, to Miss Cornelia Fisher, all of this city

On the 16th of November, by the Rev. R. P Gibbs, Mr William Thomas Smith Simpson, of this city, to Miss Emily Flower of Clinton, Pa.

On the 21st of September, at the residence of the bride, by the Rev J P. Underwood, Mr Orange Steel to Miss Phelia Richards of Pittsburgh, Pa

On the 15th of November, at the residence of the bride, by the Rev J. P Underwood, Mr Samuel Williams to Miss Susan Kelly, both of Pittsburgh, Pa.

On the 23d of November, by the Rev. William Moore, Mr James H. Crippin to Miss Lydia Ann Jones, both of this city

On the 23d of November, by the Rev William Moore, Mr George Kennard to Miss Martha Gibbs, both of this city

In Baltimore, on the 16th inst , by Rev. Bishop Wayman, Mr. James T Bradford to Miss Josephine Walls, both of Baltimore, Md.

On Nov. 16th, 1865, by Rev J. P. Underwood, Mr Joshua Lee to Miss Sarah E. Powell, both of Pittsburgh, Pa.

Advertisement.

THE
Masonic Gavel,
A MONTHLY MAGAZINE,
Devoted to the Interests of
MASONS AND MASONRY.

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Made by any one with $15 Stencil Tools. No experience necessary. The Presidents, Cashiers, and Treasurers of three Banks indorse the circular. Sent free with samples. Address the American Stencil Tool Works, Springfield, Vermont.
Nov 25—3m.

Dr. David Rosell.
907 LOMBARD STREET.

Office Hours, } 7 to 9 A. M.
Sprech-Stunden, } 3 to 5 P. M.
7 to 8 P. M.
Oct 21—6mo PHILADELPHIA.

TRIMMINGS
AND
Fancy Goods.
638 PINE STREET, PHILADA.
GEORGINA GLEAVES

Has just opened a large assortment of Ladies' Trimmings, Hosiery, Gloves, Flannels, Balmorals and Hoop-skirts.

Gentlemen's Furnishing Goods.

COMBS, BRUSHES, SOAPS, Choice Perfumery and fancy articles.

Gents' Shirts, Drawers, Under-shirts, Collars and Neckties

A general assortment of Stationery.

Ladies' Dresses and Under-clothing made to order.

Oct 17—6mo

U. S. AGENCY
FOR
COLORED SOLDIERS AND SEAMEN.

BRANCH AGENCIES, No. 600 Walnut St., and
717 Lombard St., Philadelphia, Pa.
THOMAS S. MALCOLM, Agent.

General Office, No. 402, N. Y. Avenue,
Between 13th and 14th Streets,
WASHINGTON, D C

SOLDIERS AND SEAMEN

Can have their Claims made out, and Accounts carefully and promptly settled, at the lowest rates Apply in person or by letter to

C. LEONARD,
Dec3 3mo Late Chaplain U S A

E. MATLACK & SON,
FINE CLOTHING
ESTABLISHMENT,
No. 904 Market Street,
PHILADELPHIA

We would respectfully call your attention to our Large Stock of

Men's and Boys' Clothing

now on hand

Ready Made,

embracing every variety of Style and Material suitable for the season

We have also on hand a full assortment of

Fall and Winter Goods

adapted to

Men's and Boys' Wear,

and would invite your early attention thereto.

These Goods have been purchased for CASH, and will be sold at a small advance for CASH.

Particular attention paid to all orders, so as to insure satisfaction to the purchaser

E. MATLACK & SON.
904 Market Street
Oct 7–6m

Bargains in Clothing! Bargains in Clothing!
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Bargains in Clothing! Bargains in Clothing!
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Offered by Perry & Co.
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And South-east Corner of Seventh and Market Sts., Jones'.

Messrs Perry & Co. have undoubtedly the largest stock of ready-made clothing, and finest variety of styles ever presented to the public in this city. Their stock is new, bought at the lowest rates, got up in the best manner, and sold at

Wonderfully Low Prices,
Wonderfully Low Prices,
Wonderfully Low Prices,
Wonderfully Low Prices.

Our friends and the public are invited to call and examine for themselves, and be convinced that it is to their advantage to deal with us.

Attention is also called to
Our Custom Department,
Our Custom Department,
Our Custom Department,
Our Custom Department.

In connection with each establishment, where we have constantly on hand

All the Latest and Best Styles,
All the Latest and Best Styles,
All the Latest and Best Styles,
All the Latest and Best Styles,

And can guaranty to our customers entire satisfaction in every respect.

No. 303 Chestnut St., above Third.
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And South-east Corner Seventh and Market Sts., Jones'
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THE MASON & HAMLIN
CABINET ORGANS.
Forty Different Styles, Plain and Elegant Cases,
For DRAWING-ROOMS CHURCHES, SCHOOLS, &c,
$110 to $600 Each

They occupy little space, are elegant as furniture, and not liable to get out of order, are boxed so that they can be sent any where by ordinary freight routes, all ready for use

FIFTY TWO HIGHEST PREMIUMS

Have been awarded us within a few years, and our circulars contain printed testimony from

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of the country, that the instruments of our make are

THE BEST IN THE WORLD

of their class. Circulars with full particulars free.

In obtaining a musical instrument, it is economy to get the best.

Address—
MASON BROTHERS,
596 Broadway, New York;
Or
MASON & HAMLIN,
274 Washington St., *Boston*
Sept. 30–6m

NEW GROCERY
—AND—
PROVISION STORE.

ABRAHAM FIELDS respectfully informs his numerous friends and customers that he has opened a GROCERY AND PROVISION Store, at No 421 South Seventh St., third door above the corner of Lombard, where all articles in the Grocery line will be kept constantly on hand, and sold cheap for cash.

We solicit our friends to give us a trial before purchasing elsewhere, as we study to please, and will give them the worth of their money.

Sept. 30, '65.–tf.

THE COLORED PEOPLE'S NATIONAL MONUMENT,

TO THE MEMORY OF

ABRAHAM LINCOLN.

The National Lincoln Monument Association, organized in Washington, D. C., April 25, 1865, for the sole purpose of erecting a Colored People's National Monument to the memory of Abraham Lincoln.

OFFICERS:

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JAMES WORMLEY, Vice President.
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AN APPEAL.

This Association now earnestly appeal to a loyal public, without distinction of color, to exert all their influence towards the accomplishment of this purpose, namely: The erection of a Colored People's Monument, in memory of our late beloved President, Abraham Lincoln; said monument to be a SEAT OF LEARNING, dedicated to God, to Literature, and to the Arts and Sciences, and shall be held and appropriated for the education of the Children of Freemen and Freedmen, and their descendants forever, and to be called "The National Lincoln Monumental Institute," to be located in the District of Columbia.

The Association most earnestly solicit contributions from the friends of the ever-to-be-lamented Chief Magistrate, and the friends of progress every where, for this noble undertaking: a Monument not of marble nor of brass merely, but a Monument of Education Marble may crumble, brass may tarnish, but the light of learning is as enduring as time.

Deeply sensible, therefore, that in no other way can the people of color so well perpetuate the memory of Abraham Lincoln, as by carrying out, in this manner, the great aim he had in view—the elevating of their race throughout the land—this Association confidently relies upon the hearty cooperation of all the true friends of the venerated dead.

Churches, Sabbath schools, Masonic and Odd Fellows' societies, benevolent and all other associations, especially of colored persons, every where, and regiments, officers and soldiers, all are most earnestly called upon to contribute in aid of this work.

The National Lincoln Monument Association is a permanency; the Monument will be built, its light will be spread abroad

This Association thus invites all to come up to its help, and thus assist in diffusing that light, and making a venerated name imperishable.

Friends, north, south, east and west, let your responses to this appeal be speedy, and equal to the occasion which calls them forth. Rev. H D GARNET, President.

William J. Wilson, }
Lewis A. Bell, } Secretaries.

Agents will be appointed only under seal, with written signatures of the officers.

All business letters should be addressed to the Corresponding Secretary

All contributions may be remitted to the Treasurer, Rev Stephen Smith, Lombard Street, between Ninth and Tenth streets, Philadelphia, Penna., or to the Assistant Treasurer, Walker Lewis, at the office of the Association, 341 G Street, Washington, D C

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Other State, &c., will be added as soon as the proper gentlemen can be obtained in each State. jy 15 6m

BOWERS'
COAL DEPOT.
COAL!! COAL!!!
THOMAS J BOWERS,
634 Lombard St ,

Has constantly on hand a full supply of the best

LEHIGH AND SCHUYLKILL COAL,

At the lowest market price.

Call and Try —— *Call and Try.*
Oct 7—tf

PENNSYLVANIA CENTRAL RAILROAD

CHANGE OF TIME AND DEPOT

On and after Monday, December 26, 1864, the trains of the Pennsylvania Railroad will leave the New Depot, at THIRTIETH and MARKET Sts., instead of Eleventh and Market Sts., as heretofore

The Second and Third, Fourth and Eighth, Green and Coates, Fifth and Sixth, Union Line Tenth and Eleventh, Thirteenth and Fifteenth, Seventeenth and Nineteenth City Passenger Railways, connect with the Market St Railway, whose cars run to and from Pennsylvania Central Railroad Depot in West Philadelphia.

The cars of the Market Street Passenger Railway leave Front street every two minutes, commencing one hour previous to the time of departure of each train, and allow about 30 minutes for a trip

Their cars are in waiting on the arrival of each Train to convey passengers into the city

On SUNDAYS—Cars leave Eleventh and Market Sts at 7 45 P M to connect with Pittsburg and Erie Mail, and at 10 25, P. M., with Philadelphia Express.

Mann's Baggage Express will hereafter, be located at No 31 South Eleventh Street. Parties desiring baggage taken to the trains, can have it done at reasonable rates, upon application to him.

TRAINS LEAVE AND ARRIVE AT DEPOT THUS

LEAVE.		
ERIE EXPRESS	at	4 00 A M
MAIL TRAIN	"	8 0 "
PAOLI ACCOMMODATION, No. 1	"	10 00 "
FAST LINE	"	12 00 M
PARKESBURG	"	1 10 P. M.
HARRISBURG ACCOMMODATION	"	2 30 "
LANCASTER ACCOMMODATION	"	4 00 "
PAOLI TRAIN, No. 2	"	5 30 "
PITTSBURG AND ERIE MAIL	"	9 0 "
PHILADELPHIA EXPRESS	"	11 10 "
ARRIVE.		
PITTSBURG AND ERIE MAIL	"	2.30 A M
PHILADELPHIA EXPRESS	"	7 0 "
PAOLI ACCOMMODATION, No. 1	"	8 20 "
PARKESBURG	"	9 10 "
LANCASTER TRAIN	"	12 30 P M.
FAST LINE	"	12.50 "
PAOLI ACCOMMODATION No. 2	"	4 40 "
DAY EXPRESS	"	9 45 "
HARRISBURG ACCOMMODATION	"	9 10 "
MAIL TRAIN	"	11.30 "

Philadelphia Express leaves daily. Pittsburg and Erie Mail leaves daily, (except Saturday). All other Trains daily, (except Sunday)

For further information, as to time and connections, see bills and framed cards, or apply to

JOHN F. VANLEER, Jr., Ticket Agent,
At the Depot.

An Emigrant Train runs daily, (except Sunday.) For full information as to fare and accommodations, apply to

FRANCIS FUNK.
Jan '65 137 Dock Street.

WASHINGTON HOTEL,
BY WILLIAM TAYLOR,
PROPRIETOR
Corner of Bridge and Montgomery Streets,
GEORGETOWN, D C
No 10 1 year.

ONE PRICE CLOTHING.
JONES'
OLD ESTABLISHED
One Price
CLOTHING HOUSE,
604 Market Street,
(Above Sixth.)

At JONES' Crescent One Price Clothing Store, the lowest selling price is marked in plain figures on each article, and never varied. All buy alike, whether judges or not. The stock is gotten up in a superior manner, expressly for retail sales. Those wanting a good, substantial and fashionable article, should not fail to go to

JONES',
604 *Market Street,*
One Price Store.

COAL! COAL!!

Coal delivered to any part of the city, by large or small measure, by

T J BOWERS,
Coal and Kindling Wood Depot,
No. 634 Lombard Street.
April 13—tf

SHROUDING
AND
LAYING OUT of THE DEAD.
MRS. MARIA HIGHGATES

Most earnestly solicits the patronage and attention of the generous public and her friends, as she is now in the business of shrouding and laying out of the dead, and will give all needed satisfaction. Residence—

No. 1026 Barley street,
bet 10th & 11th, & Lombard & Pine St's.

STOVE STORE.

The subscriber would respectfully inform his friends and the public generally that he has just fully stocked his store for the FALL and WINTER trade, with a general variety of the most approved patterns of

Gas Burner,
Parlor, Cooking, Fireboard, Chamber and Store
STOVES AND HEATERS,

which he offers at reasonable prices.

RANGES.
The National Range, Philadelphia Range, Globe Range, &c
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Casting for Repairs.
Job Work promptly attended to

WILLIAM STILL,
101 North Fifth Street, Philadelphia.

Orders received for Lehigh and Schuylkill Coal
October 1st, 1864. sep31—3m

NEW
FALL AND WINTER
DRY GOODS.
All the Latest Styles of
MERINOS,
ALPACAS,
POPLINS,
DELAINES,
PALMETTAS,
CASSINETTES,
FANCY CLOTHS
COLORED AND WHITE FLANNELS.
Muslins, Diaper and Crash Toweling
BALMORALS AND HOOP-SKIRTS

Hosiery and every variety of Fancy and Staple Trimmings, and Zephyr Goods. Also, Ladies' Under Clothing, and

GENTLEMEN'S FURNISHING GOODS

All selling at the Lowest Cash Prices.

Call and see at the old stand
S SHORTER HAWKINS,
615 *Lombard Street, Philada*
6 Apl 1—6m

MEDICINES WILL BE SENT BY THE MAIL.
DR. J. W. FREEK,
Physician & Apothecary,
Cor. North and Pleasant Sts.,
BALTIMORE.
Prescriptions Carefully Compounded
EXTRAS, OR PHYSICIAN

OLIVE BRANCH
BOARDING HOUSE
No 814 Lombard Street, Phila.

Mrs H. M Copper respectfully announces to Travellers that she has opened a first-class

BOARDING HOUSE

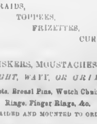
for their special accommodation, is a central (to business or churches part of the city, as n'ere named, where she will spare no pains to make her guests comfortable.

MRS. M BENNETT.
HERB DOCTRESS,
NO 405 S. SEVENTH STREET, BELOW PINE,

Is prepared to cure Debility of the System, Bilious Fever, Diseases of Bladder, Diseases of Women, Nervous Diseases, Scrofula or King's Evil, Dropsy, Piles, Cholera, Ague, Convulsions, Colic Cancer, Rheumatism, Mumps, Catarrh, Bronchitis, Erysipelas, Consumption, Deafness, Gout, Influenza, White Swelling, Whooping Cough, Croup, Gravel, Dysentery, Asthma, Dyspepsia, Jaundice, Neuralgia, and Tumors

The Doctress will give her personal attention to any of the above diseases, and guarantee a cure without the use of mercury Her Indian syrups alone are used by her She can stop bleeding, and take out fire without blistering

ORNAMENTAL HAIR WORK.



JOSEPH C. BUSTILL AND SARAH H. BUSTILL.
WIG MAKERS,
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LADIES' HEAD DRESSERS,
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WIGS,
BRAIDS,
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WHISKERS, MOUSTACHES, &c.,
STRAIGHT, WAVY, OR CRIMPED
Bracelets, Breast Pins, Watch Chains, Ear Rings, Finger Rings, &c.
BRAIDED AND MOUNTED TO ORDER.
Combs, Brushes, Soaps, Choice Perfumery, and Fancy Articles
Ladies' Hair-Cutting, Shampooing, Dyeing, and Head-Dressing.
Bustill's Celebrated Mongolian Hair Tonic.

A splendid preparation for promoting the Growth of the Hair—removing Dandruff—Cleansing, Moistening, Softening, Odorizing, Invigorating, Beautifying, and preventing Premature Baldness.

Bustill's Compound Eradicator,

One of the most useful articles ever offered for shampooing the hair, removing dandruff, preventing premature baldness, restoring soiled garments, removing grease spots, and curing rheumatic pains, Tetter, &c

HAIR BOUGHT.

Letters for information in relation to the purchase of Hair will receive prompt attention. Barbers and others having Hair can find ready sale. sep 24–tf

Cupping, Leeching &
BLEEDING
ATTENDED TO BY
NATHANIEL L. DURHAM,
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Jan 7—No 8—1y

"THE BEST AND THE CHEAPEST."
REIMER'S PHOTOGRAPHIC GALLERY,
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PHILADELPHIA,

Where you will find skilful hands, who use superior instruments, and have the advantage of a well arranged light

Pictures are made all sizes; from a Carte de Visite to a life size in oil, at prices which can guarantee good work, and at the same time be within the reach of everybody. Pictures are made life size from small ambrotypes or Daguerreotypes 1y

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From 7 to 9 A. M. }
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From 6 to 9 P. M }

Also, particular attention directed to all classes of Ulcers, recent or chronic. Treatment and cure, without the use of Mercury, or any other injurious drug, warranted.
jan7—an7 1y

To The Travelling Public.

I most respectfully inform my friends and the public generally, that I have taken the large and commodious dwelling,

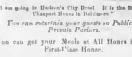
No. 1733 Addison Street,
PHILADELPHIA.
And have opened it as a first-class
Boarding and Lodging House,

and will be happy to see all of my old friends, and as many new ones as may favor me with their patronage.

Your influence is respectfully solicited.

MRS. ANN E. FOSTER.
N B.—Hot and Cold Baths. Terms reasonable.
jul 1y

Hudson's City Hotel.



"I am going to Hudson's City Hotel It is the Best and Cheapest House in Baltimore"

You can entertain your guests in Public or Private Parlors.

You can get your Meals at All Hours in this First-Class House.

No Improper Language or Behaviour allowed in this House.

Ice Cream Saloon, and Barber-Shop attached to the Hotel.

Nos 28 and 30 Corner of Bath and Davis Sts ,
Near the Harrisburg Depot,)
Baltimore.
Dr D HUDSON, Proprietor July 8—tf

Poetry.

OUR AEOLIAN HARP

BY LYDIA M BENO

We place our harp—our Æolian harp—
In our chamber window at night,
And dreamily over its wind-swept chords
Steals a cadence low and light
And our ears are closed to the outward world,
And our eyes have the spirit's sight.

Mournful yet sweetly, a chastened spell,
O'er our quiet hearts are thrown,
We see the smiles of the vanished years,
That we used to call our own
Before they were swept by the waves away,
And hushed in the river's moan.

The dead are with us—the blessed dead—
In their garments pure and white;
Gently they walk with their spirit tread,
Before our wondering sight,
And we feel the touch of their cool, soft hands
On our warm, flushed brows at night.

Murmur away, dear wind-swept harp,
Thou tell'st of a far, bright strand,
And a loyal spirit that resteth now
On the hills of the Better Land,
Oh, his brow shall never a shadow wear,
By the airs of heaven fanned.

Rochester, Pa.

REPENTANCE AND FAITH

"Repentance toward God, and faith toward our Lord Jesus Christ."

There was a ship, one eve autumnal, onward
Steered o'er an ocean lake,
Steered by some strong hand as if ever seaward;
Behind an angry wake,
Before there stretched a sea that grew intenser,
With silver fire far spread,
Up to a hill mist glorified, like a censer,
With smoke encompassed,
It seemed as if two seas met brink to brink,
A silver flood beyond a lake of ink.

There was a soul that eve autumnal, sailing
Beyond the earth's dark bars,
Toward the land of sunsets never paling,
Toward heaven's sea of stars;
Behind there was a wake of billows tossing,
Before a glory lay,
O happy soul! with all sail set, just crossing
Into the Far away;
The gloom, and gleam, the calmness and the strife
Were death before thee, and behind thee life.

And as that ship went up the waters stately,
Upon her topmasts tall
I saw two sails, whereof the one was greatly
Dark, as a funeral pall,
But ah! the one's pure whiteness who shall utter?
Like a shell-snowy strand,
Or when a sunbeam falleth through the shutter
On a dead baby's hand;
But both alike across the surging sea,
Helped to the haven where the soul would be.

And as that soul went onward, sweetly speeding,
Unto its home and light,
Repentance made it sorrowful exceeding,
Faith made it wondrous bright.
Repentance dark with shadowy recollections,
And longings unsufficed,
Faith white and pure with sunniest affections,
Full from the face of Christ;
But both across the sun-besilvered tide,
Helped to the haven where the bark would ride.

—*Rev. W. Alexander*

The Family.

THE BOY THAT LOVED HIS MOTHER

Sometimes, when I have been visiting sick people, I have seen a little girl watching beside her mother's bed, and arranging her pillows, or stealing about on tiptoe to fetch any thing she wanted, so fearful lest she should disturb her, and make her head ache. But more interesting still is it to see a little boy fulfilling such kind offices as he can for a dear, sick mother.

Nursing is a part of woman's work, and God gives her, for the most part, even in childhood, a gentle hand and a quiet step, to point out the work He means her to do. But boys are mostly noisy and thoughtless; so that I think it is much harder work for them to control their high spirits and creep about in a sick room.

But love, you know, makes even hard things easy; and I am going to tell you how a little boy not only watched over his sick mother, but was the means of saving her life.

First of all, you must know that in a small town of France, about a hundred years ago, there lived a miser. He was a man who loved money so much that he denied himself the common necessaries of life in order to save it. A miserable, unhappy man was Master Lombard; for that was his name. He was by trade a chemist, and he made a great deal of money; but he lived just like a beggar. He had no wife nor children, nor even friends, he never showed any body any kindness.

At night, when he shut up his shop, he would sit by the smallest scrap of fire, and eat a dry crust for his supper; then he would bring out his gold pieces, and count them over and over to himself. Alas! of what use were they hoarded up like that? I think, if Master Lombard had ever tried the delight of doing good to others with even one of those gold pieces, he would have found counting them up a very poor pleasure in comparison. But he never did try it; he never gave any thing away; he never made any body happier. I do not know whether he ever read the blessed Bible words, "He that hath pity upon the poor lendeth to the Lord, and that which he layeth out will He pay him again."—If he did, they never reached his heart. He lent money to other people, to bring him in a profit; but he never tried the better profit of lending it to the Lord.

One cold winter's night he was sitting as usual in his back parlor, cold and shivering, with nothing in all the world to comfort him but his bags of gold, when he heard a knock at the outer door. He did not trouble himself to get up to answer it at first, for he thought perhaps it was only a foolish boy playing him a trick, and that, if it really were a customer, he would be sure to knock again. Presently the knock did come again, and then Master Lombard slowly rose from his seat, passed through the shop, unbarred the door, and looked out into the street. The ground was covered with snow, and all was still and silent; so that he was about to close the door again, angry at having been disturbed for nothing, when a thinly clad boy stepped out of the shadow of the doorway.

"Please you, good Master Lombard, it is me."

"*Me!* and who dares disturb me at this time of night? Who says I never give to those who want? They speak false. You want a thrashing; and you shall have it," and he seized the trembling child to fulfil his threat.

He struggled from his grasp, and again began to tell his tale.

"Please, Master Lombard, I only want some medicine for my mother." Lombard would again have interrupted him, but he continued, "She is ill, sir,—she is dying, from want of food; but this medicine may save her, if you will only give it to me. Look, it is in Latin, but you can read it."

The apothecary took the paper from the boy's hand, and, stepping back into the shop, put on his spectacles to read it. When he had finished, the boy told of his mother's affliction, and asked anxiously whether the remedy was a good one.

"Yes," said Lombard, "the remedy is good, but is dear; it will cost a good deal of money."

"Oh, what shall I do, for I have only five pence?" and the boy thought of his sick and dying mother, with an agony of distress.

The miser looked on in cold unconcern. Well does the Bible say, "The love of money is the root of all evil." He had gold in plenty, but he never thought of giving it to save a fellow-creature's life. "It is no affair of mine," muttered he.

"Oh, if you will only let me have the medicine!" again sighed the child.

"Bring the money, and you shall have it, but not a drop without, I tell you," was the hard reply.

"O, Master Lombard, give me but the medicine for my mother, and I will be your servant, your slave. I will work for you night and day, I will do any thing, go any where—only save my mother."

The hard and cruel miser began to relent. "I want a boy," he thought to himself. "I know this one to be steady and clever, I can work him hard, feed him little; it would answer my purpose. Yes, I will take the boy—I might have done worse;" and, having come to this conclusion, he made up the medicine, and then returned to his cold, solitary parlor to meditate over his bargain.

The grateful boy, meanwhile hastened home to his mother. He gave her the coveted draught, which had cost him so much to earn, and then all through the night he watched beside the sick bed. It was cold and cheerless, but what mattered that? Others were sleeping, he was watching; others had comforts around them, he had none; but he cared not; his whole soul was absorbed in the one hope for his mother's life, and *that* was spared to him, all else seemed as nothing. His brave young heart rose even in the prospect of the difficult path to which he had bound himself, if only God would spare his mother.

And God did reward such love as this. When the morning dawned she opened her eyes; she spoke to him; she was better; the medicine had worked its desired end. When she was well enough to hear his story, how sad and grieved she was to hear of the hard lot before him, and yet how she thanked God for having given her such a son. She was a widow, in sickness and poverty, yet how rich she felt in the possession of this better gift than worldly goods!

In due time she recovered, and the boy entered upon his duties at Lombard's shop. Hard, indeed, they were, and very difficult he was to please; the food was bad, and lodging worse, yet he never complained; and more than this, he prospered. The lad was clever—God had given him talents; better still, he was pains-taking and industrious. As the years passed on, he grew rapidly in knowledge, and in the good opinion of others; so that at last the poor, fatherless boy, the miser's apprentice, became a wealthy and celebrated man, the chemist Parmentier.

God does fulfil his own promise, and, even in this world, rewards and prospers those who honor their parents. There is only one commandment to which an earthly reward is attached; and when God promises we may be quite sure he means what he says—"Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." Not that length of days may be exactly the shape the blessing may take to us; you know to the Jew, length of days was the very best of earthly blessings, because each one hoped he might, by living a long time, live to see the promised Messiah; and so God, in this commandment, graciously appeals to this very feeling of their heart. But with us it is very different, and it does not follow that the blessing will come to us in the form of a long life; but in some way God will show that He is especially pleased with those who love and honor their father and mother.—*Child's Companion.*

* * *

GETTING AN EDUCATION

William was born among the woods of New Hampshire. His parents were industrious people, who found it hard to support a large family on a small farm. The boys were put out early to work; and some had, young in life, to leave home and seek their fortune elsewhere.

There was no school-house near; so Will had no schooling or next to none. But he had a Sabbath School, and the little boy was constant there. It had no interesting library, however, as yours has. We, I dare say, should have thought it rather a poor Sabbath School. But God's Spirit was there, and that always makes a good Sabbath School. Will's teacher was an old man who loved God, and taught his little scholars God's love to them in sending his dear Son, Jesus Christ, to be their Friend and Saviour.

One day he said to the little boys, "We must try to be useful." It is a short and simple sentence, only six words; but there was something in the way the good man said it, ~~that impressed~~ little Will's mind. "We must try to be useful," Will repeated over and over to himself, and it proved a little seed-thought. He wished he could be useful. He meant to be, but he supposed he must grow up first.

Will early learned to pray. When he drove the cows to pasture, by a stone wall or in a clump of trees he used to kneel down and pray. He *loved* to do it. Chopping wood in the forest, he often knelt down by the pine logs for prayer; and God seemed to fill the great woods with a beautiful light. It made the little boy very happy. His heart was full of comfort and joy.

Were all the other boys like him? No; some of them *swore*, and used to try to make him swear. They laughed at him and said so much, that one day, when they were in the field hoeing potatoes, Will let a profane word drop from his lips. In a moment every thing looked different. The ground seemed ready to open and swallow him up; the heavens overhead looked angry and offended. Will felt that he had grieved God. It was an awful moment to him. His companions were glad; they thought they had triumphed. But their triumph was short; for if it was his *first* oath, it was also his *last*.

His father, finding it hard to support the family, left his small farm. He went from one place to another, trying to better his condition, and always took William with him, for he was his best boy and worked diligently. But ah, how Will wanted to go to school! Sometimes the wish took such hold of his mind, that even while chopping he forgot his axe, and if any body spoke to him he would not answer. They thought he was stupid. Poor Will! It was because he was *hungry*. Children who are loaded with books and papers do not know any thing about this hunger of the mind.

At last he had a chance to go to school a whole winter. I cannot tell you how thankful he was. He was then grown up, as tall as a man; but he was put in the lowest classes, and all the little boys were above him. Never mind; that was nothing to be ashamed of. Before spring he was the first scholar in school, and had learned pretty much all the master could teach him, for study was a real delight to him.

The next year he started off in search of an academy. He thought if he could only go to an academy a year, he should learn almost all there was to know in the world. But his father thought he could not spare him, and not believing in an education, he soon sent for his son to come home. Will was greatly disappointed; yet it seemed to be God's will, and so he worked, and waited, and prayed on the little farm still.

An opening came by and by. His father had to send a colt three hundred and sixty miles to pay an old debt with. There was nobody to take it but William. His father sent him, and said he might have his own time thereafter. So the young man started on his long horseback journey, with a pair of saddle-bags, a couple of books, and his clothes in one side, a loaf of bread in the other, and twelve shillings in his pocket.

Happy Will! The loaf was breakfast, dinner, and supper until it got mouldy, when a kind woman at a farmhouse took his mouldy bread and gave him in exchange a sweet new loaf. His money went for nights' lodging and oats for his horse. In ten days or more he reached his journey's end, and had four shillings left. The horse was delivered safely up, the debt cancelled, and then Will turned his thoughts stronger than ever towards an education.

He was now over twenty-one.

Hearing of a famous academy in ——, where there was a fund to assist poor students, with his pack on his back, he started on foot seventy miles to that place. On reaching it, he found that the charity list was full, and, of course, there was no room for him.

"Well," said Will, "I am going to stay."—For a year he supported himself with the axe, the hoe, or the spade. Lodging with another poor student, they hired a woman to cook their frugal meals; and their washing, that they did themselves at a neighboring brook.

My story would be too long if I should stop to tell you more. I will only say now that at the end of some years William came out of college a minister of the gospel, and his highest wishes in regard to usefulness have been more than answered. He is a faithful pastor and preacher settled over a large field, where his labors are fruitful and richly blessed of God.

You see, my children, how God opens the way to a noble purpose. The boy who has been found faithful over a few things will surely make him a ruler over many things.—*The Family Treasury.*

THE BARLEY LOAF.

BY NINA CLAUS

Thirty years! it is a long period in the allotted term of life on earth! First the baby sleeping in its cradle; then the child in short frocks romping in the garden walks, then the much coveted jacket and trousers, and the going to school; then the ambitious boy passing from school to college, then the farewell address and crowning honors of college life, and out into the world to find joy or sorrow, and then the closing of the eyes and rest to the restless heart; and to how many comes all this within the space of thirty years!

If any one had said to Master Elias, on his thirtieth birth-day, "Master Elias, there will come a beggar to your door to-day; give her one of those two barley loaves of yours, and thirty years from to-day you will be paid for it—and a good price too;" Master Elias would probably have stared at this announcement, and might, in truth, answer that there was charity enough in his heart to give a loaf of bread to a beggar, without hope or promise of being paid for it, either in thirty years or any other time.

Master Elias, I must tell you, was the village school master; but he did not live as country school-masters usually do—boarding around, first at one house and then at another. When he came to the village, three years before, he brought with him a little sister, a pretty child, about twelve years old; the two were all alone in the world; and he seemed to feel the need of some place that he could call *home* for himself and her; so he hired an humble cottage, and took into it a poor old woman, who for her support was willing to be his housekeeper. After two years she died, and then the little girl became housekeeper.

Whether Master Elias had a little store of money when he first came to the village, and spent it all in his attempts at domestic comfort, I cannot tell; but certain it is, that he grew poorer and poorer, and now was very poor indeed.

It was a poor village where he lived and taught; each one of the villagers thought that the others were doing a great deal for the support of the school-master; so, being every body's business to support him, it became in the course of time nobody's business; and so it happened that on his thirtieth birth-day, a bright September day, when he and his little sister sat down to the grand banquet on the occasion, the grand banquet consisted of nothing but bread and milk—the contents of the pantry having been reduced to two barley loaves.

But bread and milk is a very good thing to any body with a good appetite and a good conscience, so the two sat long and merrily over the repast; and just as they finished, came a rap at the door; a poor girl in rags; her mother was sick in the hovel on the hill; she was begging for food. Master Elias hesitated for one instant only. "If I give away the bread, what will we eat to-morrow?" thought he. It was but a passing thought, and he put it from him, and felt trustful in Divine Providence for the morrow.

"I will give you half of all I have; I can do no more," he said; and gave the girl one of his barley loaves, and divided with her the scanty food he had to cook the morrow's meal—should there be one to cook; and the girl departed.

The long, cold winter passed; night after night when his labors were over, would he sit by his solitary fire, with his little sister by his side, ~~teasing her,~~ telling her stories, and thinking of the time when she would be a woman—a good and beautiful woman, with a bright, happy home of her own.

But toward spring there came a time when he had to dismiss his school and shut up the school-house, and tell his boys his little sister was sick, and there would be no school for a few days, until she got well again; and the days grew on into weeks, and still there was no school.

And there came an evening when Master Elias sat quite alone in his cottage, and in the village churchyard in the valley, there was a fresh grave heaped up, and the night-dews were falling on it, and the winds whistled over it. Master Elias never opened his school house again; in the spring he left the village, and no one knew whither he had gone.

Years passed on; ten years passed; many new faces were seen in the village, many old ones had disappeared from it. Ten more years passed, and still greater were the changes. New houses, and churches, and stores; whole new streets; and when yet another ten years had gone, little, very little indeed was left of the village of thirty years before. The old men and women of that time were sleeping in the shadow of the ivy-covered church, in the valley; the young ones had mostly scattered, and travelled to other places. But there were some little legacies that the old village had bequeathed to the new village; one was the stage-coach, which had not yet given place to a railroad; another was the village inn, a time-worn structure, under the great elms and poplars at the entrance of the village; another was the buxom wife of the innkeeper—she was born in this village, and had passed here her whole life; and, lastly, there was an especial legacy of her own, that she kept and cherished as something better than gold and silver, that had been as she said, the blessing of her life, and was certainly a blessing to the poor within her reach—and this legacy was what she called "*Master Elias' rule.*"

When any poor soul in distress went to her for help, she might be able to give but a little, but that little she gave with such kindness and sympathy that it seemed a great deal, and she would say, in giving it: "It is Master Elias' rule." Did any poor traveller come along who could scarcely afford to pay for his supper and bed, he got them for nothing—"for Master Elias' rule." Did the good man, the farmer and innkeeper, gently remonstrate sometimes when her charities seemed beyond prudence, she would say: "Have we not prospered well in all things, my husband? Yet, have I followed all my life Master Elias' rule." And if, while she was busy with some kind charity, some one would ask, "Who is this Master Elias, and what is his rule?" She would smile and say: "*This* is his rule," and go on with her work of mercy.

So it came to pass that *Master Elias' rule* became a proverb and a saying in the village for every action of benevolence and good-will.

It happened one winter night, when the passengers had alighted from the stage-coach and gone into the cheerful inn, and one very poor old man had lingered outside, as if afraid to go in among such grand company, that the stage-driver took him by the arm, and led him into the parlor, and called out to the landlady: "Here is a poor old man, mistress, who will be thankful, I believe, for Master Elias' rule to-night." "He shall be taken care of," answered the landlady, cheerily, as she was bustling round preparing supper for her guests.

The old man had started when the driver spoke, and had looked for a moment from one to the other, and then seemed to sink into a revery; but when the mistress of the house set some supper before him, he looked up timidly in her kind face.

"I am afraid I cannot pay for much of a supper to-night."

"You shall not pay any thing for it, nor for your bed, either," was her reply. "Eat; it will do your heart good, man."

"Yes," added the innkeeper, who had come in a moment before, "eat; it does one good to eat such days and nights as these! I think my wife may as well follow *Elias' rule*, as she calls it, with you."

The other travellers had gone up to their beds; the innkeeper his wife, and the old man were alone when the man said. The old man dropped his knife and fork and exclaimed, in a trembling voice, "What does that mean?" The innkeeper laughed outright. "Why, man," said he, "it does *not* mean, that we murder or rob (Heaven help us there would be no *robbing* of you)—that we murder or rob travellers here! Eat your supper," he continued, more gently. "Why, when my wife sees a chance of doing any good to any body—giving a man a supper, for sustenance, or a bed, or sending some fire wood to a neighbor—why she does it, and she calls it following Master Elias' rule; that's all it means."

The old man had not resumed his supper.—"Who is Master Elias?" he asked.

The innkeeper and his wife were amazed at the agitation of their visitor.

"Thirty years ago," he went on, "I kept a school in this village, and I was called Master Elias."

The innkeeper's wife was holding his hands in hers, and looking through her tears into his face. "The same! the very same!" cried she. "Master Elias, have you come back?"

The innkeeper stood astonished, I might say *aghast* at this scene. Master Elias had been such a proverb, such a mysterious being, neither the innkeeper nor any one else had ever certainly known whether he was a mortal man of flesh and blood, or some creature of imagination, written about and read about in books; so that the apparition of Master Elias, standing in person in the parlor of his inn, affected him very much as might an apparition of some unearthly being from another world.

"Master Elias, don't you remember me? But no—you cannot—I was a poor beggar girl once—and when my mother was sick I went to your house, and you gave me half of every thing you had—have you forgotten it? the barley loaf? I never have. I have followed your rule always, and given half to the poor; and my good husband there can tell whether, in the twenty years I have been married to him, all things have not gone on well with us."

The innkeeper had by this time recovered from the amazement. He shook his guest by the hand, and told him to make his home in the inn for the rest of his life, if he liked it.

It might be thought that, however much the innkeeper's wife had prospered by following her rule of charity, Master Elias had not flourished by it, at least; for he was old and poor—he had been sick a great deal—out of employment—and had started for this village, his home of thirty years ago, homeless and friendless. But did not his reward come at last? In the inn he found a home; in the innkeeper's wife a daughter; in her rosy children pupils, whom he loved to teach, for his intellect was bright, and his mind well-stored; in the villagers one and all he found friends, for his name was already among them associated with goodness and virtue; and at last, beside his little sister's grave, he found a resting-place, where, on a little white stone, is recorded how the people cherished the memory of Master Elias' rule, and looked forward with a cheerful hope to meeting him where that rule of charity shall be even the rule whereby we are to be judged.

Miscellaneous.

THE NEEDLE

The needle, a slender steel instrument, pointed at one end, and with an eye at the other,—used for carrying a thread in sewing,—what a moral force it has become in the world, when consecrated to Christ! It furnishes a partial answer to the oft-repeated question, "What shall the sisterhood of the church do?" Whether in the form of a bronze instrument, three or four inches in length, wielded by the deft fingers of Egyptian maidens, centuries ago, or shortened, sharpened, and adapted for cunning work by the Spanish lasses, long before Queen Isabella sold her jewels to fit out a fleet for Columbus, or passing into the hands of English matrons, in the reign of Elizabeth, improved into something of its present high polish, delicate temper, and finished form, in every stage of perfection, it has proved a power for good.

Three hundred thousand dollars worth of these nicely pointed steel instruments annually imported into our States, who can calculate the industry, thrift, and wealth they bring to countless homes?

A beautiful writer has said, "Look at the hand. A little organ, but how curiously wrought! It fashioned the statue of Memnon, and hung the brazen gates of Thebes; it fixed the mariner's trembling needle upon its axis, and first heaved back the bars of the tremendous printing press; it opened the tubes of Galileo, until world after world swept before his vision; it reefed the high-topsail that rustled over America when he discovered the new continent; it has held the sword with which freedom has fought her battles, and secured firmly the pen that signed the Declaration of Independence, and the Proclamation of Emancipation." But in this eulogy there is one sad omission: no mention is made of the needle; and yet it may be doubted if in the many devices of feminine handiwork, the needle has not accomplished more than almost any other form of mechanical labor. That it was a perfect machine long before the invention of Howe, may be seen in the New Testament history of Tabitha, or Dorcas. Born in the ancient walled city of Joppa, which was fanned by sea breezes, and largely inhabited by hardy mariners, from early childhood she was accustomed to regard the wants of the poor, and labored by needle work to lighten the pressure of poverty. And when she died, not all the inspiration of eloquence could pronounce a eulogy more pure and honest than the natural language of grief, on the part of those bereaved widows, as holding up the "coats and garments," their tears gave imperishable renown to her unostentatious charity. To be a Dorcas, receiving love and reverence from needy ones, who utter their honest thanks in the death-chamber of their benefactress, exceeds all deference paid to honor or rank. Better than a golden mine, is every parish, is the heart and hand of female enterprise, under the direction of Phoebes and Dorcases, intent on doing good. Thus streams of benevolence may literally flow through the eye of a needle.

In one of our congregations still lingers a mother in Israel, who, when a miss of twelve years, out of her father's oat-field, with no machinery but a needle and thumb-nail, added an article of wealth to American industry, which annually enriches the nation by hundreds of thousands. Her portrait is hung up in the counting room of our largest straw factory, and in the Historical Rooms of Providence. The many prizes received at agricultural fairs, are only partial awards to unambitious, but true merit. Deep in the vale of years, she has lived to see the happy results of the work of her girlish fingers, and her hands still busy themselves with the needle and shears, bookmarks and delicate braids. And all this skilful labor is so consecrated to the Lord, and to the aiding of his servants, that when she, too, shall have passed away, like Dorcas, those weeping about her shall say, truly, "She hath done what she could."

Who that has passed through the beautiful rooms of the Sailor's Home, in Boston, can forget that they were wholly furnished by the needle-circles of the city and suburbs. Think of the Christian Commission, armed, not indeed with the power of miracles to heal diseases, but amply supplied with stores both for body and mind, and then learn the double lesson to thank God for the noble patriotism of our loyal ladies, and also for the gift of the needle, by which those mammoth boxes of clothing were made or repaired.

And now that the war is closed, who must contribute to educate and elevate the Freedmen, and to give them the full fruit of their hard earned liberty. Recent intelligence informs us that the ladies of the French capital, countesses, princesses, and madames, leaders of fashion, have opened their saloons for needle circles, and these have been crowded with the elite of the city, laboring for the despised African. All honor, not only to the dames of Paris, but also to the new proof given of the efficiency of women's weapon, the needle.

In the Druidical religion, there was a class of females to whom supernatural powers were imputed, and who passed as sorceresses. Often the sailors, as they skirted the English coast at night, would see on the summit of misty crags, red phantoms gliding with streaming hair and burning torches, from rock to rock. If heathenism needed the services of the sisterhood, does not the church of God? It is generally allowed that in the primitive church there were deaconesses, whose particular office it was to prepare baptismal garments and raiment for the poor, and these, like Phoebe, Priscilla, and the Elect Lady, had name, place, and duties, as servants of the church. Can we not all endorse the sentiments of a French author, when he says, "I believe that if Christianity should be compelled to flee from the mansions of the great, the academies of philosophers, the halls of legislators, or the shops of business men, we should find her last altar in the female heart, her purest retreat with woman at the fire side;" and we might well add, at the fireside with her needle, as one of the many talents consecrated to Christ.—*National Baptist.*

Anecdotes.

SICK OF A FEVER

A Wisconsin man, stopping at the Astor House, New York, tells the following:

On Sunday, being desirous of hearing several of the more famous pulpit orators of the metropolis, he went in the morning to Dr. Chapin's Church, but heard a stranger preach from the text, "But Simon's wife's mother lay sick of a fever." In the afternoon he went to Beecher's Church, and heard the same discourse from the same preacher. Going in the evening to Dr. Osgood's Church, he found the same clergyman and the same theme—"Simon's wife's mother lay sick of a fever." The next day the patient hearer of a thrice-told discourse was crossing to Brooklyn in a ferry-boat, when the alarm-bell in the Park agitated the air with its great shocks of sound, and a man behind him inquired why that bell was tolling. Looking up, he saw the now familiar face of the preacher, and was prompt to reply, "I think Simon's wife's mother must be dead; I heard three times yesterday that she was sick of a fever."

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The collegiate year of forty weeks is divided into three terms, of fifteen, thirteen, and twelve weeks respectively.

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Hymnological.

FOR ADVENT.

Lord, who once, from heaven descending,
Lost mankind didst seek and save,
Us in our distress befriending,
Grant the succor which we crave;
From a sinful world we flee,
Shepherd of our souls, to Thee.

From the arts that would allure us,
From the toils that would insnare,
Thou, who slumberest not, secure us
By thy ever-watchful care;
And, if e'er from thee we roam,
Lead, O lead the wanderer home.

And at last, our perils ended,
Take us to that blessed fold,
Where the flock thou here hast tended,
Shall in heaven thy face behold;
And with songs of praise adore
Christ, their Shepherd, evermore.

For the Christian Recorder.

MEMORIAL TO CONGRESS.

To the Honorable Senate and House of Representatives of the United States of America, in Congress assembled:

Gentlemen:—We, the colored citizens of the several States of the Union, and of the United States, although we are every where recognized as men, entitled to all the rights of men in common with others; yet we are deprived of them here in our native land, while white foreigners of all nations are permitted to enjoy the privileges of full citizenship in every State.

This is done in the United States; yea, in a country claiming to be the most free and liberal government under the sun—the history of whose acts demonstrate the reverse to be true—these things are done to us, in violation of the letter and spirit of the moral law, contrary to the word and spirit of that immortal document, the preamble and Declaration of Independence of the United States, to which every State in the Union unequivocally subscribed, between July 4, 1776, and 1789. In neither of the above named documents is there any mention made of legalized slavery or inequality. It is for a political demonstration of these inestimable rights that we petition your honorable bodies; but as the foregoing are mere statements, unauthenticated by proofs of both divine and human law, and of their entire harmony, we purpose to adduce a few facts. "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation, he that feareth him and worketh righteousness, is accepted with him." Acts 10: 34, 35. "And hath made of one blood all nations of men, for to dwell on all the face of the earth." Acts 17: 26. "We hold these truths to be self-evident, that all men are created equal, and are endowed by their Creator with certain inalienable rights, among which are life, liberty, and the pursuit of happiness; for the maintenance of these rights governments are instituted among men." The above heavenly declaration of Peter was a confession of his previous errors; for he, with the other Apostles, had contended that the Jews, to the exclusion of all the Gentile nations, were to be the only recipients of God's everlasting favor or grace: hence God selects Cornelius of Cæsarea, (a noted Gentile,) and makes known to him his purpose to save him and his people through the instrumentality of Peter, who was resolved not to have any thing to do with the alleged God-forsaken Gentiles—He, Cornelius, is instructed to send to Joppa for Peter, who, prior to the arrival of the messengers had become hungry, and fallen into a trance, saw a large sheet, let down from heaven, tied at the four corners, and filled with all kinds of four-footed beasts of the earth, and creeping things, and fowls of the air. And a voice from heaven called out, "Rise, Peter; kill and eat!" Peter replied, "Not so, Lord; for I have never eaten any thing that is common or unclean." The Lord replied, "What God hath cleansed, call not thou common." Acts 10: 10—17. Peter immediately awoke out of his sleep, and, while considering what the vision meant, the messengers from Cornelius arrived at the gate and inquired for him. After being admitted, they related the circumstances, which were so convincing, that Peter arose and went with them without delay.

When he arrived, he found Cornelius, with a Gentile congregation, waiting to hear, from him, the Gospel. They mutually related the circumstances which had brought them together, in the capacities of a Jewish preacher and a Gentile audience. So Peter preached and the Gentiles believed and were baptized in the name of the Lord (Acts 46: 7, 8.) Now, all this was a simple recognition, by Peter, of what was right with God before. Hence, the track being clear, Paul boldly declares the universality of the brotherhood of man, and the Fatherhood of God.

The Declaration of Independence, that invaluable, heavenly document, to which we have referred, is true, like the Scriptures. It was and is of God This will be apparent when we remember the circumstances under which it was adopted It will be borne in mind, that the fathers of the Revolution did not intend separation from the British crown when they rebelled They simply wished to obtain representation with taxation But after they had once resisted their oppressors, they well knew, that even if the right of representation in Parliament was granted to the people, the leaders of the patriot army would lose their heads Hence, their object, subsequently, to induce the whole population to rebel, and to separate entirely from Great Britain.

Now, therefore, to make a show of right and justice, though twelve out of the thirteen colonies were slaveholding States, they adopted the Declaration, in the House of Representatives, assembled in the State House, in Philadelphia, July 4th, 1776, and it is a remarkable fact, that although they took such grounds thirteen years before the adoption of the Federal Constitution, they never swerved from or modified it through all the heated discussions upon the subjects of Independence and slavery. Again, it is remarkable that, although there is not now, and never was, any slavery, inequality, or proscription of any American citizen, white or colored, in that instrument, yet every one of the colonies, except two,—South Carolina and Delaware,—subscribed to it, and granted to all the colored people the right of suffrage, including Virginia, North Carolina, Georgia, New Jersey, and even Connecticut, which, only the other day, asserted her refusal to recognize our right to the exercise of the right of suffrage.

I stated that South Carolina and Delaware were the only States where the colored citizens were denied the right of suffrage, but, finally, these two States united with the other eleven, in adopting the Federal Preamble and Declaration of Independence, in 1789. So, the thirteen colonies were all a unit in its adoption, finally. If what I have said be true, it follows that the often asserted State Rights theory, which implies the right to proscribe and deprive American citizens of their rights, falls to the ground It ceased to be a reserved right when they united in the adoption of that immortal instrument, the Preamble and Declaration of Independence of the United States, which is the only basis and text book of our political structure, and all that is incompatible with it is null and void. *If it be admitted that we are men, then we are included in it,* as the Declaration declares that "ALL MEN are created *free* and *equal.*" Therefore, we most respectfully, but firmly deny the alleged right of the Government of the United States or the government of any of the several States, to proscribe us, the colored citizens, as neither color, slavery nor inequality, are mentioned in it. We simply pray that the rights and protection guarantied us in it, may be recognized and granted

We have noticed, with feelings of regret, that many of our firm friends and strong advocates, while they deny the right of the rebel States to proscribe us, yet acknowledge the alleged right of the other States to do so From this assumption we solemnly dissent. Yes, furthermore, we deny that the Federal Government has any right to proscribe us, because it was instituted to protect us in the enjoyment of "life, liberty, and the pursuit of happiness."

Finally, I write this letter with the humble hope that the colored people every where, may, in the form of the petitions above mentioned, or otherwise, demand their rights under the Constitution of our country. Let us unite, and make an effort to obtain a decision from the Supreme Court of the United States, which cannot be otherwise than favorable to our cause.

With a view of carrying out the above object, I will be one out of a thousand or more, to pay $1.00, which I will send to Rev Elisha Weaver, who has kindly consented to act as Treasurer, and to co-operate in the movement, here named, until otherwise instructed by the contributors, and to acknowledge each contribution in the *Christian Recorder.* Let every friend send in his subscription to Brother Weaver. Come one, come all. Act at once, or suggest some better way, and I will follow EDMUND KELLY.

New Bedford, Mass.
November, 1865

P. S.—Can we not get $1,000 or more together, within a month? Let us try. The sum suggested is small, and, when collected, we will be prepared for action Let us hear from others. Call a convention Now is the time. E. K

For the Christian Recorder.

LETTER FROM CAMDEN, N J.

MR EDITOR:—I am about to write a few lines for your most excellent paper, thinking that the subject may be one of the means by which some person may see the danger lying before them, and may flee from it. Before I say any thing more I will state the subject, which is the Preservation of a Good Character. And being a person with a limited store of knowledge, there will be plenty of room for some one who is more able than I to fill; and the reason that I write about the Character is this: I believe if we want the time to speedily come, when we shall have all the rights and respect due to peaceable citizens, we should respect ourselves, and preserve our characters. Truly, when we reflect upon the vast importance of the character—of a good character I mean—and of the good that is derived therefrom, and then think of the vast number of our people who are not in possession of this virtue, not because they cannot possess it, but that they will not O! it makes my heart sorry Just think how important a good character. Why, the very name is sweet. O, if I could make my pen speak as with the voice of a Cicero, or the eloquence of a Demosthenes, I think that it would be productive of much good. Only think of the number of persons, while passing through the streets of one great city, who are going to destruction like unthinking horses into battle, without considering about that great eternity. O! what an eternity. Why, if a person were consigned to a place of punishment for a thousand years and yet never die, O, how they would crave death! But a thousand years, what is that to eternity? why a million years is not considered part of it, and yet a soul or a body that dies, that contains a soul in it with a bad character, must live throughout all eternity in continual misery and intense pain, according to scripture. Oh! what a thought. Young men and young women, will you not preserve your character! Now, remember we are a people who are seeking for equal rights, of which we have been basely deprived: let us be up and doing. Let us preserve our characters, and the day will surely come when we shall enjoy them, and it will raise us to a living perpendicular to our common opposers Let us preserve our characters Young women, exert yourself, and if you are acquainted with a young man who is profane, and who has been in the habit of playing at the card-table, who has become so depraved as to drink of the intoxicating cup to excess, who frequents the policy office, who delights in the performance on the ball-room floor, and all such wickedness as I cannot name, give him a word of warning; for by the exertions of a kind heart you may be the means of saving a soul from destruction O, quit the broad road to vice and wickedness and follow the path to virtue and religion. Preserve and cultivate a good character; for then we cannot fail to conquer the existing prejudice; rise into distinction, and be wealthy and industrious; for "a good name is rather to be chosen than great riches, and loving favor rather than gold and silver." B

Camden, N. J., Nov 29th, 1865.

For the Christian Recorder.

LETTER FROM EVANSVILLE.

Evansville, Indiana,
Nov 27th, 1865

DEAR RECORDER:—Having promised my dear brethren and sisters of the city of Natchez, to send a communication to our beloved paper—the *Christian Recorder*—on reaching my appointment, I hasten now to fulfil my promise.

Our beloved brother, Rev. Elisha Weaver and myself, journeyed together as far as Odin, Ills.: here we parted, after a pleasant journey together of six days He proceeded to Philadelphia, and I to Vincennes, Indiana.

Having received a letter of introduction to Elder Bass, from Bro. Weaver, I, immediately on my arrival in Vincennes, obtained the services of Mr. Green, who placed me in his omnibus, and conveyed me to the parsonage. Here I was kindly received by Bro. Bass, who took me under his special charge, and immediately gave me an appointment to preach in the evening When the hour for service arrived, we went to the church, and I was very much pleased with the goodly congregation in attendance.

I was to have left on Tuesday morning for Evansville, but Bro. Bass insisted on my remaining until Thursday, when he would go with me to Evansville. I consented, and preached again on Tuesday evening We had a splendid time. Jesus was with his people.

We occupied Tuesday and Wednesday in visiting our brother's congregation and members; and I must acknowledge that there are several handsome ladies in this city, and also a great deal of intelligence among the citizens.

On Wednesday evening there was a donation supper given for the benefit of Bro. Bass, who realized over fifty-seven dollars.

At the supper I beheld all the beauty and *elite* of Vincennes, which I am really compelled to acknowledge is hard to excel. The treatment which I received, shall not soon be forgotten. Every body was very kind to me; the sisters especially. They are examples of Christian kindness and piety. May God bless and comfort them in every hour of trial and temptation. With pressing invitations to come and see them again, I took my departure, on Thursday morning, for this city, and arrived here at 9½ o'clock, A. M., and was met by Bro. Green, and conducted by him to the residence of Mrs. Carter, where I am stopping for the present.

Yours fraternally,
R. McCARY.

For the Christian Recorder.

LETTER FROM OBERLIN, OHIO.

MR EDITOR:—I wish you would give room for a few lines in your columns, which, I hope, will interest your readers, and let them know how the colored people are getting along in the South.

When I landed at Raleigh, in last spring, I found the people suffering very much, and I did not expect to find any thing else but desolation, and I found that in abundance.

We were then sent from Dervin station to Raleigh, and from there we were sent to Lewisburg My company was then detached and sent to Nashville, in the eastern part of the State of North Carolina I wish to say that this is one of the worst counties in the state. I found the colored people very ignorant, and many of them did not know they were free until I told them; but I can very readily account for this, for during the past four years many were not allowed to go away from their masters' plantations, and if they were discovered in attempting to get away, they were caught and brought back again, and punished with thirty-nine lashes on the bare back, and in some instances were shot dead.

On some of the dark nights between eleven and twelve o'clock I would walk out and meet them upon their masters' plantations, and talk with them, and tell them what was being done for them in the North.

I found these people very kind to our soldiers, and when I told them how we had prayed for their deliverance, they would reply that they too had prayed to be free and away from their wicked masters, and now their prayers have been answered.

I will try to describe to you the class of white men who inhabit this section of country, and punish the poor people. They are either horse-racers, chicken fighters, or gamblers. In one place I found a coop made for the purpose of holding these game chickens It would hold from forty to fifty at a time, and the ring which they fought in was made in the same manner as the ring of a circus I was on duty when the rebel soldiers returned to the same wickedness, then the citizens and rebel soldiers would bring in their favorite chickens to fight I was told by the citizens that they had seen from forty to fifty fights going on at the same time; and this is the class of men who have treated the colored people so cruelly, and when you come to find out how they have been treated, you cannot expect any thing else but ignorance. I remained in that part of the country for some five or six months, and I hope I have been the means of doing them some good, for I made that my business both day and night.

My company has returned to Lewisburg, where the regiment was stationed, and then we were ordered back to Raleigh, and there I found that the colored people had improved very much, and that some four or five schools had been established, and all doing very well. Many of them are hiring themselves out upon farms, and I am sure that they could take care of themselves if they only had the land Their whole cry seems to be,—Land to rent!

I am sorry to state that the very rebels that have been pardoned by President Johnson, have put their heads together, and have agreed not to rent or sell any land to the colored people in that county I must acknowledge that I found some very kind and intelligent colored people there, and on several occasions was invited out to partake of their hospitality. It seems that none but a soldier can appreciate the kindness that I received

I then went to Newbern, N. C., and there I found the colored people doing very well indeed I found some ten or fifteen occupying stores, and buying and selling just as their old masters used to do. Some of them are owners of farms, and I have been told that some of them have cleared over $400, and these same people were but a few years ago slaves These are the people that our enemies say cannot take care of themselves! I then went to Greensboro, but remained there only a few hours, and did not form but a few acquaintances

I found here a very intelligent colored gentleman, who came from Charleston, S. C. He had been brought out by a refugee, who was making his escape to our lines, while we were bombarding that hot-bed of secession. He said that those who were caught trying to make their escape from rebeldom, were instantly shot; and some of them were tied to horses and torn asunder. This was done in order to frighten all others who designed making the attempt.

Now, my dear readers, the authors of these hellish modes of punishment are the very ones whom President Johnson has so graciously pardoned. These fiends in human shape say the South is not yet whipped, but merely *overpowered.*

I went to Salisbury a short time ago, and spent some time there. I found that quite a number of persons had established shoe-shops, and were doing exceedingly well I went from there to Morgantown, where our regiment was stationed three months.

I must say that the colored people in this section of the country are not doing so well as I have seen in other parts I found here one very intelligent man by the name of John Woodard, a carpenter He was the only one I became acquainted with. I am sorry to inform you, my readers, that up to the time we left, no schools had been established here.

We received orders for our regiment to be mustered out, and accordingly left for Charleston. We were here mustered out, and took up our line of march for Columbus, Ohio, where we arrived, after a fatiguing march, and were discharged.

I will now inform you, my dear readers, of the treatment I received after being discharged. I stopped at a boarding-house where I had been in the habit of staying when a citizen, kept by Mrs. Respasse, and was always treated in a gentlemanly manner; of course, I expected to receive the same treatment. I arrived at night, and was quartered in the garret with a sick boarder. I had not even a wash-basin, or a towel, or even a chair to sit on I spoke to Mrs Respasse about it, and she seemed greatly insulted, and informed me that she was not going to have a *nasty, dirty, lousy* soldier in her bedrooms.

When we were in the army, we changed our clothes once a week, *and we had not a louse upon us.* We had on good, decent clothes.

I removed to a gentleman's house, and was treated as a soldier ought to be treated I ate four meals and slept two nights at Mrs. Respasse's house, for which she charged $5. I paid her and left in disgust.

My companions stopped at private boarding-houses, for which they paid $5 per week, and were well fed, and received good treatment in general.

If I could illustrate this boarding-house more fully, I would do so; but as I am not gifted with so brilliant an education as some of my brethren, I come to a close by warning my companions in arms to steer clear of this place, as there are plenty of other places in this city where soldiers will be treated like men who have sacrificed the comforts of a home, and went forth to battle for their rights and country.

Yours for the welfare of our race, and the good treatment of our soldiers,
JOHN H SCOTT.

For the Christian Recorder.

A FLYING VISIT TO WILBERFORCE

DEAR RECORDER:—On the 16th of this month it was my happy lot to attend the wedding of Mr N. L. Childs, of Cincinnati, and Miss A. Strange, of Rochester, Ohio. On the following morning, the 17th, accompanied by the groom and his gay blushing young bride of eighteen summers, and a party of young ladies and gentlemen we started for Wilberforce. But we did not forget to call at the Carson House in Xenia, and take dinner. Although the host was absent, the hostess did all in her power to render us happy. The hostess is a pleasant lady, and one every way worthy of the position she occupies. I advise the travelling public to give her a call.

As soon as dinner was served, preparations were made to continue our journey to Wilberforce. The gentlemen had already procured two very elegant vehicles, each drawn by a splendid span of ponies. We dashed through the streets in almost royal splendor, and Xenia was soon left far behind us

The weather was fine: it was a perfect day, just warm enough and just cool enough to bring the roses to the cheeks of the young bride We soon came in sight of Elder Davis' residence, and then Elder Shorter's residence and Wilberforce We were then conducted to the Rev Mr. Conrad's house, where his good and amiable lady received us kindly

The school is taught by Mr Joseph Shorter, a son of Rev Shorter. I saw several of the students I had the pleasure, too, of seeing Major Delaney's son, and I also had the extreme pleasure of shaking hands with Elder Davis

After conversing for some time we went to the spring, drank of the water and viewed the grounds There are many lofty hills and deep ravines It is indeed a grand spot, one calculated to imbue the young mind with lofty aspirations. After admiring the grounds and the many facilities afforded for an education, we then bid farewell to Wilberforce, went several miles beyond it into the country, and just returned in time for supper

On the whole, we had a good time The drive was perfectly splendid, and the whole party appeared to be enchanted to get into the country

I will close, fearing I have already wearied the patience of your good readers with too lengthy a letter. Respectfully, yours,
LIESIA

Morristown, Nov. 22d, 1865.

For the Christian Recorder.

LETTER FROM WILBERFORCE UNIVERSITY

WILBERFORCE UNIVERSITY,
Nov. 28th, 1865.

Whereas, It has pleased our Heavenly Father to take from our midst, our fellow student and brother in Christ, Joseph Bradford Townsend:

Resolved, That while we, as students, submit to the power of Him who made the universe and doeth all things well, we deeply feel our loss in the earnest and Christian character of the departed.

Resolved, That we make known, through the columns of the Christian Recorder, his life and character as a Christian and student while among us

Bradford Townsend first came to Wilberforce in the year 1859, from the State of Alabama—then a little boy, with sweet, childlike simplicity resting upon his countenance, while his eyes had the expression of inquiry All his movements were attractive and unassuming

Even in his play he was tender and gentle—The following winter he professed a change of heart. Though a child, he proved true to his profession notwithstanding the temptations which surrounded one of his age. During the winter he took a heavy cold, which almost proved fatal.

For a time, he had to be helped about or propelled around in a chair. Afterwards, he got so that he could walk with the aid of a stick—Through all of his affliction he was never known to complain.

His natural intellect was good: he was a bright scholar, and improved rapidly. We can see him as he used to stand resting on his stick in his class, with his eyes sparkling with delight, while his lips were parted with a smile.

He remained with us about six years. His piety and truthfulness gained favor and esteem from all who knew him. But he was not destined to remain with us long. One beautiful eve we were summoned to his dying bed, and his spirit passed away as an infant that falls asleep.

Oh! how glorious the sun-set that eve: never did the dying of the day seem more lovely.—No eastern sun-set could rival it The sun did not throw his rays as usual. The horizon was wrapped in a bright crimson mantle, fringed in the deepest rich purple, that is seldom seen—And the glory of the sun itself was reflected on the dead autumn leaves, making them appear as leaves of transparent gold. While in the zenith was spread a veil of the loveliest azure

While we gazed on this enchanting scene our souls were filled with a still, sad rapture, and our hearts were lifted to heaven; for the sun of that world is more glorious than ten thousand such as this one we then beheld. And this wonderful display of nature was all emblematic.

We think of the pure soul that should take its flight from this world to one of eternal rest.

Bradford, Bradford, you have left us;
Oh! how deep we mourn your loss,
In the school how oft you've cheered us,
But to-day we feel the cross!

Gloom and sadness still surround us,
Bradford Townsend's term is o'er!—
He has gone to heaven and left us
Him on earth to see no more.

No more on earth we'll hear your anthem,—
No more we'll hear your fervent prayer;—
But when to heaven we go, as ransomed,
In realms of light, we'll hear you there.

Behind you've left all earthly spectres,
Behind you've left all carking care;
To heaven you're gone to wield a sceptre
To dwell in light forever there.

Your work on earth is now accomplished,
Your battle was well fought, though o'er,
A faithful soldier ever vanquished,
At last has reached the happy shore.

While young, he loved his Lord and Saviour,
A faithful servant still he proved,
Submissive as a lamb he labored,—
Obeyed his Saviour's sacred word.

When he received the heavenly message,
Which called him from this world of strife;
He meekly closed his eyes and left us,—
Left for a world of light and life.

Bradford! let us strive to meet you
In that distant, better land:
We are only pilgrims travelling
To be with you, hand in hand

When we viewed thy placid features,
We almost thought you were asleep;—
Now we know you sleep in Jesus.
Though we live on earth to weep

Why God has so soon bereft us?
Why so soon embrace the sod?
Now we realize you've left us,
Transported to the house of God.

T. H. Jackson, J. E. Carter, J. Ashe, M. E. Ashe, J. P. Shorter, McGill Pierce, G. Robinson, Committee.

For the Christian Recorder.

EQUAL RIGHTS

MR EDITOR:—Enclosed please find a letter addressed to the citizens of Arkansas, treating on the great and infinitely momentous theme of the black man's right to cast his vote in the ballot-box—to have a voice as to who shall rule over the land—patriots or traitors—DEMOCRATS or "Dimickrats."

United States Ex-Senator Fishback, the author, at the opening of this most wicked and fratricidal war, was a member of the Secesh Convention Upon entering the arena, he was like a young colt when brought forth and stationed at the head of the race-course track—prancing, champing his massive curb, and cutting some strange capers and grotesque antics generally But after the first heat, he was withdrawn from the tory course and placed upon Union turf. Since this last entry he has run well for the capacious Union purse, which hung glittering before the eyes of too many "pathriotic" individuals

Thus he kept on until the question of the ballot-box franchise, the last great issue growing out of the *dusky* controversy thrust itself forth like some Sumter rising defiantly from the sea, and opening up another path wherein he might spread himself

But lo! coward like, at the sight of this stern Rock of Gibraltar, (around whose formidable base an avalanche of soft brains will be profusely scattered,) he most ingloriously bolted, or, in other words, shot the pit! In the twinkling of an eye, nothing could be seen of this valiant champion but boot-heels, coat-tails and dust! And now, according to the rules of the turf, he loses.

Party politics and sectional issues have been substituted by political demagogues for the cardinal principles of equal rights before the law. We have no statesmen in the South: we have only sectional men, who identify themselves with platform-politics, and model after the little prairie gopher. This little animal has a Northern and Southern end to his burrow—so that in sultry weather, when it is desirable to raise the wind, if it blows North, he opens the South end of his retreat, and, when South, the North end; and besides the utility of shifting his position to suit the wind, such an arrangement, in case of pursuit, is very convenient for the purpose of dodging responsibility. I disapprove of equivocal expressions, selected to hit the majority exactly between wind and water,—a word or words which lie midway between right and wrong,—phases lodged in the vacuum of *betweenity*, on no side of nothing

If the fate of liberty hang upon such statesmanship as is foreshadowed in this letter of our Ex-Senator, then liberty might costume in mourning. But, thank God, she has a sufficient picked guard to shield her from the assassin's blow

Our friend opens the ball with tender advice As a man's actions are to be weighed in the scale of motive, and the verdict rendered in accordance with the motive—and as the presumption is in favor of purity of motive, our young friend must have the advantage of it. But when the Spirit of the Lord proposed to castigate oppressors, tyrants and usurpers, He said, "Come, let us *reason* together." Isa i. 18. Please read it. He reasoned with them. As to the thrust our friend makes at the North for heartless indifference towards the South, I leave for others to repudiate. I can only say I believe it to be a slander.

J. A. BUTLER.

TO THE WAR DEPARTMENT

We call the special attention of the Government and the War Department to the kind of treatment that our people are receiving at the hands of citizens, aided by soldiers of the United States, at Mobile city, Ga Will the War Department tolerate such inhuman, cruel, ungodly conduct of their white soldiers and let it go unpunished and unrebuked? Why not remove those miserable white incumbents, and place colored soldiers on duty, who will deal out even-handed justice to both colored and white men Any one who will read the following letter of a reliable correspondent of the New Orleans Tribune, can see how things are conducted in that devil's paradise

TO THE COLORED PEOPLE OF MOBILE.

A sad thing it is, that the colored men cannot get justice before the law here, nor any where else in this Department; peaceful, law-abiding citizens as he is. Not only law abiding and peaceful, but also the most loyal people in the bright, sunny South, and yet they are subjected to more disadvantages than any other class of people here.

We cannot pass through the public streets of this city without being molested: neither colored soldiers nor citizens are free from assaults, by white soldiers of the United States army, who are ever upon the alert, for the purpose of pilfering and robbing the honest laborer of his little mite It is useless to deny these stern facts, for they stare you in the face in the public streets every day.

Suppose the colored troops that were on duty in this city some time ago, had committed such depredations upon the white population of this scurrilous rebel city, what would have been the consequences? Why, it would have been heralded from one end of the world to the other, that the colored troops were not fit for duty in the capacity of patrol guards But the many acts of low meanness that are committed by the white troops are winked at by those in authority, who are the very ones that ought to sift the matter through, and bring those scoundrels to a severe account for their villainy; but as it is only the poor negro that suffers, it is passed over without a handling. I said the poor negro: true, we are poor, but why is it? It is not because we have not earned riches; but it is because that which we have earned has been appropriated by those that are now calling us "trifling good-for-nothing, lazy devils" O, yes, we are trifling and lazy, now that they can no longer get all the proceeds of our labor: it is a pleasure for us that we are good-for-nothing, by the way that the Johnny rebs fought, bled, and died in trying to hold together the chains of slavery.—See with what reluctance they accept the new era that has been brought about! they have taken the oath of loyalty to the United States, but at heart they are as good friends to the so-called confederate cause as ever.

When we appeal to the authorities for aid, they do not give it; but they tell us we must not carry any weapon. Now, what are we to do?—There is hardly a white citizen in Mobile that does not carry weapons, for self defence, it is said by them; and yet we, that are the objects of their hatred, are not allowed to do so under the same plea. Now, I would ask, what kind of law is that? What kind of men have we at the head of affairs? Are we to have justice, or not? Is the old slave law of 1850 to be revived and put in full force again? Are we to have those rights guaranteed to us by the Proclamation of Father Abraham, and endorsed by his successor, Andy Johnson, who promised to be our Moses, to lead us through the Red Sea of slavery to the fair banks of freedom and peace? If a white man see fit, he can curse and abuse you in any way or manner: it is well and good. But if you should happen to say any thing that does not exactly suit Massa George, or Massa Charles, or Miss Mary, you are arrested and sent to the police station, to await your trial before His Honor the Mayor Well, what is the charge against Bill, or Dick, or Martha, as the case may be?—Impudence to Mr. A., or Mr B., or to Miss C. or D. All right, I do not wish to hear any thing from you: workhouse for four months!

This is the way things are worked here, and and yet nobody can see it. There are a great many more such outrages perpetrated upon us that ought to be spoken of, but they are too numerous to mention at present, but I will keep you posted as much as possible. T. J.

To stand still is to go back.—LUTHER

CAR QUESTION SETTLED IN CINCINNATI.

We give place this week to a righteous decision given by Judge Storer, in favor of a colored man, $800. Colored people can now ride in any car they choose, just as Philadelphia rail companies will have yet to come to, and it would be much better for them to come to it at once than to be driven by law, for we belive God will make them yield

IMPORTANT TO STREET RAILROAD COMPANIES—DAMAGES RECOVERED BY A COLORED MAN, WHO WAS EJECTED FROM A STREET-CAR. Isaac Young vs The Passenger Street Railroad Company In this case, the facts of which were given in a former report, Mr. Ferguson concluded his remarks to the jury in the forenoon, and was followed by Judge Dickson, who closed the argument for the plaintiff

Judge Storer then proceeded to charge the jury. He remarked that there had been a great deal of discussion on topics that, strictly speaking, might have been omitted. He had endeavored to exclude all argument on mere political questions, and, if any thing had been said by the counsel, on the one side or the other, that had an incidental or direct reference to any great political topic that has hitherto divided the country, the jury should not permit it to occupy their attention

The plaintiff seeks indemnity for what he claims to have been an injury to his person and his rights; and here it might be remarked that there are some infractions of right that do not depend on the violence with which the injury was committed, but the manner and the purpose. The imposition of the Stamp Act by the British Government in the year 1763, resisted by the New England Provinces on the ground that there should be no taxation without representation, was, in the abstract, a mere right, but it was a right which reached profoundly into the depths of the social and political system of what was now, and he trusted ever would be, the union of these States. What was the consequence?—Seven years of conflict terminated in the independence of the colonies Every right that connects itself with a man's opinions, his habits, his property, his different relations in society, is a sacred one to him, and if it is infringed, attempted to be modified or taken away, he has a remedy, and may, in order to be vindicated by a jury, be allowed such damages as the particular right itself, accompanied by all the circumstances that transpired when the injury took place, may fairly authorize a jury to bestow The able counsel for the defence had directed the attention of the Court to some points referring altogether to the record, and not proper for the consideration of the jury.

It was alleged, in the petition, that the plaintiff had a right to travel on the passenger car of the defendant, and there being no justification, by way of plea or answer, the question is directly presented—what shall be the measure of damages?

Passenger cars are to be regarded as common carriages; not special, but general, and are bound to receive into their cars and transport from one point to another on the line of their route, all persons who are not intoxicated, or suspected or generally believed to be guilty of crime. A felon, or a pickpocket, or any one whose personal appearance or habits would be offensive to decency and good morals, may be well excluded: that is the language of the books. But they cannot exclude any person on account of his complexion.

On this subject our own State has not legislated. There is no prohibition, and until there is they would be bound to hold that every person not within the exceptions referred to, had a right to use these public vehicles. The rule has heretofore been announced by this Court in a similar case, and it has lately been adjudged in one of the higher Courts in Pennsylvania, that there can be no class legislation in this country. If ever we do begin to legislate for a class, color may not be the only peculiarity that may prescribe the supposed duty or terminate the right.

The Court here cited the language employed in the decision of a case tried in this Court:—"That the defendants, the owners of a line of cars, engaged in the daily transportation of passengers, are bound to carry all persons who apply for transportation, to any part of their route, if there be room for the passenger, and there is no sufficient objection from his conduct, or his character be not dissolute, or unequivocally bad."

This was the rule laid down by Judge Story, in a case in which the question was fully discussed—recognized by Chief Justice Parker, in volume 10, New Hampshire Reports—fully recognized in England, and now held to be the law of this land.

The question had been raised whether the regulation adopted by the Railroad Company might not be maintained on the ground of classification. On this point the Court charged that it was a voluntary act on the part of the passenger, whether he should take a seat inside the vehicle or stand on the platform. If there was no room inside, he had but one alternative, to take the next best place.

It was important to know how far the proprietors of these cars, which are for the benefit of the public, are responsible for the acts of those they employ. The law which compels a master to be responsible for the acts of his servant, during the discharge of his duties, does not hold him responsible, as a general rule, for any of the wilful or malicious acts of the servant. This might be laid down as the correct doctrine—that whenever a peculiar duty, necessarily involving the use of violence, devolves on another, the party who places the agent in the position, and gives him the authority to use violence, must be responsible for the amount thereof The reason of the rule is laid down in Smith—on "master and servant"—that it is just that he who selects a servant, from his knowledge of the party, and whose orders that servant was bound to obey, should suffer for his misconduct, rather than an innocent third party, who had not the opportunity of selection, nor the power of removal.

Again, if the act of trespass be the natural consequence of the act which the master ordered him to do, the master is liable, and the absence or presence of the master, at the time of the trespass, can make no difference in the liability The best reported case, one covering the whole ground, was in the eighth volume of the Jurist, action against a ship-owner, for disembarking the plaintiff at an intermediate port, the disembarkation being conducted in a disgraceful and improper manner, where it was held by Baron Park, that the declaration was good, and the plaintiff was entitled to fair compensation, so far as the injury arose from the act of the Captain in putting him ashore.

If, in this case, the conductor was authorized to use force in putting a colored man, or other person, obnoxious to any rule of the Company, off the car, and in the use of that force transcended the degree that a prudent man would use, if he had discovered infirmity of temper, or was guilty of disrespectful language or bad conduct, all may be taken into consideration as a part of the case This disposes of the liability.

The next question was, What shall be the measure of damages? This was a matter upon which their prejudices must not be appealed to, We cannot altogether free ourselves from prejudice First, we have a classification between the rich and the poor Again, one man gifted with splendid ability, has no affiliation with common men, and becomes an iceberg, and classifies himself; and so, too, the vain man, fond of exhibiting himself, forms a class. It is a part of the unfortunate condition of things, that, instead of feeling [illegible] man as we should feel, as separate our [illegible] classes. There [illegible] fashion, to [illegible] there is no objection; societies of men of science, to which there is no objection; but when we come on a great platform of human rights and privileges, another and profounder question is involved, and that is, does the law tolerate any thing as, strictly speaking, mere classification? In the opinion of the Court, it does not. Yet it was difficult to get rid of these prejudices that grow up with us. We cannot, by any moral or political medicine, get rid of the difficulty. It appeared the Company was willing to let females ride, but had a great objection to the man. This appeared to be an arbitrary distinction. Much had been said about the social condition of these parties. It does not follow because a colored man is permitted to ride in a carriage, that you must take him into your parlor. You may leave him just where he is, a human being, entitled to all the legal rights enjoyed by the white man for the protection of his person and property. There are some colored men in this country immensely rich—one in Philadelphia worth over a million of dollars—and suppose he was a purchaser of railroad stock; according to the theory urged in one aspect of this case, he might be the owner of two-thirds of the stock, and not have the privilege of riding in his own cars.

In estimating the damages in this case, the jury might well consider the condition in which the Company found themselves, in considering whether there was any malice or disposition to do a positive wrong, they being servants of the community, where they had an existing prejudice; and while these facts should not prevent the plaintiff from recovering the full measure of damages, they may be permitted to shield the defendants from the consequences of any thing like an intentional wrong.

Referring to the qualification stated by the Railroad Superintendent, that the conductors were requested to use care in carrying out this prohibition, and if any difficulty occurred, to call a policeman,—the Court remarked, that these defendants had no right to call to the aid of a policeman, and if a police officer had come there, he would be utterly without excuse.

Taking the restrictions intimated, the plaintiff, as the case was now presented, would be entitled to compensatory or remunerative damages, but not such as should be visited upon clear proof of malice.

The Jury, after a brief deliberation, returned a verdict for plaintiff, assessing his damages at $800.

The Christian Recorder.

Philadelphia, Saturday, Dec. 9, 1865.

A GRAND LOCATION FOR OUR BOOK CONCERN.

We would respectfully call the attention of our Bishops, ministers and people to this very important subject—one of vast and momentous interest, concerning the publication department of our Church. Every one should give it his earnest attention. We have at last succeeded in bargaining for a good house and lot, located in a business portion of our city. We want the sum of fifteen hundred dollars by the 1st of December, 1865, to enable us to effect the desired object.

When we shall have bought and paid for the establishment and property generally, and got every thing put in working order, and ready for business, we will be enabled to teach young men the art of setting type, together with other duties connected with a well-conducted printing establishment.

In view of this fact, how many of our friends are willing to help us in the accomplishment of our design? Who will be the first to send us a five, ten, or twenty dollar bill as a free will offering to help us to pay for the property? And when we shall have succeeded in paying the first instalment, we will let our friends and the public know what the entire cost will be. They can then form a pretty good estimate of the matter. And now, friends, what do you say? Shall we have your support and approval? We think so, and trust we shall not be disappointed. We now await your reply.

Nov 4—1mo.

AGENTS.

The following named persons will act as agents for the Recorder, to whom persons wishing to subscribe can apply:

Mrs. George H. Fairweather, Jefferson City, New Orleans, La.

Mr Armstead Saxon, (in connection with the elder appointed there to procure subscribers,) Mobile, Ala.

Rev Nelson Fitzhugh, (in connection with the elder appointed to procure subscribers,) Natchez, Mississippi.

For the Baptist Church in Natchez, Mississippi, Rev J S. Habersham.

May the good Lord bless the labors of these dear brethren, and enable them to procure many new subscribers for our paper. Their labor of love will find its reward in the Master's approval. Speed to them! tf

SPECIAL NOTICE.

Our correspondents will please notice the following:

1. All matter intended for this paper must be directed to Rev Elisha Weaver or *Christian Recorder*, or it will not be published.

2. All matters appertaining to books, paper, money, must be directed to Rev. Elisha Weaver, Box 2975, unless sent by express, when they should be sent to our house, No. 619 Pine street, Philadelphia.

3. All persons sending any thing for publication should not send manuscript written with a lead pencil, or it will not appear in the paper. We are sorry that we have had to exclude some communications written in this way already, as they were not legible.

Elisha Weaver,
Editor and General Book Steward.

NOTICE.

Our two young friends, Thomas H. Boling and C. J. Houston, are no longer in the employ of the A M E. Book Concern. May success attend them in the business they propose to carry on.—Ed.

Dec. 8—2t.

TO OUR SUBSCRIBERS.

The old year will soon expire. We would, in time, call the attention of our old subscribers to the fact, that they may get ready to pay their old dues and to send in their subscriptions for the new year. We hope our dear old subscribers will not only send their own subscriptions, but let each one see, this year, what influence he or she has over his or her neighbors, who do not take the paper, whether in the city or country. If our old subscribers do not stand by us, and come up promptly with their payments, we cannot keep the paper going. It is for you to say whether you want it to stop or continue. We shall know by the manner in which you respond to this appeal, whether or not you are in favor of continuing the publication of this paper, to plead your cause, the cause of justice and right, before the nation.

WARNING.

Some unknown person or persons pretending to be agents for this paper are sneaking around this city and elsewhere, collecting money, of which they, of course, make no returns. Some person went into an eating saloon, the other day, and collected the money for an advertisement, and has made no returns. We will catch these thieves if they attempt this game again, and make an example of them.

ADVICE FROM THE EDITOR OF THIS PAPER

To the many Freedmen throughout the South.

NO. 1.

Dear Brethren and Friends:—Although you bear the name of Freedmen, and breathe the free, pure air of heaven, we presume that many of you do not and cannot fully comprehend the great change that you have undergone. Your enemies will take advantage of this, and will do all in their power to hinder and discourage you. They will, and are even now striving to make you believe that slavery is better than freedom. Every effort is now making and will be made by your unprincipled foes to starve you out, coupled with threats to drive you from the plantations. But let your motto ever be "Nil Desperandum." Your troubles are like unto those of the children of Israel while they were yet under the cruel and relentless yoke of tyrannical masters, and before they escaped from bondage. You are even now like them when the foaming billows of the Red Sea hove up before them in all their might and grandeur, as they stood upon its banks. But God had promised them deliverance, and the glad hour was at hand. In an instant the sea was rent in twain, and the children of Israel passed safely over between two walls of seething foam. Their cruel persecutors essayed to follow them—when lo! quicker than the forked jet of red lightning leaps from an angry sky, the waters rushed together, ingulfing the proud and haughty Egyptian host. The mad waves mocked their cries and hissed their requiem, and the children of Israel saw them no more. Thus were they avenged.

In order to intimidate you, your enemies will even covertly resort to the taking of some of your lives. But those who will dare to commit so wicked a deed shall be hanged by the neck until they are dead, and ushered into the presence of an offended God. This plan of intimidating you will fail.

Again, my brother freedmen, you must nerve yourselves up to the mark, and be bold and fearless. Let your enemies know that you are men and not brutes. Let them see that the face of a white man is no more to you than that of a colored man, and look him straight in the eye, just as fearlessly as the fearless Bengal tiger glowers into the livid optics of his more powerful foe, the black lion.

Again, my brother freedmen throughout the South, let me further counsel you. The term *Freedom* does not mean that you are to live in idleness, but quite to the reverse; for without industry you cannot prosper. It means that you are free to work for who you please, and that all you work for belongs to you, and that whoever you work for is in duty bound to pay you your stipulated sum. And in case your employers refuse to pay you, you can bring the mighty arm of the law to bear upon them, and compel them to do so.

You no longer work for an allowance of meals per day and the scanty clothing that many of you formerly toiled for. No; you now make your own bargains. This is the true meaning of freedom. You can work by the day, week, month or year, just as you may see proper; and if you desire to have a written agreement concerning any bargain entered into, you can soon have one drawn up.

Freedom means that you are all to work six days in the week for yourselves, and on the seventh day, God's Holy Sabbath, you are to rest from your toil, and serve your God in the sacred house of prayer. Let your children and all who are about you join with you in your devotions. Yes, let the hallowed seventh day be spent in prayer and thanksgiving to God. You should also lay by a portion of your earnings to guard against a rainy day. Put something past you, no matter how small; for the mighty ocean is composed of tiny drops of water. You may be sick some day, and your little savings would come in quite "convenient," as the "Dummies" would say. You should always bear this in mind, my brother freedmen; for although many men who have money are troubled about it, many more are troubled without it. Always save something.

Again, dear brethren, remember that he who pens these lines is himself a Southerner by birth, and understands your present condition. We do not recommend you to do any thing but what is right and honorable in the sight of God and men. When you see any thing coming from our pen, you may set it down as all right. We shall therefore endeavor to forewarn you when we see any thing afloat that is intended for your injury. We hope, therefore, that you will receive it in as kind a spirit as that in which we proffer it. Do not spend your money foolishly, brother freedmen, but learn the art of economising. Cultivate good habits, and in all you do, have faith in God; for in Him there is everlasting strength. Touch not, handle not the unclean thing. Keep aloof from vice.

I desire, my dear brother freedmen, that you shall be called together by our ministers and others, and have this letter of advice read to you on some Sabbath morning, or at some night-meeting through the week. Let this letter be read in the Methodist and Baptist churches, and also in the Presbyterian and other denominational bodies, where the word of God is preached to the people.

If there be no minister in the city, town, village or county, let the steward, or class-leader, or some one who can read it properly, rise up and do so. By this means, dear brother freedmen, you will know how to act in the premises; and you can generally look to the Christian Recorder for cheering words of encouragement and sound advice.

We hope that those of you who can read will subscribe for the Recorder, (DON'T BORROW IT,) so that you may thus receive our warning ere it be too late. Every one of you should take the paper regularly.

In our next number we shall speak of the many who are huddled up and crowded in our large cities and towns, and comment upon matters of property, and other interesting subjects connected therewith.

ATTENTION.

We call attention to the petition to Congress, gotten up by the Rev. Mr. Kelly, of New Bedford, Mass., who leads off with one dollar, to be deposited in our hands for safe keeping, to aid in the prosecution of the same. Who will be the next to back up Mr Kelly's dollar? which will be published through the columns of the *Recorder*. We also call attention to the appeal of the Ladies of the Freedmen's Relief Association.

THANKSGIVING WEEK.

We call the attention of our readers to this as Thanksgiving Week and, in consequence, we have to go to press earlier than usual; therefore, many things we would say, had we the time, are omitted, and some other matters on hand which will appear next week.

MR. SUMNER'S RESOLUTIONS.

The following was introduced in the Senate by Hon Charles Sumner, on Monday, December 4th, 1865.

Resolved, That in order to provide proper guarantees for security in the future, so that peace and prosperity shall surely prevail, and the plighted faith of the nation shall be preserved, it is the full duty of Congress to take care that no State declared to be in rebellion shall be allowed to resume its relations to the Union until after the satisfactory performance of five several conditions precedent must be submitted to a popular vote, and be sanctioned by a majority of the people of each State respectively, as follows:

The complete restoration of loyalty, as shown by an honest recognition of the unity of the Republic, and the duty of allegiance to it at all times, without mental reservation or equivocation of any kind.

The complete suppression of all oligarchical pretensions, and the complete enfranchisement of all citizens, so that there shall be no denial of rights on account of color or race, but justice shall be impartial, and all shall be equal before the law.

The rejection of the rebel debt, and at the same time, the adoption, in just proportion, of the national debt and the national obligations to Union soldiers, with solemn promises never to join in any measure, direct or indirect, for their repudiation, or in any way tending to impair the national credit.

The organization of an educational system for the equal benefit of all, without distinction of color or race.

The choice of citizens for office, whether State or national, of constant and undoubted loyalty, whose conduct and conversation shall give assurance of peace and reconciliation.

Resolved, That in order to provide these essential safeguards, without which the national security and the national faith will be imperilled, the States cannot be precipitated back to political power and independence; but they must wait until these conditions are in all respects fulfilled.

We give place this week for the insertion of this for the ladies' sakes.

WOMEN'S CENTRAL BRANCH

Of the Pennsylvania Freedmen's Relief Association, auxiliary to the American Freedmen's Aid Commission.

CIRCULAR.

There has been organized within a short time past, in Philadelphia, a Women's Central Branch of the Pennsylvania Freedmen's Relief Association, auxiliary to the American Freedmen's Aid Commission, the design of which is to unite into one channel the benevolence of this city and State, and that of our sister States of New Jersey and Delaware, in favor of the freedman.—The advantages of systematic and well organized benevolence have been too well shown by the workings of the United States Sanitary and Christian Commission to need further illustration. What was done for the soldier we propose to do for the freedman. We plead for a generous support.

The objects of this Association are:

First. To plant schools and send teachers among the freedmen. The only apparent means of bringing order out of the social chaos now existing at the South is to educate the negroes to become an intelligent and self-protecting class. Their exceeding desire for education is universally attested, and affords assurance that our gifts for this end will not be wasted.

Second. To send them clothing, medicines, and implements of labor. The want and suffering of these people are now and will be of necessity during this winter so great, that humanity will not permit us to withhold our charities. They are even now dying by thousands, victims of suddenly disrupted social relations.

Third. To establish asylums for helpless children and old people.

We appeal for generous subscriptions for this good work—

To all truly loyal men. Let them consider how much it will conduce to the prosperity of the whole country to have an educated working class at the South; how that, unless we occupy the ground strongly with power and wealth and influence from the North, the moral effect of our victories will be neutralized by Southern State legislation. Our teachers will be driven out, and the freedman condemned to an enforced ignorance. And how, that being kept in ignorance and barbarity, they must be subject to their former masters, and may be again enslaved under some other name.

We appeal to the churches. Here is a new mission ground that claims your attention. A people at our very doors, sitting in darkness, and crying out to you for light. If the churches join in one great organization, they will go with strength and power. If they go from each sect, they will be beaten from the field in detail. If any church will guaranty this Association fifty dollars per month, it will be at liberty to send a teacher of its own denomination, subject only to the examination and approval of the teachers' committee of the parent association. If it can give but five hundred dollars per annum, this Association will supplement the sum, and still give weight to its choice of a teacher. Fifty dollars per month pays the expenses of the teacher, provides books for the school, and keeps the school-house in repair. We beg that the clergymen of all our churches will announce this fact from their pulpits, and raise monthly subscriptions so that each individual church may have a missionary of its own in the field.

We appeal to the women. Let the good women in city and country join in this work. Let them form sewing circles, and canvass their districts or churches for subscriptions. Small monthly subscriptions are specially recommended as less onerous to the giver, whilst they are a constantly recurring source of income to the Association. Let the women have Fairs, and the children "alert clubs." Let them do for us what they did for the United States Sanitary and Christian Commissions.

This appeal in favor of the Women's Central Branch of the Pennsylvania Freedmen's Relief Association is made by its Committee on Finance, who earnestly entreat the attention of the community to the subjects of this circular.

Contributors or subscribers will please fill the enclosed blanks with the name, address, &c., and return this to the Chairman, Treasurer, or any member of the Committee.

The Committee is composed as follows:

Mrs. Aubrey H. Smith, 1318 Pine St.,
Chairman.
Mrs E H Ramsay, 1805 Pine St.,
Treasurer.

Mrs William Lejee, Mrs J Gillingham Fell, Mrs Joseph Harrison, Mrs Ward Haseltine, Mrs J W Forney, Mrs. Thomas Sparks, Mrs. McClean, Mrs. Beth Comley, Mrs. Charles J. Stille, Mrs. George Trott, Mrs. John L. LeConte, Mrs Jay Cooke, Miss Elizabeth Mitchel, Mrs Mordecai Dawson, Mrs H P Berkenbine, Mrs. Thomas A Scott.

N B—The rooms, 418 Walnut street, will be open every day (Sunday excepted), from 11 A. M. till 2 P. M., for the reception of goods and contributions.

Nov 29th 1865.

LETTER FROM CAMP CADWALADER.

By special request we publish the following letter for its own merit:

Camp Cadwalader, Phila., Pa.,
December 3d, 1865.

Mr Editor.—Allow me, through the medium of your valuable sheet, to return my heartfelt thanks to the officers of the 25th United States Colored Infantry, for the kindness they extended to me, while a member of Co H.

May the name of our worthy Colonel, F L Hitchcock, be handed down to posterity as a friend to the colored race, and one that would do his best to promote their interests and welfare. Of Lieut Col J W H Reisinger, I would say, May his future be as bright as his past, and may he ever be, as heretofore, an ornament to the profession he has chosen. In behalf of the majority of the 25th, I return sincere thanks to the several officers of the line, for their endeavors to improve our condition as a people.

I must say, also, that enough credit cannot be given to Captain A. A Shattuck, for the energetic and prompt manner in which he has established a name for the company which he has the honor of commanding.—Co H.

Our worthy chaplain, also deserves a large share of praise, for, in justice to him, I must say, that he has been ever present to administer to the wants of the sick and the afflicted, the distressed and the dying. He has also been earnest in his endeavors to present the plan of salvation to sinful men for his acceptance. Not to flatter the above named gentlemen do I write this communication, but as a simple act of justice, to correct certain erroneous reports that have been circulated.

Hoping that you will insert these few lines, and wishing success to your valuable paper, I subscribe myself,

Yours in justice, truth and equity,
Jacob S. Johnson.

INDIANA STATE CONVENTION.

We have received from Rev. W S Lankford, President of the Indiana State Convention of colored citizens, a very handsome minute of the proceedings of that body. We are pleased to learn that the State was well represented, and that every thing passed off harmoniously. The Convention organized a State Equal Rights' League, and they are working manfully for their rights as citizens.

NORTH CAROLINA STATE CONVENTION.

We have just received a minute of the Convention held in Raleigh, N C, by the colored people. We see that its sessions were held in our church, of which Rev. G. W Brady is pastor. We see from the report that Rev. J W Wood was President. The minute is very well gotten up, and shows conclusively that there is a great deal of ability among the southern people. We are glad to see our old native State stepping up to the work so nobly, and hope that they will not be weary in well-doing. Had they not better subscribe for the "Recorder," so that they may be kept posted on all matters of interest to our race? We will wait patiently for their answer.

MEETING OF CONGRESS.

The Thirty-ninth Congress of the United States met in Washington on Monday last, the 4th inst., and we are free to say, that never, since the days of Washington, has Congress been known to meet and organize with so little disorder and confusion. We also see that those honest, uncompromising men for truth and justice to all men, Messrs Sumner, Wilson, Wade, Judge Kelley, and others, have offered a resolution in Congress to make all men equal before the law.

GONE UP ANOTHER STEP.

The Literary Societies of Philadelphia met in convention on Monday night, the 4th inst., to which colored delegates, from the Banneker Association, were duly accredited. After a powerful address from our esteemed friend, Mr O. V. Cato, one of the teachers of the High School for colored youth, they were admitted to seats in the Society. Onward still, moves the world.

NOTICE.

The Ladies' Fair of Wesley Church, Hirst Street, of which Rev Jacob Mitchell is pastor, will commence on the 13th of December, and not on the 13th of November, as published in our paper last week.

GEN. BUTLER TO TAKE COMMAND OF THE DEPARTMENT OF VIRGINIA.

Richmond, Va., Dec. 4.—It is positively asserted here to-day, that General Butler will take command of the Department of Virginia on the 8th of January.

There will then be the right man in the right place. From all indications the rebellious spirit of the people of Virginia has not been sufficiently tamed, and if government does not soon draw the reins on them there may be more trouble in the camp than was bargained for. Gen. Butler is the only man who thoroughly understands their wants.

The Colored Troops are all entitled to bounty, and that they should not be deprived of it, an immediate application should be made, either in person or by letter, to the Military and Naval Agency, No 427 Walnut street, Philadelphia, Joseph E. Devitt & Co. All advice given free of charge.

For the Christian Recorder.

LETTER FROM MORRISTOWN, N J.

DEDICATION OF BETHEL CHURCH.

Mr Editor:—After a long silence I again essay to write a few lines for your valuable paper, to let you and the community at large know that we are still upon the land of the living.

After being transferred from the Philadelphia District to the New York District, I received an appointment, in June last, from Bishop A. W. Wayman, to the Morristown station. On my arrival there I found the Church in an excellent condition, it having been well taken care of by my predecessor, Rev D. P. Seaton. I also found that the Church building was too small for the congregation which assembled there. I immediately consulted with the trustees upon the necessity of having an addition put to the church. They, being the right kind of men, were willing to enter into arrangements to have it done, so, with the congregation we proposed to have an addition of about fourteen feet by twenty-eight [illegible]. We then started a subscription among ourselves, and raised $150 in about twenty minutes. In three weeks' time the colored citizens of Morristown paid into the treasury about $200 in cash. We then made arrangements with Mr Gabriel McGill, a master carpenter, from Stanhope, N J, to build the proposed addition. He, with his son, Henry A. McGill, and John A Solomon, have finished the building complete.

There is one thing about our arrangements I know you and your numerous readers will be pleased to hear, and that is, our carpenters were all colored men; in fact, all the work about the church, except the plastering, has been done by colored men. We had a wall put up under the church, twenty-eight feet long and seven feet high; this was done by one of the members of the church, in the person of James F. Hoy.—So you see we are keeping step with the age.—Our colored mechanics attracted considerable attention and comment from the white people of Morristown, and strangers, as they passed along, exclaimed, "What, black carpenters! I never heard of such a thing!" Others would say, "I have heard of them, but I did not believe it." Now these remarks moved those men considerably, and they made their hammers ring on all sides of the building until the last nail was driven tight into its place. Mr McGill and his son are both accomplished workmen. Their work, when done, will bear inspection, like other men's. I hope the day is not far distant when there will be more colored mechanics employed. I am happy to inform you that we were able to pay our men at the end of every week.

We were very successful with our subscription books, the white people here aiding us quite freely. In about four weeks we collected over $500. I hope the Lord will save them all, and open their hearts and hands when at their doors we call.

On Sabbath, the 26th of November, our church was dedicated by the Rev. Wm. Moore, of Bethel Church, Philadelphia. Over twenty years ago he organized this society under the A. M. E. banner, hence he was picked out to see the improvement, and dedicate the works of his foster flock to the service of Almighty God. As he entered the church, accompanied by the Rev. Joseph Benedict and myself, we were met at the door by the trustees, stewards, and leaders. Brother Henry Ader, in behalf of the congregation, bid us welcome in God's name, and presented the keys, after which we passed up the aisle, reading the Psalm appropriate for the occasion, "How amiable are thy tabernacles, O Lord of hosts," &c., &c.

After taking our seats in the pulpit, the choir chanted the following Psalm: "The earth is the Lord's, and the fulness thereof," &c. The music of the choir rang out exultantly, and climbed in echoes the stairway of the skies, like Miriam's loud timbrel, that led the high melody while all the sweet sister-voices joined in the song; and those who had hung their harps on the Babylonian willows, took them down while Bethel was being dedicated to Almighty God.

Rev. W Moore arose, and announced his text, 26th Psalm, 8th verse: "Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth." His theme was David's love for the habitation of God's house. His divisions were as follow:

I.—What is implied in loving the habitation of God's house?

II.—Why do holy men love the habitation of the Lord's house?

At 7½ o'clock Rev. W Moore was on hand again. He announced his text from John, 15th chapter, part of the 5th verse: "Without me ye can do nothing." Theme, the believer's entire dependence on God.

I.—Illustrated the proposition contained in the text, Without Christ we can do nothing.

1. We could not obtain saving knowledge; 2. Faith in the Gospel is impossible. 3. Conversion could not be affected. 4. Holiness unavailable. 5. Obedience is impracticable. 6. Solid comfort and peace could not be realized. 7. We could not overcome our enemies. 8. We could not die happily.

I need not say any more about this reverend gentleman, for he is better known than I am able to describe, as a "swamp angel" on the ramparts of Zion, and a terror to evil doers.

W. H. W. Winder.

Morristown, N. J., Dec. 4, 1865.

THE AMATEUR'S COMPANION.

BY WM. H. DAVIS.

Mr. Wm H. Davis, Professor of Music, and late Band-Master of the 22d Reg't United States Colored Troops, has made arrangements to have a musical book published, called the "Amateur's Companion," of which he is the author.

He looks forward to the success of his enterprise, and earnestly hopes to secure the patronage of all the colored citizens in general.

Mr Davis being the first man among our people to attempt such a stupendous and expensive enterprise, we earnestly commend him to our people as being worthy of their patronage. We bid him God speed.

The first number will make its appearance on or about December 16th, 1865. Price per copy 50 cents, including five pieces arranged for the piano, songs, waltzes, &c.

PETITION.

To the Honorable the Senate and House of Representatives in Congress assembled:

We, the undersigned—

Would most respectfully call the attention of your Honorable Body to the Fourth Section of the Fourth Article of the Constitution of the United States, in which we find that "the United States shall guaranty to every State in this Union a Republican form of government," and knowing that in many States such a form of government does not exist, we therefore most respectfully petition your Honorable Bodies for the adoption of the following amendment to the Constitution of the United States:

There shall be no legislation, within the United States or Territories, against any civilized portion of the inhabitants, native born or naturalized, on account of race or color. And all such legislation now existing within said limits, is anti-republican in character, and therefore void. And your petitioners will ever pray, &c.

A SURPRISE.

On the evening of the 30th ult., at about half past eight o'clock, there was a gentle ring at the door-bell of St. Thomas' Church Parsonage, which we hastened to answer, and were greeted with a dozen or more smiling countenances, who were ushered into the parlor, each bearing a basket or attractive package. Some four of them asked an audience with our better half, which being granted, they placed in her hand a purse of twenty-five dollars. While in the mean time the other members of the party were causing our parlor table to *groan* (as some would say,) with an enviable amount of most choice groceries. After a few moments of pleasant converse—scarcely giving us time to attempt to express our gratitude,—they bade us good evening, and a pleasant night's rest.

We shall not attempt to give the names of the entire party, but we cannot refrain from revealing that of the *leader* of them, viz: Mrs James H George.

W J. & Annie C Alston.

Philadelphia, Dec 4th, 1865.

A Thanksgiving Story.

BY VARA MONTROSE.

Myra Morton stood at the drawing-room window, between the graceful folds of the heavy damask and lace curtains. A beautiful picture was the fair girl, as the rays of the November sun fell with touches of a golden gleam upon her fair hair. There was a far-off, dreamy look in the large blue eyes, that seemed to see nothing passing before her, but striving to penetrate some distant object. Myra was an only child, with wealth at her command, and doting parents, who even strove to fathom her unspoken desires. Yet, as she stood by the window, there was upon the countenance of this petted child of fortune a look of unsatisfied longing—a yearning for something more. A noise within the apartment attracted her attention, and turning, she faced her mother, who was about joining her at the window.

"I did not think to find you here, dear; I thought you were going out," said Mrs. Morton.

"I changed my mind, after I left you. I felt too indolent to dress. Who rang the side door-bell a few moments ago?"

"The penny-post, with a letter from your father. He writes that he is nearly through with his business, and will, without doubt, spend Thanksgiving here at home with us."

"Thanksgiving is one week from to-day. Well, I suppose *we* have a great deal to be thankful for;" and, with a long-drawn sigh, the young girl sank into the depths of a lounging-chair.

Her mother looked at her with surprise, saying—

"Your words require an explanation, Myra; for they lead me to suppose that you are not sufficiently satisfied with your lot in life to feel thankful. What do you mean, my child? What more do you wish?"

"I do not know that I wish for any thing more—and yet I really do not seem satisfied," was Myra's reply.

Before Mrs. Morton could speak, there was a movement in a distant corner of the room, and a small, neat-looking old lady came towards them.

"Why, Aunt Hope, where did you drop from?" exclaimed Mrs. Morton.

"I brought my knitting in here a bit ago, and I guess I fell asleep; for I don't know of much that's happened, till I heard what Myra said just now,—and I thought I would talk to her a little."

Miss Hope Grey, Mrs. Morton's aunt, sat down upon a low rocking-chair, and, beginning to rock and knit vigorously, she thus addressed her great niece:

"Myra, child, don't you know there is such a thing as having too much,—so much that it makes one unhappy to care for it all?"

"I never thought any one could have too much, Aunt Hope, unless it was too much to eat at one time," answered Myra, laughing.

Aunt Hope looked at her steadily, as she replied—

"Don't try to make a joke of it, Myra,—you were in real earnest a moment ago, and I want you to be so now."

"Well, I am in earnest, aunty. I do not know what is the matter with me. I have every thing I want, and can come and go at pleasure,—and yet, when I thought of Thanksgiving, I felt a want of an indefinite something, that made me feel as if I were not thoroughly thankful,—indeed, not enough so for all the blessings which I know I have."

"I am sure, my darling, if you could only think of what you want, both your father and myself would leave no means untried to procure it for you," said the mother, in an anxious tone.

Aunt Hope uttered an impatient "Fudge," and then added—

"I tell you, Ellen, the girl has too much already. That is what is the matter with her. She is surfeited with the fat things of this life."

"I believe you are right, aunty. I think I lead a most useless life. I seem to be nothing more than my wax doll was some years ago,—made to dress, and be set up for show, and not be handled too roughly."

"Oh, Myra, don't talk so," said Mrs. Morton.

"Mother, it is the truth. Of what use am I in the world? I am sure, if I have a talent, it must be buried so deep that it never will be found."

"There you are wrong, Myra," said her aunt. "You have a most efficient talent, if it is only in your wealth,—it might gain a vast amount by the time your Master comes!"

"You mean in charity. Well, aunty, I do all I can. I believe I subscribe to nearly a dozen institutions."

"So you may, child; but true charity lieth not in subscription papers. Those who are the most needy, and who would be truly thankful for assistance, reap no benefit from them."

"But what are we to do? Surely, aunty, you would not have me go through all the dirty lanes and alleys to hunt people to give money to."

"Not by any means. Did you ever go to see your seamstress?"

"No; she sends my work, or brings it, and I send back the money. Why do you ask? She is not very poor; she always looks nice, and so do her children."

Aunt Hope's reply was, "I know her very well; will you go with me to see her to-morrow morning?"

"I will, if you wish it," replied Myra; and the entrance of a visitor checked further talk on the subject.

Mrs. Burton, Myra Morton's seamstress, lived in a small house, in a neat, cleanly court, and thither we will precede Aunt Hope and Myra.

The little room was neat and clean, but all about it bore the unmistakable signs of poverty. Before a slow, dull fire, Mrs. Burton bent over her needle-work, and three little children played about the room. At length one of them, a little girl of four years, came to her side and said—

"Mamma, can't we have a Thanksgiving day?"

"A Thanksgiving day, Emma! what do you mean?"

"Why Sissy Mary say the stool-girls tell her we too poor; we can't have no Sankgiven, can't we?"

Mrs. Burton was silent for a moment, she scarcely knew how to answer the little child. At length she said:

"Emma, your sister means that we cannot have a feast on that day, as other persons do. I am too poor, darling, to buy a turkey, and make nice pies. Thanksgiving day will come to us as well as to others, but we will not spread a table of nice things, as the rich do."

"But, why can't we, mamma? You will get paid for working, you will have money. Oh, I would love to have some nice turkey and pies!"

"My little pet, you cannot understand me, but the money that I get will be wanted to buy wood, and bread, and shoes for you and Johnnie, and a jacket for Lewie, and Mary wants a shawl and a hood, so many things that you don't know about, Emma; so you will have to be content with potatoes, and bread and cheese, and perhaps I will get a mutton chop, or a nice piece of beef, and perhaps a little tiny pie for all you little folks. That will do, won't it, pets?"

The poor mother tried to speak hopefully and cheerfully, but her voice trembled, and a tear fell upon the muslin upon which she was working. A shadow of disappointment crossed little Emma's face, then brightening again, she said, "Mamma, if I was to ask the blessed Jesus, he might give us a good Thanksgiving."

"Yes, dear, you can try." It was all that the mother could say, and kneeling where she stood, the little one clasped her hands, and with eyes uplifted said:

"Oh, blessed Jesus, who loves the little children, listen to me pray, and send us a nice thanksgiving day, with turkey, and pies, and lots of nice things, for Christ's sake, amen."

Little Emma arose well satisfied with her prayer, and Mrs. Burton's tears fell fast and bitterly. There was an unseen spectator to those little transactions. Aunt Hope and Myra had entered the passage, and the door that led into the room was partly open. Arrested by the child's voice, they stopped, and both saw and heard what had transpired. Myra could scarcely restrain her tears, but she entered the room with her aunt, and while she talked with Mrs. Burton, the young girl engaged the children's attention. When they were about leaving, Myra said:

"Mrs. Burton, you must not be offended at what I am about to say. You have so many little children, and I know they know full well how to wear out dresses and aprons. You know I am a spoiled child, and a very extravagant one. I have any quantity of dresses which are as good as new, but I don't care for them, and if you would not mind accepting them, they could be made over for these little ones."

"My dear Miss Morton, I am poor; I have not always been so, and that perhaps is the reason I am not too proud to accept a kindness when offered by such a lady as yourself. You have come to me in my hour of greatest need, for my little ones have not sufficient to keep them warm. God will bless you, Miss Morton, and my lasting love and gratitude are yours, if you care to have them."

After a few more words, the ladies departed. Myra picked up a quantity of her own and her mother's cast off clothing, which she said was as good as new, and also some of her father's to make over for the boys. She then went out for a few moments, and returning added to these some warm stockings, and several pairs of boots, which she knew would fit sufficiently well the little half covered feet she had seen. Aunt Hope refrained from saying any thing, or even adding to the package. She wished Myra to do just as her heart dictated.

Mr. Morton returned home earlier than he had expected, and the petted daughter received from him a large sum of money, promising to tell him on thanksgiving day how she spent it. It mattered but little to him how his idol spent it: she wanted it, and that was all-sufficient.

Thanksgiving day dawned clear and frosty, and the five little Burtons were dressed in the new suits which their mother had toiled all night to finish, and which were made from Miss Morton's liberal bundle. While they were eating their breakfast, a man entered with a large basket, and depositing it upon a chair he withdrew, saying "There was no answer."

Mrs. Burton then began unpacking, watched by the eager children. First came out a beautiful turkey, brown as a berry and still warm, giving forth a delicious odor, which spoke well for the dressing with which it was filled. Next came a whole ham, two beautiful pumpkin custards, a dozen pastry puffs, and a jar of cranberries to fill them, a loaf of bread, a quantity of roots, a parcel of cakes and apples, a package of coffee, tea, sugar and rice, and a small package of candies, with the name of each of the children upon them. In speechless wonder each one stood: at length little Emma said:

"Mamma, the blessed Jesus heard me pray, and he has sent us a thanksgiving day!"

"He has indeed, my darling," replied the mother, "and now let us return him our thanks."

Around that bountiful board the widow and her children knelt, while she offered up a thanksgiving prayer, for the blessings thus lavished upon them: she knew full well whose hand had packed that treasure basket, and she asked for Heaven's richest blessing upon the young heart which had thus warmed to her. But to little Emma it was the blessed Jesus who had sent the thanksgiving dinner, in answer to her infant prayer, and all the sweeter did this thought make the unusual delicacies set before her.

That night Myra told her father what she had done, saying, "From henceforth my life shall no more be aimless, as it has been. I know now how much I have to be thankful for, and also how I may give of my abundance to help the worthy that are in need. I have this day made many hearts happy, and lightened my own immeasurably. As my heavenly Father gives to me, so will I give to his needy ones, and luxuriate in the delightful feeling that it is indeed "more blessed to give than to receive."

The Autumn Holiday.

"How I wish the rain would go away!" said Ellen as she stood at the window watching it beat against the pane; and the little girl turned away with a sigh, and seated herself with her work beside her mother. But, though the work was in her hand, not a single stitch was done; and all the use she made of her needle was to make holes in her pinafore with it, as little girls are apt to do when some deep thought is pressing upon their minds.

Mrs. Fenton, at last, asked her what she was thinking about.

"Oh, mamma, you know we are going to Dingleton for a long day as soon as the weather clears up; papa will take Harry and me, as he did in the spring, and I am so wanting the day to come; but it is so long to wait! The more I want any thing, mamma, the longer I always seem to have to wait. Do grown up people find the same?"

Mrs. Fenton smiled. "Yes, my child, all our lives long we have need of patience; therefore God sends us small things to practise it upon, when we are children. But see, the sun is coming out; perhaps the happy day will come sooner than you expect."

Just then Harry came in from school, and said papa had told him the weather-glass was getting up, and he thought they might fix to go on the 20th of September; "Only a week to come, Ellen; so do not look so doleful, but come and have a game with me in the hall."

Ellen thought a week a long time, but she was only nine years old, so we will excuse her. Harry was a year older and he could better wait.

The day came at last; and, after a quarter of an hour in the train, which took them quite away from the noise and smoke of the town where they lived, they began walking along the road towards Dingleton, as they had done on that happy May-day of which I have told you before. The day was clear and bright, as it was then, yet it was easy to tell it was autumn, and not spring now. There was a freshness in the air which was very different from the balmy softness of spring, and there was a kind of subdued brightness even in the sunshine. The corn was nearly all eared, and nothing but a few gleaners here and there in the fields. A little robin, perched on the rails, sang to them his sweet autumn song; and on the top of a farm-house roof a large party of swallows were fluttering and twittering, as if in a high state of excitement.

"What are those swallows doing there, papa; and what makes them fidget about so?" asked Harry.

"I suppose for the same reason, Harry, that you and Ellen could not sit still this morning," said Mr. Fenton, smiling: "you had a journey in prospect, and so have the swallows; but theirs is a great deal longer than yours. They are going to take a trip to the south of Europe, or the coast of Africa. They will spend their Christmas there, and then, when spring returns to us, back they will come, looking none the worse, and, as far as we can see, not even tired with their journey."

"But how do they know when it is time to come back?" asked Ellen: "they might arrive too soon."

"It is by their instinct, my love; by which you know I mean a something God gives to animals and birds to show them what is best for them to do, what food to eat, and what kind of a place to live in. The instinct which God has given to the swallow, makes it change its abode twice every year; first to fly away hundreds of miles over land and sea to the sunny south, and then guides it back again to its distant English home, and, in many cases, to the very spot and the very nest where it lived before. I suppose they like company, for they always travel in large parties, like that on the roof yonder."

"I wish I could get on their backs, like the little girl in the fairy tale, and see all those beautiful things across the sea," said Ellen.

"Oh, you are so fond of foolish fairy tales," said Harry; "girls always are. I think the real things we read about are quite as wonderful; don't you, papa?"

"I do, Harry, and quite approve your choice in liking to read what really happened. Even in the insect world, the way in which one creature changes into another is as marvellous as any fairy transformation; indeed, I sometimes think that the people who write those stories must have learned them first of all from the butterflies and dragonflies, who begin life so very humbly, and afterwards wear more beautiful robes than any of your silly fairies, Ellen. I think with Harry, true stories are best: God has written stories without end for us on leaves, and in drops of water, and flowers, and bird life, and insect life, if we only will take the trouble to search them out and read them.

"But now we will cross the fields," continued Mr. Fenton, "to the wood yonder, which stretches up the side of those green hills. See, there is the stile: which of you will get there first?"

The children started off. Harry was over the style at a bound; but Ellen, who was not quite so nimble, caught her foot and came down on the other side upon her face. When Mr. Fenton came up, he found them each accusing the other for being the cause of the disaster. "It was your fault, Harry; you got in my way, you know you did." "I did not, Ellen; it was all your own doing, you are so clumsy."

"Hush, hush, children," said their papa; "I will not have our pleasant holiday spoiled by unkind words like these. You are both wrong now, at any rate; so Harry, as you are the eldest, kiss your sister, and Ellen will be quite willing to return it."

Peace being now restored, and the dust brushed from Ellen's frock, they proceeded to the wood; and here Harry proposed they should put down their provision-basket while they ran up the hill, and then return there to eat their dinner. Mr. Fenton gravely suggested that it would be hardly safe; as, should the fairies mean while help themselves to its contents, Ellen would be indignant at fairies eating any thing but honey out of the flowers.

"It would be quite safe, she was sure, and she should like it to be as Harry liked."

Papa settled the matter by saying that he would stay there and keep guard, and Harry might take care of his sister up the hill. Harry was very proud of the permission; and they were very soon at the top of the breezy hill which rose above them. Before Mr. Fenton had read the first chapter of the book he carried in his pocket, they were back at his side with glowing cheeks and good appetites for their dinner.

Ellen had finished first, and began watching the faded leaves which were falling, not in showers as they do in October, but one here and one there as the breeze passed by.

"What different colors the leaves are, papa!" she cried; "red, brown, yellow; look, there are six different kinds in my hand; how beautiful! I thought faded leaves were all alike before. what makes them different?"

"I do not think there is any reason," replied Mr. Fenton, "why the oak leaves should turn brown, and the elm yellow, and the maple red, and Autumn after autumn always fade in the same colors; but you know we all like variety do we not? If things were all one color, or all the same shape, we should soon get tired of looking at them; so our good and great Creator not only displays his own power, but ministers to this our natural taste in making the endless variety we see around us. We may make things alike, but God never does, not even two leaves of the same tree, and every year he gives our eyes a rich feast by painting these leaves all sorts of colors just before they fall. The last thing they have to do is to grow brighter and brighter, and then they die."

"But have they had any work before to do?" asked Ellen.

"Oh, yes, I think I know," said Harry; "the tree would not live without the leaves, so their work has been to keep the tree alive, and they have cast a pleasant shade all through the hot weather, and they hide the birds' nests and shelter the birds, and—that is all I can think of."

"Quite right, Harry. Every one of those little leaves has helped; and it is a wonderful thought that not one dies till its work is done. There is a lesson for us here, dear children; you know we ought to learn something even on holidays. Let us take pattern from the leaves to-day.

"We are frail and fading creatures like them, but each one of us has a work to do and a given time to do it in as they have. Children as you are, you have your work, and I have mine. The young green leaves had *their* place to fill just as much as the yellow ones have now. But they want the sap, and we want the grace of God to enable us to do it well; to be as the leaves are—necessary, helpful, united—and then to grow each day holier and brighter as we get nearer and nearer heaven. 'We all do fade as a leaf.' Quite true, because our lives are so short; but equally true is that other Bible picture of a man who fears God, and who has the Holy Spirit ever refreshing his heart like a stream of water, happy in himself, useful to others. 'His leaf also shall not wither, and whatsoever he doth shall prosper.'

"And now, Harry, for the nutting I have promised you, and then home."

THE LESSON OF THE LEAVES.

How do the leaves grow
In spring upon their stem?
Oh, the sap swells up with a drop for all,
And that is a life to them.

What do the leaves do
Through the long summer hours?
Oh, they make a home for the wandering birds,
And shelter the wild flowers.

How do the leaves fade
Beneath the autumn blast?
Oh, fairer they grow before they die!
Their brightest is their last.

We are like leaves, too,
O children! weak and small.
God knows each leaf of the forest shade
He knows you each and all.

Never a leaf falls
Until its part is done,
God gives us grace like sap, and then
Some work to every one.

You must grow old, too,
Beneath the autumn sky;
But lovelier and brighter your lives may grow,
Like leaves before they die

Brighter with kind deeds,
With love to others given;
Till the leaf falls off from the autumn tree,
And the spirit is in heaven

Waiting for Christ.

We wait for Thee, all-glorious one!
We look for thine appearing,
We hear thy name, and on the throne
We see thy presence cheering
Faith even now
Uplifts its brow,
And sees the Lord descending,
And with him bliss unending.

We wait for Thee through days forlorn,
In patient self-denial,
We know that thou our guilt hast borne
Upon thy cross of trial
And well may we
Submit to thee
To bear the cross and learn it,
Until thy hand remove it.

We wait for Thee. Already thou
Hast all our heart's submission,
And though the spirit sees thee now,
We long for open vision,
When ours shall be
Sweet rest with thee,
And pure, unfading pleasure,
And life in endless measure.

We wait for Thee with certain hope,—
The time will soon be over.
With childlike longing we look up
Thy glory to discover.
O bliss, to share
Thy triumph there,
When home, with joy and singing,
The Lord his saints is bringing.

—[From the German of Hiller.]

Religious Items.

LUTHERAN.—It seems that the statistics of the Lutheran Church, as published in our last, and copied from the *Lutheran Observer*, are quite erroneous. The last numbers both of the *Lutheran* and the *Lutheran Observer* ventilate the matter fully. It seems this erroneous statement was taken from the Lutheran Almanac published at Baltimore. By way of correction, the *Lutheran* states:

"There are 41 Synods of the Evangelical Lutheran Church in North America, of which 25 are in the General Synod (the Synods of Virginia and of North and South Carolina are not in it). Of our ministers, 849 are in Synods connected with the General Synod, and 788 in Synods not connected with it. We have 14 Theological Seminaries, 16 Colleges, 9 Academies, 1 School Teachers' Seminary, 8 Female Seminaries, 8 or more Orphans' Homes and Hospitals, a General Publication Society, a Society for periodical publication, one for Church Extension, one Historical, one Foreign Missionary, one for publishing Luther's Works, various Home Missionary Societies, and an Emigrant Mission. We have twenty five periodicals—quarterly, monthly, semi monthly, and weekly; seven in English, thirteen in German, two in Swedish, and three in Norwegian."

The correct and incorrect statistics are thus contrasted:

	INCORRECT.	CORRECT.
Ministers,	1,523	1,627
Congregations,	2,632	2,856
Communicants,	296,273	312,415

So far as returns are received, it appears that ten clergymen, of various denominations, were elected to the Massachusetts House of Representatives at the late election

NOTICE.

TO THE RETURNED COLORED SOLDIERS.

A welcome home and congratulating sermon, will be delivered to the returned colored soldiers, on Sunday afternoon, December 10, 1865, at half past two o'clock, at Bethel Church, Sixth street, above Lombard, by the pastor, Rev. Wm. Moore, assisted by other ministers, to which all returned colored soldiers are earnestly invited

AN APPEAL.

The Ladies' Union Sewing Circle of the A M E Wesley Church, in Hurst street, intend holding a Fair for the benefit of their church, to help to free it from its present embarrassment. Knowing that our wants are many, and that we are unable to do all the good that we wish to do, we therefore take this method of acknowledging, with heartfelt thanks, all past favors received, and do most earnestly solicit our sister churches, and a benevolent and sympathising public to aid us in this noble cause

Feeling, as we do, that the sacred duty of trying to relieve our beloved church from its present danger stands paramount with every other Christian duty, we do most sincerely hope that our humble appeal will not be in vain, but will find a place in every sympathising heart to come to our relief. Come one, come all—the strong to help the weak

Donations in money and goods of all kinds will be thankfully received and acknowledged

Contributions can be sent to the following places.

Rev Jacob Mitchell, No 518 Lombard St., above 5th St

Mrs Lucinda Waters, No 218 Carrael Alley, above 10th street.

Mrs Harriet West, No. 2 McKee's Avenue, below Lombard street.

Mr Oatroway Chase, Barber shop, Catharine street, above 9th.

Mr. William Moulison, Moleirs' court, first court above 2d street, west of Spruce

Mrs Jane Lewis, No. 724 Russell St., between 8th and 9th, Shippen and Fitzwater.

Mrs Ann Hollingworth, No 418 Gaskill St

Mrs Francina Queen, No. 514 South 7th St

The fair will commence on Wednesday, the 13th of December, and continue throughout the holidays.

Season tickets,	25cts.
Single tickets,	10cts.

REV. JACOB MITCHELL,
Nov 5–2t. Elder in charge

INFORMATION WANTED

Of my brother Charles; last heard from two years ago, and was then at New Orleans very sick.—Also, my brother Bob, who went to the army four years ago; since heard from at Winchester, Va Also, my brother-in-law, Peter Pryor, who was sold five years ago to Florida. Also my brother Irvin, was sold twenty years since at Charleston, Va. All, except Peter Pryor, belonged to Mr. Damron, viz: Charles Copeland, Robert Damron, (often called Bob,) Peter Pryor, and Irvin Copeland.

I shall ever be grateful to any friend of humanity for any information given of the above persons.

Address,
H. P. RILEY,
New Alexandria, Westmoreland Co,
Dec 5–tf. Pa.

SPECIAL NOTICE.

Bishop Wayman's appointments

Sunday, Dec. 10th, Norfolk and Portsmouth, Virginia

Wednesday night, Dec. 13th, Bohemia Manor, Maryland.

Thursday night, " 14th, Smyrna, Del.

Friday night, " 15th, Grimes' chapel, Delaware.

Sunday morning, " 17th, Lockwood's Chapel, Del.

Sunday night, " " Camden, Del.

Monday morning, " 18th, meeting of the Bishops in Philadelphia, at 11 o'clock.

Monday night, Dec 18th, Germantown, Pa.

Tuesday night, Dec. 19th, Freehold, N J.

Wednesday night, Dec. 20th, Manalapan, N.J

Thursday night, Dec. 21st, Mt. Holly, N. J.

A. W WAYMAN

The attention of the ministers of the several Annual Conferences has been called to the action of the last Baltimore Annual Conference, respecting the holding of the Semi-centenary anniversary of the A. M. E. Church; and as the committee appointed by the Baltimore Conference have failed to correspond with the Philadelphia and New York Conferences, I would therefore announce the following committees to be corresponded with:

Philadelphia Conference.—Rev Wm. Moore, Stephen Smith and Elisha Weaver.

New York Conference.—Revs. Henry Davis, J. M. Williams and Joshua Woodlyo.

A. W W.

Dec 5–2t

ACKNOWLEDGMENT.

MR EDITOR:—Please insert in the columns of your widely circulated paper, the receipt of the following donations for the benefit of the freedmen.

Dr W. Longfellow,	$1 00
Mr. W. H. Stokely,	1 00
Mrs. Mary Fields,	1.00
The pupils of Miss M. Gertude Offit's School, Wilmington, Del ,	4 78
The pupils of Mr. Frisby J. Cooper's School, Wilmington, Del.,	3.10
The pupils of Miss Estellina Johnson's School, Wilmington, Del .	1 21
Collected in small sums,	2.00
Total,	$14 98

I have also received from Mrs. Dr. Harris, three double wrappers. Mesdames S. Bostwick, Dians, Henty, and ———, a number of articles of clothing, together with a quantity of un-made material. From, Mr Geo Gernett, a quantity of books

We beg the above-mentioned donors to receive our sincere thanks in behalf of the suffering Freedmen of the South; and may their praiseworthy example induce others to imitate them.

Respectfully yours,
SALLIE L. DAFFIN.

NOTICE.

The children and adults of the Sabbath School of the A. M E Church of Salem City, New Jersey, will hold an exhibition on December the 12th and 13th, for the benefit of the station. At which time there will be performed the grand tableaux. See ancient wedding

N H TURPIN, Pastor.

Salem, Dec. 4th, 1865

INFORMATION WANTED.

Of the whereabouts of Margaret Steward, wife of Otway M Steward, better known in South Carolina as "O. M. Steward." When last heard from she was in Charleston, South Carolina, on the 8th day of January, 1865. She was then expecting to go to Abbeville C. H. She was formerly owned by William L. Venning, of St. Thomas' Parish, S. C., and her maiden name was McClane

Any information will be most thankfully received by her husband, and may be sent to,

O. M STEWARD,
Dec. 2–3 mos. Richmond, V

A TEACHER WANTED

The trustees of the Public School of Salem City New Jersey, wish to employ the services of a male teacher, for the winter and spring term. They wish a man of correct morals and studious habits. For further information apply to

DANIEL LEE, or N H. TURPIN,
Salem, New Jersey

NOTICE.

Professor Jacob A Raymond will deliver a lecture on "*The African Race, and their sure place of elevation,*" at the Philadelphia Institute, Lombard St above Seventh, on Thursday evening, the 14th instant, under the auspices of the *Central Library Company*

As the above subject is one that is absorbing much attention, it is hoped that our people will give the lecturer a hearty reception. The lecture has been prepared especially for the occasion. Admission 25 cents.

The Delmonico Brass Band will be in attendance, and will discourse some excellent music.

Marriages.

On the 30th of November, by the Rev. Jacob M. Mitchell, Mr. Richard Ross to Miss Priscilla Batcheldor, both of Philadelphia

On the 27th of November, by Rev John W Stevenson, Mr James Harris to Miss Jane Oliver, both of Oxford, Pa.

On the 30th of November, by Rev John W Stevenson, Mr. George Anderson to Miss Mary A Jay both of Cecil, Maryland

On Wednesday, the 1st of November, at St. Thomas' Protestant Episcopal Church, by the Rev. W. J Alston, Mr Andrew F. Stevens to Miss Isabel L. Cole, both of Philadelphia.

On the 22d of November, by the Rev. William W. Grimes. Mr. William Cooper to Miss Ada Foster, both of New Haven, Conn.

On the 6th of November, by Rev. Bishop Wayman, Mr. Jonathan Bovard to Mrs. Hannah Stout, both of Philadelphia

On Nov. 30th, by Rev. R. P. Gibbs, Mr. John Jacobs, of Delaware, to Miss Rebecca Smith, of Philadelphia.

Advertisement.

THE

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Nov 25—3m.

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Sprech-Stunden, } 5 to 1 P. M
} 7 to 8 P. M.
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633 PINE STREET, PHILADA

GEORGINA GLEAVES

Has just opened a large assortment of Ladies' Trimmings, Hosiery, Gloves, Flannels, Delmorals and Soup-shirts.

Gentlemen's Furnishing Goods.

COMBS, BRUSHES, SOAPS, Choice Perfumery and fancy articles.

Gents' Shirts, Drawers, Under-shirts, Collars and Neck-ties.

A general assortment of Stationery.

Ladies' Dresses and Under-clothing made to order

Oct 17—6mo

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Can have their Claims made out, and Accounts carefully and promptly settled, at the lowest rates. Apply in person or by letter to

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Dec1–2mo Late Chaplain U. S A

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ESTABLISHMENT,

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We would respectfully call your attention to our Large Stock of

Men's and Boys' Clothing

now on hand

Ready-Made,

embracing every variety of Style and Material suitable for the season

We have also on hand a full assortment of

Fall and Winter Goods

adapted to

Men's and Boys' Wear,

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These Goods have been purchased for CASH, and will be sold at a small advance for CASH.

Particular attention paid to all orders, so as to insure satisfaction to the purchaser.

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Our friends and the public are invited to call and examine for themselves, and will be convinced that it is to their advantage to deal with us

Attention is also called to
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Our Custom Department,
Our Custom Department,
Our Custom Department,

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All the Latest and Best Styles,
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They occupy little space, are elegant as furniture, and not liable to get out of order; are boxed so that they can be sent any where by ordinary freight routes, all ready for use

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MASON BROTHERS,
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Sept. 30–6m.

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—AND—

PROVISION STORE.

ABRAHAM FIELDS respectfully informs his numerous friends and customers that he has opened a GROCERY AND PROVISION Store, at No. 624 South Seventh St., third door above the corner of Lombard, where all articles in the Grocery line will be kept constantly on hand, and sold cheap for cash

We solicit our friends to give us a trial before purchasing elsewhere, as we study to please, and will give them the worth of their money.
Sept. 30, '65.–tf.

THE COLORED PEOPLE'S NATIONAL MONUMENT,

TO THE MEMORY OF

ABRAHAM LINCOLN.

The National Lincoln Monument Association, organized in Washington, D. C., April 25, 1865, for the sole purpose of erecting a Colored People's National Monument to the memory of Abraham Lincoln.

OFFICERS:

REV. H. H. GARNET, President.
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AN APPEAL.

This Association now earnestly appeal to a loyal public, without distinction of color, to exert all their influence toward the accomplishment of this purpose, namely: The erection of a Colored People's Monument, in memory of our late beloved President, Abraham Lincoln; said monument to be a SEAT OF LEARNING, dedicated to God, to Literature, and to the Arts and Sciences, and shall be held and appropriated for the education of the Children of Freemen and Freedmen, and their descendants forever, and to be called "The National Lincoln Monumental Institute," to be located in the District of Columbia.

The Association most earnestly solicit contributions from the friends of the ever-to-be-lamented Chief Magistrate, and the friends of progress every where, for this noble undertaking, a Monument not of marble nor of brass merely, but a Monument of Education. Marble may crumble, brass may tarnish, but the light of learning is as enduring as time.

Deeply sensible, therefore, that in no other way can the people of color so well perpetuate the memory of Abraham Lincoln, as by carrying out, in this manner, the great aim he had in view—the elevation of their race throughout the land—this Association confidently relies upon the hearty co-operation of all the true friends of the renowned dead.

Churches, Sabbath schools, Masonic and Odd Fellows' societies, Benevolent and all other associations, especially of colored persons, every where, and regiments, officers and soldiers, all are most earnestly called upon to contribute in aid of this work.

The National Lincoln Monument Association is a permanency; the Monument will be built; its light will be spread abroad.

This Association thus invites all to come up to its help, and thus assist in diffusing that light, and making a venerated name imperishable.

Friends, north, south, east and west, let your responses to this appeal be speedy, and equal to the occasion which calls them forth. Rev. H. H. GARNET, President.

WILLIAM J. WILSON, } Secretaries.
LEWIS A. BELL, }

Agents will be appointed only under seal, with written signatures of the officers

All business letters should be addressed to the Corresponding Secretary

All contributions may be remitted to the Treasurer, Rev Stephen Smith, Lombard Street, between Ninth and Tenth streets, Philadelphia, Penna., or to the Assistant Treasurer, Walker Lewis, at the office of the Association, 361 O Street, Washington, D. C.

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Dr. J. S. SMITH, General Agent,
Office, 361 O Street, Washington, D. C.

Other States, &c., will be filled as soon as the proper gentlemen can be obtained for the offices. jy 15 6m

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Has constantly on hand a full supply of the best

LEHIGH AND SCHUYLKILL COAL,

At the lowest market price

Call and Try. —:— *Call and Try.*
Oct. 7–6t.

PENNSYLVANIA CENTRAL RAILROAD

CHANGE OF TIME AND DEPOT.

On and after Monday, December 26, 1864, the trains of the Pennsylvania Railroad will leave the New Depot, at THIRTIETH and MARKET Sts., instead of Eleventh and Market Sts., as heretofore

The Second and Third, Fourth and Eighth, Green and Coates, Fifth and Sixth, Union Line, Tenth and Eleventh, Thirteenth and Fifteenth, Seventeenth and Nineteenth City Passenger Railways, connect with the Market St Railway, whose cars run to and from Pennsylvania Central Railroad Depot in West Philadelphia.

The cars of the Market Street Passenger Railway leave Front Street every two minutes, commencing one hour previous to the times of departure of each train, and allow about 30 minutes for a trip

Their cars are waiting on the arrival of each Train to convey passengers into the city.

On SUNDAYS—Cars leave Eleventh and Market Sts at 7 45 P. M., to connect with Pittsburg and Erie Mail, and at 10.25, P. M., with Philadelphia Express.

Mann's Baggage Express will, hereafter, be located at No. 31 South Eleventh Street. Parties desiring baggage taken to the trains, can have it done at reasonable rates, upon application to him

TRAINS LEAVE AND ARRIVE AT DEPOT THUS

LEAVE			
ERIE EXPRESS	at	7 10	A. M.
MAIL TRAIN	"	8 00	"
PAOLI ACCOMMODATION, No 1	"	10 00	"
FAST LINE	"	12 00	M
PARKESBURG	"	1.10	P. M.
HARRISBURG ACCOMMODATION	"	2.30	"
LANCASTER ACCOMMODATION	"	4 00	"
PAOLI TRAIN, No. 2	"	5.30	"
PITTSBURG AND ERIE MAIL	"	9.30	"
PHILADELPHIA EXPRESS	"	11 10	"
ARRIVE.			
PITTSBURG AND ERIE MAIL	"	6 30	A. M
PHILADELPHIA EXPRESS	"	7 05	"
PAOLI ACCOMMODATION, No 1	"	8 20	"
PARKESBURG	"	9.10	"
LANCASTER TRAIN	"	12 30	P. M.
FAST LINE	"	10 30	"
PAOLI ACCOMMODATION, No. 2	"	5.40	"
DAY EXPRESS	"	5.43	"
HARRISBURG ACCOMMODATION	"	9.40	"
MAIL TRAIN	"	11.20	"

Philadelphia Express leaves daily. Pittsburg and Erie Mail leaves daily, (except Saturday.) All other Trains daily, (except Sunday.)

For further information, as to time and connections, see bills and framed cards, or apply to

JOHN F VANLEER, Jr., Ticket Agent,
At the Depot.

An Emigrant Train runs daily, (except Sunday.) For full information as to fare and accommodations, apply to

FRANCIS FUNK,
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CLOTHING HOUSE,
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JONES',
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One Price Store.

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Coal delivered to any part of the city, by large or small measure, by

T. J. BOWERS,
Coal and Kindling Wood Depot,
No. 634 Lombard Street.
April 15—tf

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AND

LAYING OUT of THE DEAD.

MRS. MARIA HIGHGATES

Most earnestly solicits the patronage and attention of the generous public and her friends, as she is now in the business of shrouding and laying out of the dead, and will give all needed satisfaction. Residence—

No. 1026 Barley street,

bet. 10th & 11th, & Lombard & Pine Sts.

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The subscriber would respectfully inform his friends and the public generally that he has just fully stocked his store for the FALL and WINTER trade, with a general variety of the most approved patterns of

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STOVES AND HEATERS,

which he offers at reasonable prices.

RANGES.

The National Range, Philadelphia Range, Globe Range, &c.

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Job Work promptly attended to,

WILLIAM STILL,
107 North Fifth Street, Philadelphia

Orders received for Lehigh and Schuylkill Coal.
October 1st, 1865. sep27—3m

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FALL AND WINTER

DRY GOODS.

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CASSINETTOS,
FANCY CLOTHS

COLORED AND WHITE FLANNELS.

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Hosiery, and every variety of Fancy and Staple Trimmings, and Zephyr Goods. Also, Ladies' Under Clothing, and

GENTLEMEN'S FURNISHING GOODS.

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Prescriptions Carefully Compounded

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The Doctress will give her personal attention to any of the above diseases, and guarantee a cure without the use of mercury. Her Indian syrups are used by her. She can stop bleeding, and take out fire without blistering.

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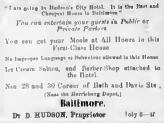

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Dr D. HUDSON, Proprietor July 8—tf

Poetry.

PHILOMELA.

This brilliant little poem is based upon a tale of the old mythology. Philomela was wife of Tereus, King of Thrace, who undertook, at her request, to bring her sister Procne from Athens; but on the way injured Procne, and to insure her silence cut out her tongue, confined her in a lonely castle, and represented her as dead. She however, worked the story of her misfortunes on a piece of tapestry, and sent it to her sister, who took vengeance by murdering her son, and serving him up to Tereus at dinner. The angry father pursued his wife, who, fleeing, was changed into a nightingale.

Hark! ah, the Nightingale!
The tawny-throated!
Hark! from that moon-lit cedar what a burst!
What triumph! hark—what pain!

O wanderer from a Grecian shore!
Still, after many years, in distant lands,
Still nourishing in thy bewildered brain
That wild, unquenched, deep-sunken, Old world pain,
Say, will it never heal?
And can this fragrant lawn
With its cool trees, and night,
And the sweet, tranquil Thames,
And moonshine, and the dew,
To thy racked heart and brain
Afford no balm?

Dost thou to-night behold
Here, through the moonlight on this English grass,
The unfriendly palace in the Thracian wild?
Dost thou again peruse
With hot cheeks and seared eyes
The too clear web, and thy dumb sister's shame?

Dost thou once more essay
Thy flight, and feel come over thee,
Poor fugitive, the feathery change
Once more, and once more seem to make resound
With love and hate, triumph and agony,
Lone Daulis, and the high Cephissian vale?
Listen, Eugenia—
How thick the bursts come crowding through the leaves!
Again—thou hearest?
Eternal passion!
Eternal pain!

Matthew Arnold

The Family.

THE MAGIC BOOK.

When you see a man with his coat off, his shirt sleeves turned up, and hard at work in his garden, you may be sure he is not a lazy man; and if you also see a couple of bee-hives against his cottage well, you may be sure he is a careful as well as an industrious man; and if you should see a clean little girl come to the door to tell him that his dinner was ready, you may well suppose that his wife is a clean and industrious woman; and further, if you should see a nice, clean little pussy-cat come to the door along with that clean little girl, you will not be far wrong in judging that his is a comfortable home.

It was John Sturdy whom I saw thus in his garden, planting some young fruit trees. The cottage was his, the bee-hives were his, the clean little girl was his, and the pussy-cat—that was little Annie's pet, and so it was called hers.

If you were to call, and step into his cottage in the middle of the day, you would see Mrs. Sturdy with the dinner laid ready for her husband on a clean deal table, plates and dishes, knives and forks, all as clean as they possibly can be. He is but a poor man, and cannot afford a table cloth, except for Sundays and holidays; but that is not of much account, because every thing in the house is clean and neat. Mrs. Sturdy is a good wife to him, and he is kind to her, so they live very happily together. I do not say that they have no troubles. Of course they must have troubles, and very heavy ones, too, as every poor man has—especially when winter comes, and coals, and meat, and bread are dear, and work is hard to get. What I mean is, that they are happy in themselves. There is a magic something which they are possessed of which makes them happy, even in the hardest times. What can it be?

Perhaps you have heard of a four-leaved shamrock, which the poor people in Ireland believe to have such a magic power, that he who finds one can do whatever he pleases; or the Eastern tale of Aladdin's wonderful lamp, which, if he only rubbed it, would raise one of the Genii, who was bound to bring to him any thing he required. But it is not true that either the four-leaved shamrock or the wonderful lamp can give power or riches to their owner; and if it were, there might still be one thing wanting—that is, happiness.

John Sturdy is neither rich nor mighty; but he is, as I said before, happy, and that because he is possessed of a magic something, which if a man be either rich or poor, and only uses it rightly, is sure to make him happy. It is the Bible.

John is not a learned man, or, as he would say, "I am no scholar." In fact, he has only just enough learning to enable him to use his magic book. I have sometimes seen the Bible kept carefully dusted, the gilt edges carefully kept from thumb-marks, carefully lying on a drawing-room table, and carefully kept from making any one in the house happy, because it was never used. Now, John Sturdy's Bible is a very plain one, with large print; the edges are not gilt, but thumbed, the binding is plain leather, and there are no great gold letters on the back, spelling the words,

FAMILY BIBLE,

And looking so bright as to make you think that the family never use it. In fact, John's Bible is a book that he uses every day of his life; and as the rubs on the lamp, in the story of Aladdin, are said to have brought good fortune, so each thumb mark on John Sturdy's Bible is a mark of happiness in his household. Both he and his wife have the secret of the magic of it, and, that all persons may be blest as John Sturdy is, I will tell them what it is. It is the lifting up of the heart to God with the prayer, "Open thou mine eyes, that I may behold wondrous things out of thy law."

John Sturdy does this, so does his wife, and the consequence is, that happiness reigns in his little thatched cottage: even the pussy-cat and the bees seeming to mew and to hum the happier and the merrier through the influence of the magic of John's Bible.

INCONSISTENCY.

"Father tells wrong stories, don't he, Emery? Didn't you hear him say to Mr. Ballard yesterday morning that he paid two hundred dollars for the new horse, when he told mother the night before it only cost him one hundred and twenty five? and don't you know he told him, too, he should be obliged to ask him sixty dollars per acre for that farm land, which was just what it cost him a year ago, when I saw father pay money for it, and know it was only forty? And then to shut us up here because I told him we came directly from school, when he happened to see us stopping to play by the wayside—Oh! didn't he look stern when he said he would not have any lying boys about him! I wanted to ask him why he told Mr. Welles this morning he was such a faithful friend to him, and would do any thing to favor him, and then turn right around the moment he was gone and say he despised the man, and would not do him a good turn to save his life, and when mother remonstrated a little, he said, 'Oh! policy, my dear, Mr. Welles is a man of influence!' That was more than we said, wasn't it, Emery?"

Father does so: Oh! powerful weapon for good or ill! No wonder the sins of the parents are visited upon the children to the third and fourth generations, when these little lambs of the flock, these babes to whom the Saviour likens the most pure and lovely things of earth, thus early have their souls stained by a parent's falsity; that, as soon as the infant mind begins to reason, such contradictory problems are given it to solve; that the feeble feet should tread such a mazy labyrinth of bewilderment, the thorns of doubt pressing the tender feet, that even before they are aware of danger, the first circle of the maelstrom of human sin is passed, and round and round the gradually decreasing circles they are irresistibly whirled, till at last nothing can save them. If an angel stood ready to unveil those little hearts, how would parents shiver and shrink back from the image of evil their own hands have created! Who can tell the amount of wretchedness and woe built up from this foundation—a parent's inconsistency? From how many prison cells may the wailing cry go up to heaven: "My father, my father brought me here!"—*Home Monthly*

ALWAYS TELL THE TRUTH

The ground work of our manly character is veracity, or the habit of truthfulness. That virtue lies at the foundation of every thing said. How common it is to hear parents say, "I have faith in my child so long as he speaks the truth. He may have many faults, but I know he will not deceive. I build on that confidence." They are right. It is a lawful and just ground to build upon. So long as the truth remains in a child, there is something to depend upon; but when truth is gone, all is lost, unless the child be speedily won back to veracity. Children, did you ever tell a lie? If so, you are in imminent danger. Return at once, little reader, and enter the stronghold of truth, and from it you may never depart again.

CHRISTIAN EFFORTS FOR BOYS.

They are in all our streets, and are always the same in general characteristics. They are more accessible than most of us suppose. But to reach them effectually takes time, patience, and genuine good-natured resolution. Half trying is of no use. Every success will cost half its labor to get at the boy,—a quarter more to prove your honesty and remove prejudice,—then you have time left for instruction and counsel.

The truest philanthropists are often your earnest boy hunters. Such men and women are frequently the most efficient Christians. They go out literally into the highways and hedges and compel them to come in to the gospel feast—Their power of compulsion lies in gentle and wise words, which spring right out of tender, earnest, and bold Christian hearts. If there be a sign of the coming of Christ upon earth, it is certainly seen in the mission schools, and ragged schools, and reform schools of our day, and by no means least, in the noble systems of public schools which exalt our New England cities and towns. But more is needed. A boy wants a friend. A boy wants respect, esteem, love. He has strong, generous, resistless impulses. He is reaching out after sympathy in his own aspirations. Yes, aspirations. Every living boy is ambitious. He pants for distinction. He is dead, if his ambition has been crowded out. Such a boy is a victim either to some infamous appetite, or to wasting oppression from a taskmaster.

Now meet this noble desire with its appropriate aliment. As Abbot so appositely tells us, "load him." Let him prove his mettle and his endurance. Let him feel that he is not forgotten, that his onward, upward struggles are observed, admired, and commended. Add counsels of guidance, words of encouragement—Feel the value of the prize, a good citizen, an humble Christian, perhaps a future governor, President, or general.

It is a sad truth that numbers of the sons of intelligent piety, often of the highly educated and honored, live in merited obscurity. Too many such are dwarfed by their hot-house training. Others never prize privileges which come so cheaply to them. Yet others seem to feel it enough to be called by their father's name, as if that were both position and influence enough—But sad though it is, it is true that our future depends upon "rescued boys" in a great degree. Who of us is enrolled and equipped, and at work here?—*Boston Recorder.*

AIR-LINE POST BOYS.

BY THE REV. JOHN TODD, D. D.

A father was going to the telegraph office to send a message to a distant city. He held the paper containing the words in one hand, and led his little girl, between two and three years old, in the other. Just before they reached the office, they passed the wires of the telegraph on the high poles. "Now, father," says the child, "please lift me up and let me put the paper on the wires!" This was her idea of sending by telegraph. And had the paper been laid on the wires, and then flown off in an instant, and soon come back with our answer, it would hardly have been more wonderful than the way messages are sent. Go into such an office at midnight, the darkest night you ever saw. One little lamp stands by the instrument. You give your message to the operator. He makes a few quick thumps or knocks, and in an instant your message is in a distant city, perhaps two hundred miles off. In another instant the answer comes back! How much like magic! What travelling! We should think the speed would melt the wires! "Electricity—it's all done by electricity," they tell us! But pray, what is electricity? It is not thought, for it never carries a message, till some human mind sends it. It is a kind of post boy running over the wires as fast as our thoughts can go, with the message in his pocket. I sometimes stop near one of the wire-poles, and look at the wire as it seems to ache by hard stretching, cold, and lonely, and useless.—But as I look at it, I seem to have a new and lively interest awakened, and I wonder if the electricity that spins over these wires touches every particle of the iron, or does it leap as the hound does when chasing the deer? I wonder if it goes inside of the wire, or on the outside, or does it occupy every part of it? I wonder if it leaves a heat in its fiery path; for it is fire, as much as the lightning is fire. There now! I see the wire quivers. Is it because the wind blows, or because the messages are going on it? I can almost hear the clicking of the operative's machine, and by a kind of indescribable process, I seem to be able to read the messages as they fly along, one after another. Now then, that message tells the far off friends that they have a new born child at home, and as it is read, a dozen voices all at once shout for joy, and each one is contriving what little thing he can send to the little stranger, "Whom not having seen," they "love." So we can love an immortal thing which we have never seen! So we can love Jesus Christ, though we have not seen him.

Now then, that message tells of sickness—"very sick, come immediately." The very wires seem sad. What a stir that message creates!—How they hurry off to "call father," and help mother to pack up, and how they tremble and silently drop tears all over the house, but try to "hope for the best," and keep cheerful, and give courage to the sinking heart of the mother! She wonders if she can get there to see her child alive, or whether she is going to his funeral!

Ah! then there goes one bearing no doubtful message. It is to that large, beautiful house. It tells them that he, the husband and the father, is dead, and will be buried on Thursday. What a blow! They are stunned—they seem crushed! Heavy shadows fall on that dwelling, never again to be lifted up. I can almost hear the feet of the strangers who will soon possess and occupy that beautiful home. The hand that provided for all, and that held them all together is useless now, and they must first mourn, then feel disappointed, and then scatter.

Here goes a message telling that the wanderer over the world has arrived and will be at home shortly, and they go to kill the fatted calf and make ready. And here is one telling of the failure of a great firm, and scores are bankrupt thereby, and hundreds and even thousands must suffer by the fraud. So they go carrying—these nimble post-boys—tidings of births and deaths, marriages and greetings, fortunes made and lost, broken bones and high fevers, and all joys and sorrows, the surprises and disappointments that make up the lot of man. These "air-lines" road never stops, nor tires, nor wears. Day and night, summer and winter, its bosom is filled with human joys and sorrows, without any sympathy or suffering itself!

"Well, what do all these meditations lead to?" says my reader. Why, kind friend, they lead me to feel that he, the Infinite One, who made this electricity to carry human thoughts and feelings thus, must have that invisible telegraph by which prayer directly reaches his ear; and I feel, too, that it would kill me to listen to all that passes over these wires in a single day, and yet the joys and sorrows of his church and of a world, and we know not how many worlds rise up continually before him, and yet his ear is not heavy nor his arm shortened, because he is an Infinite Redeemer, "God over all blessed forever."—*S. S. Times.*

Child's Cabinet.

THE LITTLE CHILDREN.

God bless the little children,
We meet them every where;
We hear their voices round our hearth,
Their footsteps on the stair;
Their kindly hearts are swelling o'er
With mirthfulness and glee,
God bless the little children,
Wherever they may be.

We meet them 'neath each gipsy tent,
With visage swarth and dun,
And eyes that sparkle as they glance,
With roguery and fun;
We find them fishing in the brook
For minnows, with a pin.
Or creeping through the hazel-brush
The linnet's nest to win.

We meet them in the lordly hall,
Their stately father's pride,
We meet them in the poor man's cot—
He has no wealth beside,
Along the city's crowded street
They hurl the hoop or ball,
We find them 'neath the pauper's roof—
The saddest sight of all.

For there they win no father's love,
No mother's tender care,
Their only friend the God above
Who hears the orphan's prayer;
But dressed in silks, or draped in rags,
In childish grief or glee,
God bless the little children,
Wherever they may be.

A DAY ON THE LAKE

Edith and Archie Campbell had come from their English home to spend the Summer holidays with their aunt among the mountains and lakes of old Scotland. Many a delightful ramble they took over the hills which sheltered their aunt's cottage, until their cheeks glowed with almost as deep a color as the heather bells around.

But one great pleasure was in prospect: a day's sailing on the lake, near the edge of which the cottage stood. That beautiful looking glass, as Edith called it, where the sun saw his shining face reflected by day, and into which the moon and stars peeped and winked at night. But Aunt Mary would not venture to sail on the lake until her only son, cousin Walter, came home from college, where he was learning to be a doctor. So of course the children always thought of cousin Walter and the boating trip together, and were in great spirits when he arrived from Edinburgh on Saturday evening.

After a quiet, happy Sabbath, Monday morning came in, bringing work and play again, fair weather and fresh thoughts about the sail. Now cousin Walter was the very pleasantest of doctors; and he soon ordered the day's boating, as quite necessary for the children's health. And aunt Mary seemed to have expected the prescription; for how otherwise could she have got those biscuits and pies ready packed in the basket which Edith and Archie so willingly carried down to the boat.

Right merrily did the white-sailed boat move over the smooth water. Now and then Walter and an old sailor took the oars, while both the children assisted aunt Mary in steering, so it was no wonder the time passed swiftly when every one was so busily engaged. But, after some hours of sailing, when the biscuits and pies had disappeared, and the little boat's bow was turned homeward, Edith and Archie grew rather sober, as we are wont to do when weary. The doctor had a new prescription. He ordered each of the children, his little *impatients*, as he called them, to tell him every thing they could about lakes, not in proper geography answers, but just in their own words. So a large amount of information was given about lakes sweet and clear, like the one they were sailing on, and others salt and bitter, like the Dead Sea of Syria; about lakes through which rivers run, like those of Constance and Geneva, and about others which receive much water, but seem to give none away.

Then cousin Walter told of some lakes in Egypt where the water evaporated in Summer, leaving a bed of soda at the bottom, which is collected in great quantities and sold. And aunt Mary said she had read of one lake in Thibet which deposits a peculiar salt called borax, or tincal, that is much used in soldering metals.

Old Donald, the sailor, had also something to say. He had been in America, and could tell wonderful tales about the grand Canadian lakes, vast seas of fresh water, which, together with the river St. Lawrence, cover a surface of nearly a hundred thousand square miles, and are supposed to contain almost one half of all the fresh water on the face of the earth.

Then came stories about lakes nearer home—how Loch Leven reminded one of Mary, Queen of Scots, since the time that the beautiful prisoner made her escape from its water-guarded castle in the skiff of George Douglas.

By a sudden leap of thought Archie passed over to Switzerland next, and asked cousin Walter for a story about William Tell. So Walter told them how, in 1307, an Austrian Governor called Gessler, tried to oppress the brave Swiss, and, in token of their subjection, commanded them to bow to his cap, which he had raised on a pole. A noble peasant named Tell refused to do so. As a punishment Gessler ordered him to shoot an arrow through an apple placed on the head of Tell's own son. The arrow divided the apple. The little boy was unhurt. But a second arrow was observed in the belt of the bowman. "This was for the tyrant's heart," cried Tell, "if I had killed my son." He was made prisoner for this rash speech, and thrown bound into a boat, in which the Governor was going to cross the lake of Lucerne. A terrible tempest overtook the boat; and, as Tell was an excellent steersman, Gessler commanded him to be unbound, hoping that he could guide the bark to land. Tell succeeded in doing this; but before the boat touched the ground, he leaped on shore, and springing up from rock to rock, was free. Then, turning round he shot an arrow through the breast of Gessler, and won the liberty of his country.

Aunt Mary had her story, too. It was about One who came to save not one country only, but a world—not by destroying the life of the wicked, but by laying down his own. So she told the sweet story of Jesus walking on the Lake of Galilee, when his disciples were crossing it in a little storm tossed ship, and how, amid the darkness of the night, they did not know the Master until the cheering words, "It is I, be not afraid," were borne on the wind blast. And the simple command, "Peace, be still," from the lips of the Maker of all, sent the winds and waves to sleep, and brought to the troubled hearts of the disciples a great calm.

Just as aunt Mary had finished her story the white-sailed boat touched the shore under the cottage windows. The little party were soon seated round the tea-table, and Edith was trying all her powers to persuade cousin Walter to prescribe another day on the lake.

ALTHOUGH I cannot say "Our Father," as we shall be able to say it, one blessed day, I will nevertheless, like a little child, lisp it: If I cannot believe it in all its fulness, I will not let it be an untruth, and say, No, to it: I will daily endeavor to spell it, until I am able to repeat *this word*, "Our Father" after Christ, whether I do it well or not, be it stammering or stuttering.—*Luther.*

Anecdotes.

A PUNCTUAL MAN

Mr. Higgins was a very punctual man in all his transactions through life. He amassed a large fortune by untiring industry and punctuality; and at the advanced age of ninety years was resting quietly on his bed, and calmly waiting to be called away. He had deliberately made almost every arrangement for his decease and burial. His pulse grew fainter, and the light of life seemed just flickering in its socket, when one of his sons remarked:

"Father, you will probably live but a day or two; is it not well for you to name your bearers?"

"To be sure, my son," said the dying man. "It is well thought of, and I will do it now."

He gave the name of six, the usual number, and sank back exhausted upon his pillow.

A gleam of thought passed over his withered features like a ray of light, and he rallied once more.

"My son, read me the list. Is the name of Wiggins there?"

"It is, father."

"Then strike it off!" said he, emphatically; "for he was never punctual—was never any where in season—and he might hinder the procession a whole hour."

A MAGNANIMOUS DANE

During the wars that raged from 1652 to 1660, between Frederick III., of Denmark, and Chas. Gustavus, of Sweden, after a battle, in which the victory had remained with the Danes, a stout burgher of Flensborg was about to refresh himself, ere retiring to have his wounds dressed, with a draught of beer from a wooden bottle, when an imploring cry from a wounded Swede, lying on the field, made him turn, and with the very words of Sidney—"Thy need is greater than mine"—he knelt down by the fallen enemy, to pour the liquor in his mouth. His requital was a pistol shot in the shoulder from the treacherous Swede.

"Rascal!" he cried, "I would have befriended you, and you would murder me in return! Now will I punish you. I would have given you the whole bottle; but now you shall have only half." And drinking off half himself, he gave the rest to the Swede.

The king hearing the story, sent for the burgher, and asked how he came to spare the life of such a rascal.

"Sire," said the honest burgher, "I could never kill a wounded enemy."

"Thou meritest to be made a noble," the king said, and created him one immediately, giving him as armorial bearings, a wooden bottle pierced with an arrow!

The family only lately became extinct in the person of an old maiden lady.—*Book of Golden Deeds.*

ANECDOTE OF A MISER.

A laughable story is told of an old miser, who, being at the point of death, resolved to give all his money to a nephew, at whose hands he experienced some little kindness. "Sam," said he, for this was his nephew's name, "I am about to leave this world, and to leave you my money. You will then have $50,000—just think! Yes, I feel weaker and weaker. I think I shall die in two hours. Oh, yes, Sam, I'm going; give me two per cent., and you may take the money now."

Health.

CHOLERA.

In coming to consider the causes which favor the occurrence and spread of Cholera, and increase its malignity, we are met by the question: Is cholera contagious; that is, does it spread by touch or *contact*? Or, on the other hand, does it exist in a community by virtue of some poison diffused through the atmosphere, and to which all persons in the community are alike exposed, and under the influence of which all who are predisposed to the disease sicken, whether they had been previously in the presence of cholera patients or not.

The ablest minds in the medical profession have sought to solve these questions, and have come to different conclusions.

In favor of the contagiousness of cholera, its general line of march has been urged as an argument. It followed established routes of travel: along the track of Eastern caravans; from Asia to Moscow; thence to St Petersburgh; thence to Berlin and Hamburg; from Hamburg on board a vessel bound to England, and from this vessel to Sunderland, the port at which she arrived; from Sunderland throughout England.

Again, Professor Simpson, of Edinburgh, traced cholera from London, by a vessel, to Leith, where the sick of this vessel were placed in quarantine on a hospital ship. The nurses of this hospital-ship were attacked with the disease, no other cases of it having as yet occurred in Scotland. On shore, it first assailed persons who had been in communication with the sick in the hospital. In this manner the first six cases that occurred in Scotland were traced to the ship which had arrived from London, where cholera was prevailing, and on which, during her voyage, passengers sickened of cholera.

In the same way Professor Allison traced the first four cases in Edinburgh. And these two very eminent physicians had no doubt of the contagiousness of cholera in the epidemic in question.

So, too, Mr. Moir of Musselburgh, showed that the first twenty-three cases of cholera in Prestonpans could be traced, by an unbroken chain of contact with the persons or the clothing of cholera patients, back to a first case, which came, already ill, from a district in which cholera then existed.

During the first epidemic in the United States, a vessel took some cases to Charleston, S C.—They were strictly quarantined under military guard. Many of the soldiers took the disease and died. So did some of the physicians and nurses who were sent from the city to take care of the sick. But not a case occurred in the city, nor in any person who had not been in contact with the sick.

Such facts as these can hardly be explained on any theory of chances.

On the other side of the question, epidemics of cholera are authentically described, in which the spread of the disease could not be sufficiently accounted for by its mere contagiousness. An English commission, sent to investigate this very question, reported that in Asia, Turkey, and Russia, the history of cholera precludes the idea of its having spread solely by contagion, or of its being an eminently contagious disease. Instances are adduced of its invading a large district or city, at several distant points simultaneously, and of its attacking so many persons within a short space of time, that the doctrine of contagion alone would be inadequate to explain the facts.

The strictest quarantine has not kept out the disease; as, for example, at Moscow, where, to no purpose, a large garrison preserved around the city a prohibitive *cordon*, kept with a strictness known only to the Russian army.

At Charleston, although quarantine kept cholera out in 1832, it was of no avail in 1833.—Though it seemed to preserve New York in December, 1848, yet cholera passed its barriers in June, 1849.

Finally, it has been observed that, in some places and at some seasons, although cholera had been introduced, and persons have been exposed to its infection, yet it does not extend—certainly not for a long time. This was the case in London in 1831, and in New York in December, 1848. On other occasions it spread like wild-fire, as at Paris in 1832, where, in one month, it carried off 20,000 persons.

But this argument is not conclusive against the contagiousness of cholera; for the same apparent reluctance to extend itself was observed in the case of the plague (universally regarded as contagious,) in Cyprus, in 1759. It has been observed of small pox and of typhus, on some occasions.

From all the evidence on this subject, we may conclude that, while in certain epidemics, cholera has undoubtedly been introduced and propagated by contagion, yet the degree of contagiousness of the disease has greatly varied in different places, at different times, and under different circumstances. We think that "contagiousness is not an *essential attribute*" of this (if of any) disease; "it is an accident, depending upon many modifying causes" (Russell,) and that, in most cases of disease, (cholera as well as other diseases,) the question is not so much one of *kind* (contagious or not contagious,) as rather one of *degree*, (*highly* contagious or *slightly* so.)

It appears that, at all times, there has been requisite for the prevalence of cholera in a community a peculiar state of the atmosphere and peculiar local conditions. And, almost always, those who are attacked by cholera are found to have been previously subjected to the influence of certain *predisposing causes*.

Admitting, therefore, the importance of contagion as a means of conveying the germ of cholera, we perceive that there must be in the *individual* in whom the seed is planted a CONGENIAL SOIL; and there must be, likewise, in the general conditions of atmosphere and mode of life to which that individual is subjected, a FAVORABLE CLIMATE. If these be lacking, the seed will not germinate, and bear fruit after his kind.

Let us inquire what conditions constitute this favorable climate and congenial soil; what are some of the predisposing causes of cholera.

I CLIMATE AND TOPOGRAPHY.—Hot climates and the warm season of the year predispose to cholera. The epidemic of 1817 began in a hot summer in Hindoostan. In all climates the disease has been temporarily checked, if not extinguished, by cold weather. The apparent exception in Russia is explained by the habits of the Russian people—the great heat, and the extreme filth of their winter habitations. The epidemic of the present autumn in France seems to be checked by the coming on of cool weather.

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Of Africa, our Africa;
She sits in darkness deep no more,
Oh, Africa, our Africa,
The blessed rays of Gospel light,
Have reached her doors in radiance bright,
To bless the missionary's sight,
In Africa, our Africa.

They went in numbers very few,
To Africa, our Africa;
To brave the miasmatic foe,
In Africa, our Africa;
How many of the number fell,
(Our missionary records tell,)
The Pagan darkness to dispel,
In Africa, our Africa.

Look down, ye spirits, from above,
On Africa, our Africa;
Witness the offering of love,
From Africa, our Africa;
Yes, from her torrid, sunburnt clime,
A voice we hear in tones sublime,
And blending with our northern chime,
For Africa, our Africa.

Your labor has not been in vain,
For Africa, our Africa;
Though in the struggle ye were slain,
For Africa, our Africa;
Her incense rises to the sky,
Her Christian banner floats on high,
Proclaiming great redemption nigh,
For Africa, our Africa.

S. A. M'Canon.

* * *

For the Christian Recorder.

LETTER FROM CHATHAM, CANADA WEST.

ANSWER TO MR. REEVES.

Mr. Editor:—While looking over the columns of the *Recorder*, bearing date Nov. 28th, I saw therein an article headed: "Tea meetings in churches, a system of modern evil." And seeing that it hailed from Chatham, I was the more eager to peruse its contents. After having done so to my satisfaction, I now ask space and indulgence to give a brief reply.

The writer, after asking whether these festivals are of ancient or modern origin, makes the sweeping assertion that they are of modern origin, got up, or instituted, by lovers of money, more than of God. And that whenever Christians wish to withdraw from the society of the wicked, they appoint certain ladies to get up a festival, and call it a Godlike and laudable object. They then go on to set forth the great evils that grow out of such a gathering, in consequence of non-professors getting into the fold.

Now, sir, this appears to me something like a contradictory statement, for surely Christians would not be so inconsistent as to prefer the above means of separating themselves from sinners, and then allow them to come in and disturb them, especially, as he has stated, when a general invitation is given, irrespective of sex, denomination, or color, for the purpose of raising money. In support of this argument he quotes a passage from Scripture: "Ye have made my Father's house a house of merchandise," &c. When Christ used these words, they were addressed to a class of men who were engaged wholly in a selfish enterprise, and we have no guarantee that they ever intended to make a single appropriation of the proceeds of their merchandise to any religious object whatever,—while, at the present day, the object of such meetings are clearly and distinctly announced, and I believe, as a general rule, whatever moneys as thus collected are appropriated according to announcement.

Sir, I am far from wishing to justify the present manner in which these festivals are conducted, neither have I a disposition to deny that evils have grown out of them. But it is the incongruity of Mr Reeves' reasoning to which I wish to reply. In case a congregation be not self-sustaining, and I assure you there are a large number in that position, our friend suggests a better plan of raising funds than the one to which he alludes. Let us hear him. He says: "Let Christians go themselves, and send their children from house to house, and ask aid in God's name." All this is very good. But as I happen to be personally acquainted with the writer, it is a little surprising to me that any one who is a constant and careful reader of the works of Dr. Fowler, and other practical phrenologists, should possess so limited a knowledge of human nature, as to suggest the above plan of raising money to support churches.

Is it not a stubborn fact, that there are thousands of men and women who are professors of religion, who do not scruple for a moment to spend dollars for amusements of different kinds, and who would hesitate to give a shilling to the support of the Gospel in any way whatever. There are thousands of parents who will give their children money at any time, to go and see the elephant, who would feel that they could not spare it to go into the contribution box at church, or for any charitable purpose?

And should his plan be adopted, I fear that both parents and children would soon be viewed as a common nuisance, going from house to house, asking aid for the church,—sometimes meeting with angry looks: at other times the only response would be: "Why, I just gave money the other day, and here you are begging again! You call too often to suit me," and such like salutations.

I consider the above method a very impractical one, and that it would in a short time prove a failure. Mr. Reeves should remember that man is naturally a selfish being, and that he is prone to live in the neglect of plain and known duties. He cannot brook the idea of giving something for nothing, although we have a positive promise that we will be blessed in giving to the cause of Christ, if we give not grudgingly. And with all this, there is nothing that will make a man flinch quicker than to place your hand on the nerve of his pocket. He must be remunerated in some way, and if it comes in the shape of a festival, such persons generally feel that to be some thing of a reward.

Now I contend that the present, or a similar method must be pursued, until ministers succeed in thoroughly convincing saints and sinners that it is just as much a duty to give to the support of the Gospel, as it is to go and hear it preached, and unless this can be done, those other methods will eventually fail, particularly should a few more articles as my friend Mr Reeves' make their appearance. Beyond a doubt tea meetings in churches will become exceedingly unpopular, and finally the light of the candlestick of the Church will go out, her walls will be left desolate, and foxes will look out at her windows,—in at least that portion of the Christian church that is not self-sustaining.

He again calls Scripture into requisition, by loudly calling upon professors to come out from among the wicked and be separate. There I agree with him. I, too, say come out from among them, by not going knowingly and deliberately into haunts of vice and infamy, by not adopting their wicked practices, and not walking in their ways. But our friend should remember, that as long as Christians are in this world they will be obliged more or less to associate with the ungodly. The wheat and tares must grow together until the harvest, when they will be gathered and separated, and each will be assigned to its respective place. Christ himself often sat down and ate with publicans and sinners, in order that he might have a better opportunity of instructing them, and if church governors and church members would use the power and influence they possess, these erroneous evils alluded to might be easily removed, and these tea meetings would prove to be a blessing to the church and to society at large.

I agree with Mr. Reeves that there are many things to be seen and heard at some of these meetings which are painful to the observing and thoughtful, and which reflect seriously upon the Church, but at the same time I think the remedy prescribed is nearly as bad as the disease. Although I concur with Mr Reeves in reference to the improprieties previously spoken of, yet I consider the attack a little too general; for as he is not aware that these evils exist to the same extent every where else, he should have brought his artillery to bear upon Chatham and its vicinity. For instance, if my neighbor be in the habit of indulging to excess in intoxicating drink, could I not effect more towards breaking him off from the debasing practice by reasoning with him, and thereby endeavoring to show him that if he persisted in such a course, he would not only ruin himself, but his family also, than by publishing his name throughout the length and breadth of the land, and letting the world know that my neighbor was a drunkard?

Should this find its way into the *Recorder*, I expect to hear from our friend. If so, Mr Editor, my motto is a fair field and no quarter, which I believe you are disposed to give, provided the contending parties observe the rules of this kind of warfare.

E. C. Cooper.

Chatham, Dec. 4th, 1865.

* * *

For the Christian Recorder.

OUR FUTURE.

For the last five years circumstances have so compelled us to watch passing events, that we know well what is behind us; and turning from the exciting past, we look with eager interest to the mysterious future. And as we look, the future hope endeavors to evolve therefrom whatever of promise may serve to cheer us onward in seasons of trial and despondency.

True, the clouds and darkness that once enveloped our pathway, are losing much of their gloom. Here and there are gleams of glorious sunlight. Now and then we are favored with glimpses of the future, that seem to us as beacons to light us onward. But the light is yet uncertain. "To walk by faith and not by sight," is yet our special prerogative. For some, the sunlight is clear and glorious, for others, the time of trial is well nigh past, and the hour of fruition is near.

True, we, too, shared the trial and pain, we, too, walked through the blazing furnace of civil war. The baptism of blood, the ordeal of battle-fires, were for us; and freely we gave our loved ones as food for the sword. The tidings of defeat bowed our heads; and when victory waited to follow the lead of the Stars and Stripes, whose heart throbbed higher than ours? whose jubilant songs were fuller of gratitude to propitious Heaven?

But though others have almost gained the desired haven, yet our struggles are necessarily protracted. By this great national upheaval, we have gained much. Yet, much as we have already won, much more remains unwon. Many a fierce battle remains to be fought in the political arena ere we can say, "Now we have peace."

But while we look back at the trials we have passed through, and forward to those that are yet to come, and obstacles that are yet to be overcome, may we not wisely remember the duties a new position and new relations involve? It may be urged, that of those who enjoy all the benefits of citizenship, none are more observant of law-enjoined duties than we are. Statistical evidence might be adduced to show that crime is not more general among us, than with the whites. But this is not enough. Our entire existence on the American Continent has been, and is yet, a strange one. History's annals record nothing analogous, and, setting aside the long ages of uninterrupted oppression that we have endured, and coming nearer to the present, as during the past three years we have been acting—*acting*, did I say,—living in a manner for which the past could furnish no precedent, shall we not maintain that position even as we first won it?

In maintaining the position we have so dearly won, how much care and watchfulness do we need! The foremost nations of civilization are, watching as if conscious that the progress of humanity for all coming time is linked with our destiny. Even the spite and malice of our bitterest foes, the criticisms of the "strictly neutral," show us what is expected of us.

The long tutelage of bondage through which the major part of our race on the American continent has passed, has tested our powers of endurance. The ordeal of war has been doubly beneficial. The consciousness of standing conspicuously before the world, of proving that men raised from a state of degradation—deeper than which never shamed humanity—are possessed of mental and moral power sufficient to enable them to solve and apply, practically, the great problem of self-government. All this will stimulate and urge onward, till American civilization will present to the world new phases of national liberty, from the newly infused element of the American citizen of African descent. And as time passes on, we may include its modifying effects in the [illegible] that are interwoven with our future.

"Watchman! what of the night?" The weary mariner anxiously surveys the heavens,—the sun, stars and clouds are the objects of his scrutiny. We, too, may read the signs of the times; and, reading, we may interpret. We see all over the land, an awakening that is the harbinger of much direct and immediate good, in that it rouses and stimulates a spirit of inquiry, and of remote but equally permanent benefit, in that it must, with God's blessing added thereto, result in the accomplishment and fulfilment of all that we now labor and hope for. And the realization of this may not be very far distant.

Need we look farther than the outburst of the recent rebellion and war, for great and sudden changes? Ah! "God moves in a mysterious way," and though man is always an instrument used in the Divine economy for the elevation of man, yet an overruling Providence is always discernible in the celerity with which the work is accomplished.

Again.—What are our enemies? Mortal flesh, even as we are ourselves. For what do they battle? For a principle of utter wrong, of utter darkness. For what are we striving? For light, elevation, and political existence. We must conquer. We cannot lose in this conflict, if we are true to the acceptance of the responsibilities we seek to assume, and in the discharge of the duties these responsibilities involve. We have begun well: we have fought, suffered, and endured great hardships. Beyond us—perhaps very far beyond—is the goal. But whether far or near, we can conquer the future, and make it all our own. "The battle is not to the strong," who trust in their own strength, nor is the "race to the swift," who forget the sovereignty of the Most High, but to those who, using all their energies in exercising unwearying vigilance, and forcing victory from circumstance, rely upon Him who is strong, and always grants strength to the weakest.

In the contemplation of our future, well may our calmest thoughts, our most unimaginative deliberations, take form and coloring from the inexpressible enthusiasm that swells up in our hearts, when we remember what a foundation we have laid for future greatness.

When we look back to the time when Chief Justice Taney enunciated his famous decision, that will forever immortalize his name, when we look back to the time when the enactment of the Fugitive Slave Bill made every colored man at the North the contingent victim of the rapacity of some Southern slave-owner; when we look back to all this, as act by act it slowly emanated from the bosom of the tri-form monster, Slavery, Prejudice, Avarice, and then recall our gaze from these distant scenes, to others that are nearer, so near that they link with the present, and then connect the present with the future; when, from the suffering of the past, the labors and aspirations of the present, we evolve the earnest of what we are yet to be, as a people, who shall say that we clothe the idea of our future with too great a dignity, invest it with too surpassing a grandeur, or enhalo it with a glory too nearly divine?

Let us seek for an analogy. Look at our holy religion. What was the condition of its infancy? Its founder "had not where to lay his head." Its earliest advocates were despised of all men. But leaving the dark panorama of the earlier and middle ages, and descending to the present, what do we behold? How stands that once despised religion before the world?

"See! it spreads o'er all the earth,"

and the Millennial glory is near at hand. Can we trace the analogy? And if the one has so lived, endured, and triumphed, when in the beginning of its existence earth had no precedent for it, how complete will be our success.

We cannot accomplish our stupendous work alone; but what did Moses say to the tribes of Israel, as they stood almost on the borders of the promised land? "The eternal God is thy refuge, and underneath are the everlasting arms."

Delaware, O. Ruth G.

* * *

For the Christian Recorder.

THINGS I SAW WHILE TRAVELLING.

Mr. Editor:—Having a few ideas running through my mind at the present moment and feeling like interesting your readers a few moments, I take the liberty to intrude into your columns a short epistle.

Mr. Editor, for the past four or five months we have had considerable experience in life by our recent travels. We have been away down the long winding Mississippi valley. We have visited nearly all the principal cities along the valley, such as New Orleans, Baton Rouge, Natchez, Vicksburg, Memphis, and all the principal forts, such as the memorable Fort Pillow, Island No 10, &c.

After coming up that great, long, winding river, and arriving at the mouth of the Ohio, we took the cars at Cairo, stopped at Louisville, Ky., for a short time, and then took the boat coming up the beautiful Ohio river. And now seated in a pleasant mansion in Cincinnati, the great western city, we must say, the views along the Mississippi river or valley present to the eye and mind of the traveller a beautiful picture. But could we pause a moment and paint the scenes that we beheld down the valley, which were going on among the freedmen and the whites, the heart would almost revolt. But more of this anon.

Mr Editor: of all the cities we have visited, we think we can say, without the least augmentation, that the city of Louisville is the meanest of all, that is, its white inhabitants. It reminds me of what is often said of New Jersey, that it is such a mean state that it was reckoned to be in Spain. So with Kentucky.

They say, or it is said that the darkest hour is just before the break of day. Then it must be nearly day-break to the people in Louisville, for the clouds that hang over her at the present are very dark and gloomy, and unless the sun of justice and peace breaks through the dark clouds very soon, the black had better look well to the East from whence cometh light.

What is the state of things in Louisville?—Why, I will tell you. A black man cannot go out at night unless he is stopped at every corner and searched to see if he has any weapon to defend himself.

Only a few Sunday evenings since, a colored gentleman by the name of Joshua Fry, was returning home from church, and the white guards, under the pretense of searching him, cost him home minus of fifty dollars. And so it goes.

Again, a colored person cannot leave the State, no matter what his business is, unless he can get a pass, and then it is questionable. A few days ago Elder Strother took passage on the Ferry boat to cross the river. When the boat landed on the other side, they refused to let him off the boat, and he was compelled to return to Louisville, unable to attend to his matters.

We called upon his honor, the Mayor of the city in person, the other day. We were met by a man having the physiognomy of an English cur, saying,

"Well, what do you want?"

We told him our errand, and said to him,

"Here, sir, here is a nigger, who wants to see you."

"Vol, vot you vant?" inquired his honor.

I replied, that I had called to see if I could not prevail upon him to modify his proceedings toward the colored people.

"No!" he answered. "The d——d niggers have more privileges now than they know vat to do with."

This grew out of an altercation which took place at the Quinn Chapel Fair, which was being held for the benefit of the destitute, who are very numerous in Louisville.

After we had reasoned with his honor for some time, he seemed to come to his senses, and looking at us a little more pleasantly, he said:—

"Vell, I'm very sorry dat you respectable people have to suffer for such tings; but if de military autorities don't move dem black soldiers, I gives every one of dem trouble."

So we left our Dutch friend to his own reflections.

Now, we cannot see the consistency in trying to keep niggers (as some call us,) from coming into the State for fear of starvation, and then refusing to allow them to go out of it after they get here. But it seems that this state of things is brought about by a controversy between the civil and military authorities. As General Palmer, the colored man's idol in Louisville, is having his patience tried so much by his subjects, he is getting tired of them, and it is time for the negro to get up and travel, as the birds did in the fable, when they heard the farmer say he was going to cut the grain himself; for it seems those would-be penitent rebels vent all their spleen on those who are said to be free. Some of our people almost prefer slavery to the treatment they receive now at the hands of these demons.

Mr Editor, there is another great evil existing in Louisville, to a greater extent than elsewhere, and if it be permitted to continue, will be more detrimental to the interests of the colored people than any other evil principle we have noticed. It is the division of the churches, and the wicked, sectarian principles that some pastors instil into the minds of the people of their congregations. We must say, that this sectarian, antichristian spirit only exists in the Baptist denomination. There is one minister in Louisville, who will almost excommunicate one of his members for visiting a Methodist church, and there is another very popular minister who has such an evil influence over his congregation that they will scarcely shake the hand of a Methodist. We remember hearing him, on one occasion, caution his members against associating with Methodists, and especially with the foreigners, (as they call the Northern people.)—Some of them even refuse to allow the colored teachers to instruct their children, if they happen to be members of the Methodist Church. We have seen more of this bigotry and ignorance displayed in Louisville, than in some of the cities farther down the Mississippi Valley, where clouds and darkness yet overshadow the people. There is a fine set of colored people in Louisville, but the principles of social intercourse must be sown among them.

We are happy to say that the old ship, Alanite, seems to glide steadily through the floods of persecution that roll against her. During the past few weeks, there has been a revival at the Asbury Chapel, and about forty souls are said to be soundly converted and added to the Church.

"His saints what is fitting shall ne'er be denied,
So long as 'tis written, 'The Lord will provide.'"

And now, I'm out of Louisville, with my pass as a memento. Yours, &c. Tacit.

Cincinnati,
Dec. 2d, 1865.

* * *

For the Christian Recorder.

LETTER FROM JACKSONVILLE, ILL.

Bro Weaver:—I thought that while I have a few leisure moments, that I would pen a few lines for our much esteemed and valuable paper, that you and our friends may see we are not dead as to the spiritual interests of the Church, political prosperity, religion and morality.

After I received my appointment for Jacksonville Station, we went to Hannibal, Mo., to visit my wife's sister whom I had not seen for ten years.

We met with a great many of our old friends with whom we used to sing together, and pray and preach. They have lived through hardships and conflicts of the war. I found them as I left them nineteen years ago, belonging to the M E Church, but anxiously waiting for an opportunity to come under our vine and fig tree. We were with them two weeks, and during that time we labored with them in word and doctrine. The Lord graciously crowned our labors. Many souls were converted.

I then opened the door to receive members, and organized a branch of our vine. Sixty-three joined. I left them under the charge of the Rev. Edward Hitower, a local preacher, until the sitting of the Missouri Annual Conference, which was to meet in New Orleans. Since then Brother Hitower has departed this life in the triumph of the Christian faith.

I see from the appointments of the Missouri Conference that Hannibal is made a mission, and the Rev William Dove is appointed in charge of that mission. We ask the choice blessings of God upon that mission, for there is a great work to be done.

We entered upon our labors here September 25th, 1865. We found things looking quite gloomy, but having met with many of our old friends and acquaintances that we left when we were stationed here eleven years ago, we soon revived, and began to look for better times.

We held our quarterly meeting October 28th, at which time the Lord poured out his Spirit in a wonderful manner. The first night of the meeting one soul professed to know God in the pardon of his sins. The meeting was protracted for three weeks.

In all, twenty-four have been happily converted to God, and on their way to heaven. Quite a number have joined the church.

We have a lively and prosperous Sabbath school. They number on an average from 120 to 130 scholars. Every Sunday sister Jackson is busy engaged in her Bible class. As usual we called the young people together and formed a society, the title of which is the Mite Aid Society. The object of it is to cultivate feelings of mutual respect, and promote moral and mental improvement among ourselves. A young lady and gentleman are selected to address the society at every meeting, or read an essay on the Constitution of the U. S., or the emancipation proclamation of freedom.

At our last meeting our house was crowded.—The proclamation was read by Mr Rountree, and out of it sprang the following question: Which day shall we celebrate, the day the proclamation was issued, or the day that it took effect?

Mr. Thomas Rountree, Sr., on the affirmative and Mr David Holmes on the negative. Each side selected their parties for debating the question. The judges were appointed, and the question was discussed in an interesting manner and decided in the affirmative, after which a dialogue was spoken by Misses Hathman and Griggs. It was moved a collection be raised to procure the Christian Recorder for the benefit of the Society, which will be read at every meeting. We hope we may get many subscribers for your valuable paper through the Society. The proceeds of the Society are for the benefit of the church.

Please receive the following sum for your paper, $2 50: for the Mite Aid Society, Jacksonville, Ills, Box 210, and also $2 50 for my subscription.

Rev William Jackson,
Pastor in charge of the A M E Church.
Jacksonville, Ill, Dec 6, 1865.

* * *

For the Christian Recorder.

LETTER FROM ROVER.

Mr. Editor:—I sit down to fulfil, in some measure, though but faintly, the promise I made you in my last. To begin, then, without any further beating around the bush—The right hand (which is also the main) Gulch, is some ten miles long, and being worked from its mouth to near the head, is at its mouth very narrow. The mountains are very steep and rocky on one side, while on the other they are covered with heavy timber, which has, in many places, been greatly thinned, for mining and building purposes. The mines are very deep, with from eight to twenty feet of stripping, which is not usually attempted, the easier and quicker plan of drifting being always preferred, which is done by sinking a shaft to the bed-rock, and then breasting out on each side, until the pay streak is struck, which is sometimes very narrow, then following up the same by what is termed timber splicing. The gulch is spotted with a great many "claims" between its head and mouth. Not paying miners' wages, many of these are abandoned, after thousands of dollars being spent, in some instances, to open them. These claims, in many places, adjoin others that have paid from the time they were six feet down in them. So, you see, Mr. Editor, mining is, to some extent, like a lottery—some prizes and many blanks.

The left hand gulch is from three to four miles in length, and is also very narrow, but which, up to the present, has not been found to be rich in placers or gulch diggings, but is said to be rich in its lodes or ledges, some of which are said to be the richest in the country, among which are the celebrated Whitlack and Lindell lodes.

The name of the former gulch, which I should have stated sooner, is Grizzley, after the man by that name who discovered the diggings contained therein.

The name of the last, or left hand gulch, is Oro Fino. It is not settled as thickly as the other. The reason why it is not, need not be stated, as it is generally known that gulch diggings always attract and support a greater number of persons while they last, than bar or lode mining.

There is another small gulch, half a mile, or thereabouts, south east of Oro Fino gulch, and which is called Dry gulch. It is, like most of the gulches in this section of country appropriately named. This gulch has paid very fair wages for most of the claims worked therein. The gulch is not over three or four miles long, with a very little water running near its head, but, like many of the gulches in this country, altogether inadequate to supply the demand. The water sinks and loses itself in the earth, a short distance from where it takes its rise, nor can it be carried by ditching into the gulch, to advantage, nor is it found upon the bed rock in sufficient quantities to be worked with a hand rocker.

There have been several, said to be very good ledges found on this gulch, among which is the Uncle Sam, in one claim of which, during the last two weeks, it is said that the happy owner has found the crevice to be of solid gold, and that he had to keep a guard around it both day and night to keep out outsiders and robbers off, but we, who live close by, do not credit the whole story.

The population of the city of Helena and its environs, is about five thousand. The city proper contains about three thousand. There are a good many business houses, such as wholesale groceries and provisions, dry goods, hardware, auction and commission; also saloons, gaming and dance houses innumerable, together with paint, carpenter and joiners' shops, cigar, notion, saddle and harness shops, not forgetting four establishments in which tonsorial artists hold forth.

Business of all kinds has been very good for the past week or two. There have been a great many goods brought in here by back trains from the Pacific slope, and a great many from the Missouri river, by teams. We have also had, during the past few days, a series of disgraceful prize fights, the first beginning on Sabbath last, one on Monday, and the last on Tuesday. The authorities have had the several parties arrested, and brought up for trial to-day. I learn they have been fined, either for a breach of the peace, or for not taking out a license. I could not learn which.

The weather, for the past ten days, has been delightful. I may write to you again shortly,—until which time, as usual,

I remain yours, truly,
Rover.

Helena, M T., Nov 9, 1865.

* * *

MOBILE, ALA.

We think it high time the Government should pay some attention to such treatment as the following.

Nearly every day we hear of colored people being murdered, or robbed in Mobile. Both military and civil authorities seem to be either ignorant of the fact, or unable or unwilling to protect the freedmen.

Complaints have been made to the Assistant Commissioner, and to the Commanding General, but no redress is obtained, or protection given. The rebels having become emboldened, have adopted shooting the colored people as a pleasant pastime, as will be seen from the following:

Good Shot.—Quite an excitement was raised on the wharf yesterday by one of the news-boys. It appears he had a difficulty with a negro, and brought a pistol to shoot his adversary with. While off the wharf he met the enemy, and immediately opened fire. The latter was well served—the shot, taking affect, went through him, struck a horse, and reached a third party. The negro's wound was a flesh one, but we understand the horse was the greatest sufferer.—*Mobile Advertiser.*

* * *

A MAN GARROTED AND ROBBED OF $7,500.

L. W. Manaway, colored, from Charles City county, entered complaint at the Police Office, yesterday, that whilst passing along Broad street, at 11 o'clock, Thursday night, and when about opposite the Monumental Church, he was garroted by four men, who took from him seven thousand five hundred dollars. He says he had the money in a belt, which he wore next his skin, and that the garroters literally stripped him in order to obtain it. The money is described as six $500 notes—twenty $100 seven-thirties, with coupons attached—forty $50 notes, and twenty five $20 notes. He says but two men knew of his having the money, and offers a reward of two hundred and fifty dollars for the arrest of the thieves and recovery of the money.—*Richmond Inquirer.*

* * *

COLORED POLITICS.

In the kingdom of Italy, at the late election, the voters, according to their sentiments, were divided into "Blacks," "Reds," and "Mauves." The "Blacks" represent the priest's party, the "Reds" the ultra Republicans, and the "Mauves" the Government supporters. In this country we formerly heard considerable about "*Black* Republicans," but of them much is not now said. We did hear in September and October last of a "white man's party," *par excellence*, but, judging from the result of the election, the white men's party has gone to that undiscovered country about the head waters of Salt river, from whose bourne no traveller returns.

* * *

For the Christian Recorder.

LETTER FROM INDIANAPOLIS.

OUR CONDITION.

Indianapolis, Dec. 10, 1865.

Education is the basis upon which our hopes are founded for future prosperity in life, while it enables us to explore into the depths of the earth, and find out its component parts. It also enables us to acquit ourselves through life, and become a benefit to those around us. By this source only may the colored people expect to elevate themselves and become on an equal footing with those who now consider themselves our superiors.

Practical economy with us, as a people, is a sure guardian to our success.

I address myself more especially to the young people; the older ones among us have grown up with many disadvantages, as regards this essential habit, all of which are the teachings of that course of slavery, having nothing to encourage them to accumulate property, nor gain a position socially, have indulged extravagantly in dress, seemingly as the only way to gratify a passion. Whereas, if they had the golden opportunities in view of them that are within the grasp of the young, who live in the present age, their conduct would have been different.

This much needed reform among the older part of this community, must begin now, as early impressions are the most lasting.

An example given by the mother to the child, can never be forgotten. Instead of teaching the child that dress makes the man or woman, let them know that true merit will outweigh all second hand clothing that can be placed upon them.

I call all clothing second-hand, from the fact that the silk worm has first to dispose of the thread that makes the gaudy dress which young woman boast makes them attractive to all that behold them. The sheep also furnishes the wool that makes the fine coat which encircles some one that has no higher aspiration than to have such an article of dress. After the animals have disposed of their garments, we take them, and by our approval of them, show that we estimate second-hand clothing higher than the natural endowments given by our Creator, and placed in our keeping—the mind.

Until each and every one of us take a decided stand against this curse, which emanates alone from ignorance, we can make but little progress in our condition.

We must imitate the Pilgrim Fathers, who when they landed on this continent, built for themselves a log-house, the next generation a frame, the next brick and stone, and so continued on as the world advanced.

Let us each form a bank of our own, and say, "I will save $100," and commence from to-day, and deprive ourselves of all unnecessary dress, in order to become the possessors of that boon that will unite us with all our enemies.

I would recommend the establishment of a bank to be controlled solely by colored men, as the influence exerted by such a source would assist greatly in allaying prejudice against us; but as regards that fact, there is in the human heart an innate feeling that always seeks its own, and all nations that mingle together under one government, come in contact with it, but the commercial interests which bring nations together, allay that prejudice in a degree.

Our position in a business community weighs very materially against us, as we are now mostly engaged in servile occupations.

I now address myself to the young.—In coming on the stage of action as men and women, we must be fortified with every thing that will attend to make our journey through life a success.

I would recommend to our people to sacrifice any thing in their power in order to have their children acquire a thorough knowledge of any mechanical branch of industry that they may prefer. Give a child wealth, and he will spend it. Give him a trade, and it never leaves him. In whatever vicissitudes of life they may be placed, it is a resource that they may rely upon when every thing else may fail. I urge upon the young to despise all menial occupations, and acquire trades, and immigrate to the north west, where large fields are open for the blacksmith, wagon maker and artisan.

Our position, socially, is at a very low ebb. Vice reigns paramount to all the good that can be imparted. I repeat, I address myself to the young people; the older portion of our community have their habits fixed. The young have their habits to form, and now is the time to make a stand-point. Instruct our young men to know that true merit is the only passport to the family circle. Some honorable business or trade, and no menial occupation must be tolerated amongst us.

Young girls must be taught to know in society who to appreciate for their worth. The older part of the community have nearly passed off the stage of action. The young are now prepared to take their place. Let young women encourage no one in their society who cannot, by their every-day life, show that their conduct and character is above reproach. By this means, a mother will have less cause to regret the conduct of an erring daughter, or a father the disgrace of a profligate son.

The slothful habits that many indulge in, should be avoided. Our deportment in every day life should be vastly improved, in order to make us what we ought to be. In this country we are in the minority, and of course must use extra efforts to show that we merit any thing that other men may ask.

We must commence now, and show by our approval that no one will be tolerated in the community in which we live, unless they can come up to the standard of manhood. At this time, above all others, ought we to commence to show our disapprobation of all those habits so long encouraged by us, instead of letting them accumulate for our children, or those who may come after us. We are very imitating, but unfortunately we take the bad and leave the good. This comes from our early education, having never been schooled to know that every man and woman have their influence; and whether it be good or bad, it has its votaries.

The friends of our race and the ministers of our gospel may wear themselves out in trying to improve us. We will never arrive at that position, either socially or politically, unless we commence to retrace our steps, and work diligently, and save money to show to our children that the course we have pursued is a wrong one. Now is the time to commence, and use that adage so common with us: "Money is mine, and I do as I please."

How many examples have we of our forefathers, who have acquired money, and when called to leave the stage of action, were penniless.

One argument to be used in our favor is, that we are industrious. I would advise the older portion of our people to have their lives insured for the benefit of their families, as it is the best legacy you can leave them. We must also encourage a high-toned sentiment for every thing that is ennobling and calculated to advance our race. We must take a decided stand against every thing low and debasing, and not rest satisfied with only making out an existence, but show that we are keeping pace with the age in every thing that will tend to elevate—to discard all sensual pleasures that will have a tendency to degrade us—and grasp every thing that will advance us in the scale of improvement.

Progress.

* * *

For the Christian Recorder.

THE A. M. E. WESLEY CHURCH,

HURST STREET, PHILADA.

The members and friends of said church purpose, God willing, on the 7th day of January, 1866, being the first Sabbath in the New Year, throughout the entire day, to give to the church, in order to liquidate the debt on the building, a portion of the first week's earnings of their labor, the object being to wipe out the entire indebtedness of thirteen hundred dollars. The membership being small, and generally limited, circumstances do sincerely crave the co-operation of the benevolence of the Christian public to aid us in extracting our church from the influence of debt, which so wantonly cripples our Christian efforts. The members of all our sister churches are kindly invited to come up with us to do battle against the mighty.

Knowing that if the members stand in order, and in their stations be,
The Lord will head the army, and give us victory.

Come and cast in the widow's mite, and God will reward the cheerful giver.

The following distinguished divines will be present, and lead on the host.

Sermon at 10½ A.M., by Rev R P Gibbs.
" 3 P.M., by Revs Wm Moore and Stephen Smith.
7 P.M., Rev Bishop Wayman, and others.

Rev. Jacob Mitchell, Elder in charge.
John H Hughes, Steward.

[illegible] book at [illegible] day; [illegible] on that day [illegible]

The Christian Recorder.

Philadelphia, Saturday, Dec. 16, 1865.

AGENTS

The following named persons will act as agents for the Recorder, to whom persons wishing to subscribe can apply:

Mrs George H. Fairweather, Jefferson City New Orleans, La.

Mr Armstead Saxon, (in connection with the elder appointed there to procure subscribers, Mobile, Ala

Rev. Nelson Fitzhugh, (in connection with the elder appointed to procure subscribers,) Natchez, Mississippi.

For the Baptist Church in Natchez, Mississippi, Rev J. S. Habersham

May the good Lord bless the labors of these dear brethren, and enable them to procure many new subscribers for our paper. Their labor of love will find its reward in the Master's approval Speed to them! tf

SPECIAL NOTICE.

Our correspondents will please notice the following:

1. All matter intended for this paper must be directed to Rev. Elisha Weaver or *Christian Recorder*, or it will not be published

2. All matters appertaining to books, paper, money, must be directed to Rev. Elisha Weaver, Box 2976, unless sent by express, when they should be sent to our house, No 619 Pine street, Philadelphia.

3 All persons sending any thing for publication should not send manuscript written with a lead pencil, or it will not appear in the paper We are sorry that we have had to exclude some communications written in this way already as they were not legible.

Elisha Weaver,
Editor and General Book Steward.

APPEAL OF THE TRUSTEES OF THE AFRICAN METHODIST EPISCOPAL BOOK CONCERN, OF PHILADELPHIA

To the Bishops and Ministers of the different Districts of the African Methodist Episcopal Church of America:

Dear Brethren:—It affords us pleasure to inform you, that after nearly fifty years of the organization of our beloved Church, we have at last succeeded in purchasing a house and lot, in a good location, for our Book Concern and paper, No. 631 Pine street, Philadelphia, not far from where we are now doing business. We have borrowed money to make the first payment, and will get possession on the first of March, 1866.

Brethren, we want the sum of $4,000 by the 25th of April, 1866, in order to carry out the object of our fathers. Will not every minister, and all who are friendly to so important an enterprise, see at once what each church and congregation will give to help pay for this property. We could not build such a house for that money, to say nothing about the ground, which fronts on two streets, and may be valued at three thousand dollars. Here will be the place to educate our young men in the printing business, and our young ladies book-binding, paper-folding, and the selling of books, &c. We also desire to inform all who are friendly to the enterprise and feel inclined to contribute of their means, that we will be happy to receive, at any time, a ten, fifty, or hundred dollar bill, either through Adams' Express, or P. O Box, 2075, Philadelphia, Pa., as a free-will offering.

Elisha Weaver, Chairman
S. Smith,
G. M. Mitchell,
R. P. Gibbs,
W. Moore,
dec16 t ap25. H. G. Rhodes, Committee.

ADVICE FROM THE EDITOR OF THIS PAPER

To the many Freedmen throughout the South.

NO. II.

[CONTINUED.]

Dear Brother Freedmen:—In concluding our brief remarks, made for your especial benefit, in last week's issue of this journal, we did so with the promise that the subject should be resumed in the present number, treating particularly of that class of persons who are huddled and crowded together in our large cities and towns, without the means and common necessaries of life, and totally unacquainted with the habits and customs of city life. That promise we shall now redeem.

Dear brethren, in this lamentable condition you gather in listless and idle squads on the street-corners, without money, and totally ignorant of the customary way of getting employment in large cities. You have no trade adapted to city life. You must all necessarily have food and clothing from some quarter—and then, what will be your inclinations? Why, they will have an evil tendency, and finally grow worse, unless you hold them in check. You may, and probably will resort to the taking of that which is not your own. If you succeed in what the law terms the first offence, you will become emboldened, and will try your hands again for the second time, and thus continue on in your career of unbridled crime.

This crime is termed Stealing by the laws of the land. But you may be caught in the act by the very people who are your enemies, who will rejoice at this opportunity of rudely seizing and dragging you through the streets,—thus giving you a mock-trial, and holding you up to scorn, as a verification of the unprincipled doctrine they would inculcate.

There will be none to see you righted, and hence the expounders of law will do just what they please with you. They will send you to prison for months, and even years, just as it may best suit their fancy. The poorer you are, the worse will it be for you; for you will get the more law in that case, without a merciful recommendation, to make up for your financial embarrassment.

Again, my brother freedmen, let me say to you that no good ever comes from idleness. Many who flock to these large cities are very apt to partake of all the vices prevalent, such as rum drinking, playing cards, picking pockets, and knocking men down with bludgeons for the sake of a little recreation, by way of keeping the muscles in trim. What little money you may have will soon be squandered in loathsome rum-shops, generally kept by those who are negro-haters, although they profess to be "friends" while your money [illegible]. They will try every plan to get [illegible] from you—and when they have succeeded in this, with that angelic smile so peculiar to their race will unceremoniously kick you out into the street, with a blessing something like

"Get out av this ye [illegible] dirty ould nagur"

If you carry on in this way you will soon become strolling vagabonds, and honest men will shun you.

But, my brother freedmen, I now, as a friend, tell you that I have a remedy for all this, and I think you will agree with me as to its efficacy. It is this. Leave the cities, and push your fortune. Rent farms, and raise cotton, corn, wheat, hogs, sheep and horses. Take a portion to market every year sell it and get your money. Be sure to lay by your surplus funds until you have enough to buy a little farm of ten, twenty, or a hundred acres, or more, as the case may be. In this way you will force your enemies to respect you, on account of the position that you thus occupy in society, as a farmer and stockholder. You can then view your own land and house, (probably houses) and see your own wagons, horses, cows, sheep, hogs, turkeys, and chickens, and can eat your own bread and butter, and ride in your own carriages. This is our remedy. Is it not better than lounging on the corners? Some may sneer, and say that it is easy to talk of doing this thing—but we know, and you know, that thousands have done it successfully.

Now, my brother freedmen, let me ask you if this be not much better and more to the credit of those who will pursue such a course, than to be numbered among the lowest vagabonds. We think so.

Again, my brother freedmen, do not understand me as implying that I am opposed to any of our people going into large cities. Many of those who have good trades can probably make more by being in the city than they could in the country. Our exception also extends to those who prefer keeping groceries, dry goods, or follow dress making, &c. Some of our people can get along any where. Their magic touch turns every thing to gold!

You can purchase houses and lots, and become owners of property in the city or cities, just as the white folks do. By so doing you will command the respect of all well-disposed and loyal men in the city, town, village or county wherein you live.

Now, brother freedmen, you may perchance ask, "How will the whites be compelled to respect colored people more now than formerly?" My answer is, brother freedmen, that slavery being abolished in the United States, all men must necessarily stand equal before the law. Therefore, those who would like to assume power over you, because you are black, dare not do so—dare not exercise any such illegal authority; because they know that you now stand as high as they do in the eye of the law. This is one of your greatest arguments.

There is another great fact, and that is, your right to the ballot-box. You will have it; you need not fear. God, who is the Supreme Ruler of heaven and earth, declares that he is no respecter of persons, and that, "He moves in a mysterious way his wonders to perform." My brother freedmen, we counsel you just as we would if you were our own children, and we do hope that you will receive it as kindly as we give it.

Again, my brother freedmen, let me beseech you, by all that is good and honorable, to unite together in one common brotherhood. If you remain divided, you cannot prosper. "A house that is divided against itself, cannot stand." So says the blessed Lord. His word cannot fail. We should all love and obey his commands; and you, my brother freedmen, should help each other in business of any honorable kind. "Let brotherly love continue." We believe that God intends that the oppressed shall yet be a great people. You may be looked upon with scorn by a certain class of persons, but never mind that: a serpent's friendship is as dangerous as his enmity. It will yet come all right; for "they that trust in the Lord shall never be confounded." This is true.

My brother freedmen, let me say to you, that, as the Christian Recorder is the only religious paper published in this country by colored people, would it not be wise for you to adopt it into your families? By sending us the sum of two dollars and fifty cents, ($2.50,) in advance, you will receive the paper regularly for one year. This being done, you may and can always look to it for counsel and information. This, my brother freedmen, is what you want, as members of the Methodist, Baptist, Presbyterian, Episcopalian Churches, as well as those who do not belong to any particular denomination. Let the Christian Recorder be your religious, mental and moral guide. You will never regret the trifling outlay.

We again embrace the opportunity of calling upon all of our ministers having charge of stations, circuits and missions in all of the formerly slave States, to set apart some specified time at which they can have the most of the freedmen present, and read this advice to them; and in places where there are no ministers in charge, let some one of the stewards or leaders see that it is attended to. Mark, this appeal and request is not confined to our Church alone, but extends also to all the colored Churches in the South. We wish this most important fact to be fully understood.

All those who are friends to the poor and unfortunate freedmen, and who manifest their sympathy in their behalf by conforming with the request herein made, will confer a further favor by informing us, by letter or otherwise, of the fact. Then we shall know who are the real friends of the freedmen, and those who are not. Such a cause as this is well calculated to stir up the deepest emotions of the human heart. Who can remain inactive at such a time as this, when the fate of an unfortunate people hangs trembling in the balance!

Any of our brethren in the South who may chance to read this, should immediately call the attention of the minister of the church at which they worship to the same, and, if necessary, assist him in carrying it out. This will be a true philanthropy.

Oh, what a responsibility rests upon us! God has placed us here to do good. Shall we disobey his mandates?

Brother freedmen, we must now close. In our next number we shall speak to you about education.

N. B.—You can always send money for us to Box 2075 Phila. P. O.

REVIVALS GOING ON.

We have received letters from brethren of the Church, speaking of the good work going on in their respective charges. Rev. James A. Shorter writes that he has added fifty-one new members to his congregation with a fair prospect of a larger increase. Rev. Wm. Anderson, of Niles, Michigan, writes very encouragingly, also, H. R. Revels, of Leavenworth, Kansas, and brother Johnson, of Boston. We pray that God may continue to pour down his Holy Spirit upon the hearts of the people, until the whole country shall be filled with the burning love of Almighty God. The Church needs stirring up, and we look forward with increasing interest to the good which may result from these revivals.

A STITCH IN TIME SAVES NINE.

We commence in time to notify our subscribers that the old year is passing away, and the new year is fast approaching. To continue the publication of the Christian Recorder in its present flourishing condition will require a considerable amount of money. We hope our old patrons will make a note of this, and forward their respective amounts as speedily as possible. You have stood by the Recorder during the heaviest of the fight, and we hope that you will not forsake it now, when, as we conceive, its greatest mission is to be accomplished. It is through the columns of this paper that we desire to educate the freedmen, and fit them for their newly acquired position in society. Then don't slack off your hands, but come out stronger to our assistance, and bring a host of new subscribers with you.

AT CHURCH LAST SABBATH

On last Sabbath morning we attended divine service at Wesley Church, of which Rev. Jacob Mitchell is pastor, and heard our young brother from California, Rev John Jenifer. He preached from the following words: "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." John 5: 25. Our brother delivered a very excellent discourse, and we were very much pleased with his effort.

At three o'clock we attended Bethel Church to hear Elder Moore's address to the returned soldiers. The church was crowded to its utmost capacity, both up and down stairs. The subject was very appropriate, and well adapted to the occasion by the speaker. After he had concluded, Rev Jacob Mitchell followed in an exhortation. Brother Mitchell talks right straight along, and clinches as he goes.

We were then requested by Bro. Mitchell to say a few words to the returned soldiers, which we did. We never heard Bethel choir perform so well as they did on this occasion. Brother Henry Gordon, the leader, who, like a clock, is always on *time*, was in his place, doing his full duty. We also noticed, among the performers, brother Hanceshad and sisters Collins and Misses Armstrong. Bethel choir now stands second to none in this city.

In the evening we again visited Bethel and heard brother Jenifer preach from the words "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee." Luke 15: 18. The speaker showed the condition of the prodigal son when he enjoyed the comforts of his father's home, and then depicted his condition when reduced to poverty. He gave us a good, practical and sensible discourse, which was attentively listened to by a deeply interested audience.

DEATH OF MRS. JULIA C. COLLINS

We are sorry to inform our readers that we have received a letter from Mr. S. C. Collins, informing us of the death of his estimable wife, Mrs. Julia C. Collins, authoress of "The Curse of Cast; or, the Slave Bride." She departed this life on the 25th of November last, and, as the letter says, in the full triumph of everlasting bliss. We know that many of our readers will be greatly disappointed on hearing that they are to be deprived of the pleasure of reading the balance of the beautiful story which she was writing for our paper. We hope our readers will humbly acquiesce in the mandates of an All-wise God, consoling themselves with the thought, that their loss is her eternal gain. Oh, how important it is that we should all be prepared to meet our God! She has but paid the debt we all must pay.

THE SITUATION

The opponents of emancipation North and South, are not altogether so much the haters of the negro, as they are the lovers of his unpaid labor. They are willing that he should remain in the land a beast of burden, but not as a man. The outrages and acts of violence said to be committed upon the freedmen, many of which no doubt, highly colored, are but the natural offspring of slavery. Three evil spirits are like those that "possessed the man among the tombs," and would very naturally desire to remain in the land, if to do nothing more than torment the poor and unoffending freedmen. These efforts, though they show the presence of the demon of slavery, are only spasmodic, and the convulsive theories of a monstrous evil, and it is but natural that it should grasp at every thing, like a drowning man at straws.

The invitation held out for white laborers to emigrate South, is not the real sentiment of these people, but is seized upon as a means to make the condition of the freedmen intolerable, and to make good the assumption that they cannot take care of themselves. Let the freedmen in South, and the colored people every where in the United States, make good use of their time. Organize, labor, buy land, own capital, and then they will battle successfully with the machinations and thwart the designs of these negro haters.

THE TRUE SOUTHERNER

ANOTHER NEW EXCHANGE

We have received Vol. I. No. 3 of a paper published in Hampton, Va., and edited by Mr. D. B. White. It has for its motto, "We hold these truths to be self-evident, that all men are created equal." It takes high grounds in behalf of liberty.

The subscription terms of this paper are $3 50 per annum. It is issued weekly. We cheerfully commend this as a worthy enterprise, and hope that the editor may meet with the just and merited success of such a noble undertaking, and live to see it become a self-supporting paper.

DELEGATES TO CONGRESS

The following gentlemen were appointed as delegates to Congress

John M. Langston, of Oberlin, O

John Jones, Esq., of Chicago, Ills

George T. Dowing, Esq., of Providence, Rhode Island

The above named gentlemen will spend a pleasant winter in Washington, as they represent the cause of their oppressed brethren from whom their rights have been so long withheld. We earnestly commend them to a Most High power, whom we hope will grant them that success which is justly their due.

BISHOP'S COUNCIL.

On Monday, the 18th, our Bishops will meet, in this city. We anticipate a good time. This is as it ought to be and we hope that they will all meet, if life and health will permit them.

For the Christian Recorder

LETTER FROM NATCHEZ, MISS

[illegible]

"Cry aloud, ye sons of men!
Like a trumpet, lift your voice
To my people show their sins,
And the guilt to Jacob [illegible]

"By whom shall Jacob arise? Who will rise up against the evil doers or who will stand up for me against the workers of iniquity?"

Is it in the power of the Church?

Certainly it is in her power, if she will do her duty, walk in the light as God is in the light rise and shine, put on her beautiful robes of white, cast out the bond-woman, slay the serpent of serpents, and chain Satan in the bottomless pit!

It is in the power of the Church, united as one man, going forth to battle in God's strength, to clear the track, storm the fort, sweep the deck, cleanse the lepers, raise the dead, cast out demons, heal all manner of spiritual sickness and disease.

It is in the power of God's professed people, in the strength and wisdom of redeeming and sanctifying grace, to carry the warfare into the very heart of the enemy's country, subdue his kingdom and cause Satan, as lightning, to fall from heaven.

It is in the power of the Church, clad in God's complete armor, baptized into gospel fulness, to slay a thousand, and put ten thousand to flight. It is in the power of God's people, having the shield of faith, and filled with the Holy Spirit, to banish this party spirit, now existing between us as colored people.

Let us be united. Union! An enchanting halo surrounds this word "union." A harmonious symphony vibrates from its sound. It is the most mellow word in our language. It was the watchword in heaven before this mighty globe was erected, and its melody echoes there still, and will continue to echo through the ages of eternity. Be united; for it is in your power, as professed Christians, to banish slavery and sin, intemperance, Sabbath desecration, licentiousness, a corrupt press, and every wicked abomination, from among you, and to send forth light and salvation to the ends of the earth. Slavery could not have long existed, had it not been sanctioned by the conservative, dough-faced, diseased church and ministry. Sabbath breaking could not long exist, were it not connived at by a slothful, ungodly ministry, who, having a name to live, are yet dead; lovers of pleasure more than lovers of God. It is in the power of the Church, if united, filled with the love of Christ, and clad in the full armor of God's righteousness, to cause the earth to blossom like the rose, and salvation to go forth as the light of the morning; causing angels to rejoice and sing, "Glory to God in the highest, peace on earth, and good will to men."

O, what a mountain of guilt rests upon the Church! What iniquity exists that is not upheld by many of the professed followers of the Lord Jesus Christ. One of the greatest curses that ever entered our churches is disunion. Let Christians make "Union" their watchword,—let the members of our Church, and every society which has for its object the amelioration of the condition of our race, cultivate a spirit of union. Let the students of our seminaries lure it,—let its importance be impressed on the minds of the pupils in our primary schools,—let parents teach it to their children, by precept and example,—let it be the rallying between husband and wife, to quell the little difficulties that sometimes arise,—let it be the bond of peace, to guide us in all the concerns of life, and, above all, let us live in the constant enjoyment of union with the great Jehovah, and be prepared to enter into that heavenly union, where songs of euphonious symphony shall melt upon the soul, and "Union! Union! Union!" shall burst from the lips of countless millions, who commenced their union with God and the Lamb before they left their tenements of clay. Now, I think and believe, that if we, as Christians were united, our energy would surely "clear the track."

Then, up in Freedom's manly part,
And on the nation's naked heart,
Scatter the living coals of union!

Up! While ye slumber, deeper yet
The shadow of our fame is growing
Up! While we pause our sun may set,
In blood around our altars flowing.

Oh, rouse ye, ere the storm comes forth
The gathered wrath of God as I saw
Like that which wasted Egypt's earth,
When hail and fire above it ran.

Hear ye no warning in the air?
Feel ye no earthquake underneath?
Up, up! Why will ye slumber where,
The sleeper only wakes in death!

Yours respectfully,
C. A. McCabt

For the Christian Recorder.

INDUSTRY, EDUCATION AND HONESTY

Mr Editor:—My attention has been called to an article over the signature of "Miss K. Smith," in the *Christian Recorder*, of December 2nd, 1865. As this article seems to convey the impression that the freedmen of the States, lately in rebellion, are lacking in "industry, education and honesty," we desire to make a few remarks on the above mentioned article and if we should seem a little vivid in our criticism we trust the fair writer will excuse us, for we honor the head and heart of those, who enter the literary field, with the object of *raising the standard of humanity* in this broad land, for such, we believe, is the author's intention. The writer informs the freedmen, that the "government has made them free, what more do they ask?" My reply is, that if this declaration were true, more could not reasonably be asked;—but, we claim that the government has *not* made them free, and, if we are rightly informed, the executive has so decided. The government has made them *partially* free, and left the remainder for the States to perfect, but, whether this will be accomplished or not remains to be seen. I regard it as a fatal error to entertain the idea, that buying and selling men, women and children into slavery, constitutes the sum of this villanous system. You may change the name of a thing, without changing the nature of the thing itself. One result of slavery is, that we are deprived of the exercise of the elective franchise, and various other deprivations, and whether you call it slavery or not, it partakes of the illegitimate character of the system itself. There is no true-linked, logical connection between slavery and its results, which all men will in vain attempt to break. It is absurd to say that we are free, while we labor under these disadvantageous results.

Again the writer says, "I feel that we will get our rights and become respected, but it must be by our own exertions, by industry, honesty, and education." I desire it to be understood, that I am no advocate for slothfulness, dishonesty or ignorance in any way whatever, nevertheless, I cannot see the *necessity* of our becoming more industrious, more honest, and better educated in order to enjoy human freedom, than any other portion of the inhabitants of the United States. Why is this unjust demand made upon us? Is it because we have been so long unjustly treated that it requires an unjust course to elevate us? This demand implies the dishonesty of the freedmen; while they, this day, stand the only monument of honesty in the rebellious States. This demand is a result of slavery, and it exists in every State in the Union. The Constitution of the State of Pennsylvania, with others, is pro-slavery, and when it is said, that none other than a white male citizen shall do thus and so, who is it that says this? Is it *freedom or slavery?* How [illegible] and education, which the colored people of the Northern States have in their possession, does not bring them up to equality before the law? Let me tell you, that slavery can never be satisfied, if you are honest, slavery says, you are too ignorant yet; if you are educated, it says you must be industrious; if you are so, it says you must respect yourselves, and the last dodge is, that your destiny is in your own hands; you have an equal chance in the race of life since the "government has made you free," while the State legislatures stand between you and your destiny and say, "thus far shall you come, and no farther." There are hundreds of ignorant, dishonest, slothful, uneducated whites all over the Union, and there are no disqualifications to their equality before the law, but the black man is imperfection. All this belongs to slavery's account, and we are astonished that a mind, so logical as that of "Miss K. Smith," did not strike deeper, and defend these people on the basis of universal equality without distinction of color.

My friend says, the "white men say there can be nothing made out of a negro," and then calls upon the freedmen to prove these words false by their conduct. We do not consider them under any obligations to prove any such thing at all. Let those who bring the charge bring evidence to prove that charge, or it will be dismissed according to the common ruling. Let us teach them that we are not to be brought into the poorly set traps of making a negative argument against a position which they simply declare, and do not design to argue. Let them give us their arguments, and then, if we do not meet them successfully, they may say, "nothing can be made out of the negro;" but, I want this term to go where it belongs; it came from slavery, and as the government has destroyed one-half of slavery, one half of the negro is gone, and the States are bound to take the other half away, then there will be no more negroes, and all will be *freemen* and women. The term freemen is a new title in this country; it is to take the place of the term negro; it is a necessity which this war has brought about, and we trust that it may continue to do so, until every dreg of slavery's cauldron shall be exposed to human view.

Johnson Woodlin
1110 Rodman Street, *Philadelphia, Pa.*

Oswego, N. Y., Dec 4th, 1865

Rev. E. Weaver, Dear brother,—My people gave me a handsome donation, on the 30th ultimo, of eighty-two dollars and fifteen cents.—May the good Lord bless them for their kindness. My quarterly meeting was on the 3d of Dec., and the good Lord was with us. Three persons joined the church. Pray for us, my brother.

Yours, in Christ,
Cyrus Bory

For the Christian Recorder.

LETTER FROM BETHLEHEM, PA

Mr Editor:—I have a few items for the many readers of the Recorder, and you will favor me by publishing the same.

"Killing time," as the phrase goes, is upon us just now, and the squeaking of the unfortunate swine makes the early morning hours horrible.

Three young men from the Blind Asylum in Philadelphia, gave a concert in this place, on Friday evening last, at the Citizens' Hall. One of the young men belongs in this neighborhood. They had quite a large audience.

The Unbelieving Student.—"Ah," said a skeptical Collegian to an old Quaker, a few days ago, in our town, "I suppose you are one of those fanatics who believe the Bible?" to which the old man replied, "I do believe the Bible; does thee?" "No. I have no proof of its truth."—"Then," inquired the old man, "does thee believe in France?" "Yes; for although I have not seen it, I have seen others who have; besides, there is plenty of truth that such a country does exist." "Then thee will not believe any thing thee or others have not seen?" "No." "Did thee ever see thy own brains?" "No." "Did thee ever see a man who did see them?" "No." "Does thee believe thee has any?" This last question put an end to the discussion.

Gentle Reproof.—A few days ago, at one of the railway stations, an aged man took a seat in the car in which I was riding. He soon showed that he had been drinking; he was very talkative and awfully profane. His language was too bad to be endured, but what could be done? He would probably resent any reproof or good counsel that would be given, trample it under foot, and turn and shock our ears again with his terrible oaths. A gentleman sitting a short distance from him sought to catch his eye, and restrain him by a steady, reproving look. That being of no avail he went to the swearer, and said, in a kindly tone, "I believe, sir, you and I are the oldest persons in the car, are we not?" "Yes," he replied, with a pompous air, "I think we are, and I believe I have the majority." "Well, then," said the gentleman, "shall we not set a good example for these younger people, and use no bad language for them to imitate?" "That may be your doctrine," said he, "but it is not mine."—The gentleman said no more, but returned to his seat, and the swearer's voice fell and his oaths ceased. He was tamed by a gentle reproof.

In looking over the columns of one of our newspapers, a few days ago, my eyes fell upon a notice, in which a colored woman, with a fortune of $500,000, advertises in person for a husband.

Yours truly, E. Emory
Bethlehem, Pa., Dec 10, 1865

For the Christian Recorder

A LETTER FROM HARRISBURG.

On Thursday afternoon, December 5th, James Robison, of the Third Regiment, who has just been discharged like myself, was walking along the street, when a small boy, about nine years old, came up and insulted us. Mr. Robinson said to him, "Go home, you young scamp." Just then came several officers of the city, and we were arrested and put in the lock-up. We were treated very badly, and were not allowed to speak. Mr. Barrmot, the chief of Police, said to me, "You are insulted, are you? Who are you to be insulted? You are nothing but a nigger."

I replied, "I am as good as any Irishman, and I can prove my character, sir, if you cannot yours."

"Prove your character," said he. "We don't want your —— black character proved in Harrisburg."

This morning we were brought out to see what was to be done with us.

"Well, what's your name, sir?"

"James W. Loney."

"Where are you from, sir?"

"Philadelphia."

"What are you doing here?"

"On business."

"What did you do to the boy?"

"I will allow no man to insult me, sir."

"Who are you to be insulted?"

My friends I cannot write any more, but would like to know what the black man has been fighting for. God forbid that ever I should go any more, for when he comes home he cannot speak for himself. What have you all been fighting for? Will you please to tell me, men, you who have fought any at all?

James Robison,
James W. Loney.

Harrisburg, Dec. 5th, 1865

INFORMATION WANTED

Fanny Frazer wishes to ascertain the whereabouts of her six children, who were owned by a family of the name of Bailey, who lived at Clarksville, Va. Some years ago the children assumed the name of their owners and are known by the following names: Nelson Bailey, Hannah Bailey, Maria Bailey, Charlotte Bailey, Norah Bailey and Amia Bailey. Any information respecting them will be thankfully received by Fanny Frazer, Buxton, Canada West.

ACKNOWLEDGMENTS.

Received Dec. 9th, Mr. Benjamin Tibbs, Danville, Ky., $5.25; Anna Washington, Washington, D. C., 3.00; Anderson Gray, Madison, Ind., 2.50; Ralph Gilmour, Lancaster, Pa., 2.50; Adon Ames, Defiance, Ohio, 2.50; G. M. Mitten, Mercersburg, Pa., 4.00; Rev. J. A. Shorter, Cincinnati, Ohio, 25.00. December 9th, Jonathan Gould, Bridgeton, N. J., 2.50; Eli Gould, 1.25; Rev. J. W. Malone, Bloomington, Ills., 10.00. December 12th, Rev. W. J. Anderson, Niles, Mich., for Abner R. Bird, 2.50 a

THE REV JOHN CHAMBERS.

This famous gentleman has gone out of his mind, as will readily be perceived by a perusal of his last scandalous epistle, delivered to his admirers in the *Independent* Presbyterian Church, Broad street, above Walnut, on last Thanksgiving day. Poor John! he has grown grey in the service of Fanaticism, and his maudlin bickerings are not worthy of notice.

THE PRESIDENT'S MESSAGE

We have read this document with a great deal of interest, and although it does not fully meet our views on that subject in which we as a race are interested, yet, on the whole, we consider it a very able and substantial article. The day has come in which the President and all others placed in authority should come right square out on the suffrage question, and do justice to all men, without distinction of color or condition. God is the author and creator of us all, and he has said that he is no respecter of persons. Why then should feeble man draw the line of distinction which Almighty God so clearly disavows? The President suggests the idea of gradually extending this privilege to our race. Let every man have his full rights before the law. We think that no man fulfils his sworn obligation unless he carries out this principle to the last letter. We have not given place to the message in this week's issue, for the reason that we suppose every one has read it.

"Make use of Me"

Make use of me, my God!
Let me be not forgot;
A broken vessel cast aside,
One whom Thou needest not.

I am Thy creature, Lord,
And made by hands Divine;
And I am part, however mean,
Of this great world of Thine.

Thou usest all Thy work,
The weakest things that be;
Each has a service of its own,
For all things wait on Thee.

Thou usest the high stars,
The tiny drops of dew,
The giant peak, and little hill—
My God, O use me too!

The Force of Christian Miracles.

There is no character presented to our contemplation in the New Testament, if we except that of our blessed Saviour himself, which is invested with more thrilling interest than the character of John the Baptist. It was the testimony of Christ, that up to his day there had not risen a greater prophet than John. His mother, Elizabeth, and Mary, the mother of our Lord, were cousins and intimate friends. His birth was announced about the same time with the birth of Jesus; and ages before, his character as a man of ardent mind and of indefatigable zeal, and his office as the harbinger of the Messiah, had been distinctly and frequently declared. He commenced his preaching in the wilderness of Judea. "Clothed with camel's hair, and with a girdle of skin about his loins,"—his grand theme was, repentance, preparation of heart and life for the reception of that glorious and divine personage of whom he was the herald, "the latchet of whose shoes" he confessed himself "not worthy to unloose," and whom his services were to introduce to the Jews and to the world. He baptized Christ in Jordan, "saw the heavens opened, and the Spirit, like a dove, descending upon him,"—was thought by some to be the Christ, and a burning and shining light gathered around him many followers. He was prevented, however, from having many interviews with the Saviour, and, shortly after our Saviour's personal ministry commenced was thrown into prison for the boldness with which he rebuked [illegible] for his faithfulness in reproving Herod for marrying his brother Philip's wife. While in prison, whether his confidence in Christ as the Messiah was weakened, or he wished to convince his disciples, who were devotedly attached to him, that he was far inferior to Christ, he sent them to Jesus with the inquiry, "Art thou that should come, or do we look for another? Art thou the so long predicted prophet, the Shiloh, whom prophets have so long foretold was coming to redeem Israel, or may we still expect another to arise for this end? Our Saviour did not give a direct answer to this inquiry, but, performing several miracles in the presence of those sent, dispatched them again to John to acquaint him with what they had seen and heard. The record is, "And John, calling unto him two of his disciples, sent them to Jesus, saying, Art thou he that should come? or look we for another? When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another? And in the same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. Then Jesus answering, said unto them, Go your way, and tell John what things ye have seen and heard: how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." We have reason to believe that the purposes of John and Christ in this transaction were both secured,—that John was satisfied that Christ was the Saviour of Israel; that Christ was convinced that this was the case,—and also, that he himself, in the eyes of John's disciples, (for John did no miracles,) was thenceforth accounted far superior to their highly venerated Master.

This presents us with the force of the argument for Christ's divine mission, and consequently the truth of Christianity, arising from the miracles he wrought.

Christ evidently supposed that the fact that he was working such miracles, and the manner in which he was working them, would be as satisfactory proof to John's mind that he was the Messiah, as if he had expressly declared that he was. And John, for aught that appears, was no longer in doubt that Christ was the predicted Redeemer, after the communication from his disciples of what they had heard and witnessed was made known to him.

Wherein consists the force of that evidence for our Saviour's divine mission and authority which arises from his miracles?

What were his miracles? The answer to this inquiry every intelligent reader of the gospels has anticipated. Christ performed a variety of miracles. He went about doing good: wherever he found any afflicted in body or mind, he invariably relieved them. Stupendous, miraculous works were as familiar to him as the offices of ordinary life are familiar to us. The most malignant diseases fled at his approach. Eyes opened which had never seen the light, and ears opened which had never admitted a sound. Distorted limbs were straightened, withered limbs clothed with vigor, and maimed limbs made whole. The distracted mind exercised reason, and the mouldering corpse became animated again with life.

Diseases are the fruits of sin. He cured diseases, that it might be known that he had power also to forgive sins. Satan exercised influence over bodies symbolical of his influence over souls. Christ cast out Satan—thus demonstrating that he was able also to destroy the works of the devil. The dead, likewise, he raised, as a sensible sign that he had "abolished death," and could ransom his people from the grave. Indeed, his miracles prove that there was nothing beyond his ability to perform, but that the awful and beneficent powers of the universe were at his disposal! What was there peculiar in the manner of their performance?

In contradistinction from those works of imposture, which, though they carried a confutation in themselves, have struck terror into earlier times; they were performed openly; in the light of day, and in the presence of multitudes. The reported miraculous achievements of the pagan gods run back into fabulous history. Mohammed, who called himself the chief of the prophets sent to extirpate idolatry, never wrought a miracle in public, though often urged to do so. And those wonders which the Romish Church says are performed at the shrines of saints and martyrs, by the divine virtue residing in relics, are always performed in private—in the presence of a few of their own persuasion, and in support of a system already espoused, and with the support of which their wishes and interests are identified. Here is a broad line of distinction between Christ's miracles and those false miracles, which ignorance and superstition only can fail to explode. There was, moreover, nothing absurd or childish about them. They bore the stamp of beneficence and unostentatious simplicity. In another respect also they differed even from the real miracles wrought by the Apostles. We refer to the majesty and authority impressed upon their execution. The Apostles never for a moment pretended that they had power in themselves to perform miracles, but freely admitted that all their power was derived from God. Christ, on the contrary, assumed such power to exist in himself.

"My Father," he says, "worketh hitherto, and I work." "Whatsoever things the Father doeth, these also doeth the Son likewise." In some instances indeed, he directed the attention of the spectators to his Father as the source of power, to show the sacred intimacy of the union between them; but in other instances, he spoke and acted as if entirely independent of him. "I will," said he to the leper, "I will, be thou clean." Again, speaking to the young man that was dead, "I say unto thee, arise." The miracles of Jesus then were peculiar, in that they were performed openly; in that they can be explained by no interests, passions, or prejudices of men; in that they breathed purity and benevolence; and in that there was an unaffected dignity and majesty, an ease and readiness in connexion with their performance, which showed inherent power.

How do these miracles prove him to be the true Messiah? How did he answer the inquiry of John, by curing many of their infirmities, plagues and evil spirits? Why, by these, might John infer that he was the Christ. In other words, why were miracles a proof that his mission and doctrine were from God? We answer in this way.

Creation, it is admitted, bears the signature of an intelligent cause. The more it is examined, the more evidence appears, that it is the production of a powerful, wise, and good Being. Consequently there is a Being superior to nature, a Being who has unlimited power over it.

There are laws of nature; fixed rules which the Bible calls "ordinances of heaven," agreeably to which Jehovah governs the universe. Himself superior to nature, he is not bound by any necessity, always to exercise his supreme power according to these l[aws] but can suspend or counteract them when he chooses. Though these laws are independent of us, they are not of him and though he usually operates according to them, at particular seasons and for particular reasons, he may depart from them. When he does thus depart from them, in an extraordinary manner interposes and suspends or counteracts these laws, there is a miracle wrought. Now since God alone can alter the course of nature, that is, work a miracle; if a miracle be wrought, it must be wrought by him immediately, or by power derived from him. Hence, if a person announces any truth and performs a miracle in confirmation of it, God must be in favor of that truth, and divinely commission the person to announce it; else he would not set his seal to it, by bestowing the power which achieves the miracle. "It follows from the perfect veracity of God, that he can never give, or be rationally supposed to give his testimony to any thing but truth." If, therefore, he gives to a teacher the power of working miracles, he endorses, sets his seal to, the truth which the teacher utters. A person can have no more striking and incontrovertible credentials of being "a teacher sent from God," than to exhibit, by doing miracles, sovereign authority over the laws of nature. It is an exhibition of the same authority which created all things, and that authority is the authority of Jehovah! This every reasonable person must admit. We infer a God from his works: They are to us the signs of his agency. When we find any other works as manifestly exceeding human power, they, like the other works of God, proclaim their author. The principle is a simple one, and the reasoning upon it so fair, that it irresistibly commends itself. Christ, we have seen, confidently appealed to his works, as works which none but the Messiah could do, and the unbiased spectators responded to the force of that appeal. He said, I am from God, "I am the Son of God, I and my Father are one." Do you want proof? You have a right to demand it.—Here you have it. In these, my miracles, their number and diversity, recognize the very energy by which all things consist, and in which you live and move and have your being. "The works which the Father has given me to do, bear witness of me that the Father hath sent me. If I do not the works of my Father, believe me not; but if I do, believe the works." Thus he appealed to their reason. They, on the other hand, responded to the power of this appeal. Beholding his miracles, they exclaimed: "When Messias cometh, will he do more miracles than those which this man doth? This is the prophet!" We cannot object to the inference. It is the deduction of the most enlightened reason! When Nicodemus said to Christ, "No one can do the miracles which thou doest except God be with him," he uttered that to which the heart of humanity echoes, as legitimate and conclusive. Works beyond the compass of human power, are signs of the interposition of Jehovah; and when connected with doctrines and precepts, are vouchers of the divine origin of such doctrines and precepts. We see then why the Saviour did not send an oral, direct answer to John. There was no necessity for such an answer. His actions spoke for themselves; and John must have been satisfied. He was satisfied. And in our minds the invincible persuasion should be produced, that Christ was a teacher come from God, "because no man could do the miracles which He did, except God was with him." Let no ingenuity or sophistry of man impair this conviction. Rather triumphantly exclaim,

"Should all the forms which men devise
Assault my faith with treacherous art:
I'd call them vanity and lies,
And bind the Gospel to my heart."

Inconsistency of Unbelievers.

Those who deny the Divinity of Christ, while they refuse to see him in the Godhead, do admit nevertheless that he was the most perfect man the world ever saw. By way of making amends for robbing him of superhuman attributes, they extol his spotless purity and excellence, affirm that he was the best being that ever walked on the earth, and that by his character he honored and dignified humanity to the utmost. The highest encomiums which Christ as a man has ever received from men have come from those who yet deny his Divinity. But how glaringly inconsistent is this! For what did Christ claim to be and to do? He claimed to be one with the Father; he claimed to have glory with the Father before the foundation of the world; he received from his disciples divine adoration; and he claimed to work miracles. Now manifestly these most astounding and transcendent claims were utterly false, if he was merely a man; and how can a perfect man set up claims like these and to be an impostor? Christ's perfection as a man can only be defended on the ground that he was honest, truthful, and sincere; but he had neither of these virtues if he pretended to be divine, and enjoined belief in himself and submission to himself as such, when in fact he was human only. Hence the palpable inconsistency of unbelievers who declare him to be the best of men, when according to the logic of their doctrine he was nothing more nor less than an impostor and blasphemer. No. Evidently Christ was what he claimed to be—very man, and yet identical in will and aim, essence and perfections with the eternal God; and to be consistent we must believe this in the depths of our soul.

At the Church Door.

The true man is known, not less by the company that he keeps than by his behavior in the lecture-room or church, particularly in the latter place. It needs but little discrimination on the part of an observer, on seeing a man or woman in church, to know that they are gentleman and lady. Here can they be better known than any where else. They enter the door with a reverent air, walk quietly and noiselessly up the aisle, and take their seats gently and unassumingly. As the minister pronounces the prayers they assume positions of respectful attention. During the delivery of the sermon, they listen quietly, without fidget or restlessness, and, at the close of the service, they leave the edifice as quietly as they enter it. Should a friend come near, they stop, perhaps, and exchange a few words of encouragement, and then quietly go to their homes. There is no loitering of such people about the church door, to view the female part of the congregation, and pass, to say the least, unpleasant and impertinent remarks concerning them. Whatever the dress of such people may be—whether they are clothed in purple and fine linen, or whether a poor, threadbare suit scarcely protects them from the rain of summer or the blasts of winter, their unassuming actions stamp them as of the noblest of God's creatures, true gentlemen and ladies. A man may be clothed in the finest broadcloth, and yet be no gentleman. More than ever, here do the actions of a man stamp his character. Truly it is not dress that makes the man, but his actions and deportment towards others.

So, too, at the church door, can the rowdy and those who desire to show off be designated among the rest, the vain and silly who come to the church and hang around the place of exit with no other aim than to be seen and admired in their own estimation. The correct thinker will hold such people at their true worth. The difference between those who never know how to conduct themselves any where, and the polite, sensible, and refined, will easily be apparent to the observant mind. It is another exemplification of an old adage, that "actions speak louder than words."

A Ruling Sin.

There are many sins which have this absorbing character whose property it is ever to encroach more and more on the regions of the moral and spiritual life, not as yet possessed by them, never content until they have reared their trophies on the wreck and ruin of every nobler faculty and power. All sins, perhaps, have more or less this character. Yet we may signalize two or three concerning which it is eminently true.

VANITY is such a sin. This may seem to us often a little worse than a harmless foible, yet physicians will tell you that there is no sin which gives more to the madhouse than does this; and how many through it shall have missed the crown of life, only the last day shall declare.

THE LOVE OF MONEY is another such sin, growing by what it feeds on; and ever claiming to exercise a wider, a fiercer, a more relentless tyranny and dominion in the soul where it rules as lord: ever resenting more and more any freedom of action, any generosity in dealing, any open-handedness in giving, any bowels of compassion shown on the part of him who meant indeed to allow this sin, but did not intend at first that it should bear away in his heart or life, as sole and absolute and tyrannous Lord.

THE LUST OF THE FLESH, indulged and allowed, proves oftentimes another such sin; it has a fearful tendency to become such. What a work shop of unholy, impure fancies, will the heart of a man be who has given himself over to the spirit of uncleanness! "Keep thy servant from presumptuous sins, lest they get dominion over me." —*Trench.*

Conscience.

Dr. Paley characterized certain persons as "those who could not afford to keep a conscience." If there were such persons in Paley's day, there are also in ours; the race is not extinct. Nor are they confined to any particular profession or occupation. They are found in all professions and occupations What numbers there are who daily go in opposition to conscience, in their ambitious striving after wealth, position and influence. Poor conscience thought to be standing in their path is recklessly thrust aside or overridden.

Conscience however can afford to be treated thus. She bides her time, knowing that her time will surely come. Not always will she apparently sleep or keep silence. She will by and by awake, and thunder in the ears of those who have thus abused her their exceeding guilt. The ghost of Banquo will rise. Then, those who now cannot afford to keep a conscience, will see that they could ill afford *not* to keep one—that in opposing its admonitions and checks, they committed a dreadful mistake, and have sustained a heavy, irreparable loss. In anguish of spirit they will exclaim:

My conscience hath a thousand several tongues,
And every tongue brings in a several tale,
And every tale condemns me.

Reader, act according to the dictates of an enlightened, faithful conscience. Make it your constant aim, and endeavor to have conscientiousness the leading habit of your life. It is the wisest, happiest, and only safe course to take. Acts 24: 16, tells us such was Paul's course.

Watchfulness.

There is scarcely any duty more frequently or more earnestly enjoined upon Christians than holy vigilance. How impressively did our Saviour enjoin this upon his disciples! What soldier who is in an enemy's country, where every tree, every hedge, every wall, may conceal a foe who is at this moment taking aim, and about to send the fatal bullet to his heart, would not keep constant watch on every object? In one hour we may be brought into a trial of our faith and steadfastness, which may seem to imperil our whole salvation. An unwatchful security may be our ruin.

This was the cause of all the scandals we read of in Scripture. Eve was unwatchful when she listened to the tempter's wiles, and Adam when he hearkened to the persuasions of his wife, and lost paradise for themselves and their posterity. Noah was unwatchful when he drank the fruit of the vine and became intoxicated. David was unwatchful when he was walking on the house-top, saw Bathsheba, and fell into the crimes of adultery and murder. Peter was unwatchful when he denied his Master with oaths and curses. Yes, the failings of God's people in every age since are to be traced to the same negligence. Satan knows when we are off our watch-tower or asleep upon it, and takes instant advantage of our want of vigilance.—*John Angel James.*

EVERY form of sin tends to precipitate the ruin of transgressors. It hastens the final catastrophe. Not a violent passion can man indulge which does not tear his heart-strings. How often has a sudden excess of rage broken the golden bowl of life! What a warning against all evil ways! Why are men so eager to reach the end of their course? The span is short!

The Christian Life.

Did a holy life consist of one or two noble deeds—some signal specimens of doing, or enduring, or suffering—we might account for the failure, and reckon it small dishonor to turn back in such a conflict. But a holy life is made up of small things. It is the little things of the hour, and not the great things of the age, that fill up a life like that of Paul or John, like that of Rutherford, or Brainard, or Martyn. Little words, not eloquent speeches or sermons, little deeds, not miracles, nor battles, nor one great heroic act or mighty martyrdom, make up the true Christian life. The little, constant sunbeam, not the lightning; the waters of Siloam, "that go softly" in their meek mission of refreshment, not the waters of torrent, noise and force, are the true symbols of a holy life.

The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, little indiscretions and imprudences, little foibles, little indulgences of self and the flesh, little acts of indolence or indecision, or slovenliness or cowardice, little equivocations or aberrations from high integrity, little touches of shabbiness and meanness, little bits of covetousness and penuriousness, little exhibitions of worldliness and gayety, little indifferences to the feeling or wishes of others, outbreaks of temper, or crossness, or selfishness, or vanity: the avoidance of such little things as these go far to make up at least the negative beauty of holy life. And then, attention to the little duties of the day and hour, in public transactions, or private dealings, or family arrangements: to little words, and looks, and tones; little benevolences, or forbearances or tenderness; little self-denials, and self restraints and self forgetfulness, little plans of kindness and thoughtful consideration for others; to punctuality, and method, and true aim, in the ordering of each day—these are the active developments of a holy life, the rich and divine mosaics of which it is composed.

What makes yon green hill so beautiful? Not the outstanding peak or stately elm, but the bright sward which clothes its slopes, composed of innumerable blades of slender grass. It is of small things that a great life is made up; and he who will acknowledge no life as great save that which is built up of great things, will find little in Bible characters to admire or copy.—*Dr. Bonar.*

A LITANY.

From all self, all temptation
That besets our earthly path,
From Thy final condemnation,
From the scourging of Thy wrath,
God of goodness, us deliver,
And Thy Name be praised forever!

From a heart of hate and blindness,
From all envy, treachery, pride,
From all harshness, all unkindness,
All to sin or shame allied,
God of goodness, us deliver,
And Thy Name be praised forever!

From the world's deceitful pleasures,
From its soul-invading snares,
From the plotter's crafty measures,
From vain thoughts and trifling cares,
God of goodness, us deliver,
And Thy Name be praised forever!

From the tempest fiercely smiting,
Lightning's fire and battle's breath,
Plague and pestilence, famine, blighting,
Sudden and untimely death,
God of goodness, us deliver,
And Thy Name be praised forever!

In the time of tribulation,
In the bright and prosperous day,
In the hour of life's prostration,
In the final Judgment-day,
God of goodness, us deliver,
And Thy Name be praised forever!

INFORMATION WANTED

Of my brother Charles, last heard from ten years ago, and was then at New Orleans very sick. Also, my brother Bob, who went to the army four years ago; since heard from at Winchester, Va. Also, my brother-in-law, Peter Pryor, who was sold five years ago to Florida. Also, my brother Irvin, was sold twenty years since at Charleston, Va. All, except Peter Pryor, belonged to Mr. Damron, viz: Charles Copeland, Robert Damron, (often called Bob,) Peter Pryor, and Irvin Copeland

I shall ever be grateful to any friend of humanity for any information given of the above persons.

Address,
H P RILEY,
New Alexandria, Westmoreland Co.,
Dec. 5—tf. Pa

SPECIAL NOTICE

Bishop Wayman's appointments.

Sunday, Dec. 10th, Norfolk and Portsmouth, Virginia
Wednesday night, Dec 13th, Bohemia Manor, Maryland
Thursday night, " 14th, Smyrna, Del
Friday night, " 15th, Grimes' chapel, Delaware.
Sunday morning, " 17th, Lockwood's Chapel, Del.
Sunday night, " " Camden, Del.
Monday morning, " 18th, meeting of the Bishops in Philadelphia, at 11 o'clock.
Monday night, Dec 18th, Germantown, Pa.
Tuesday night, Dec 19th, Freehold, N J.
Wednesday night, Dec. 20th, Manalapan, N.J.
Thursday night, Dec 21st, Mt. Holly, N. J.
A. W WAYMAN

The attention of the ministers of the several Annual Conferences has been called to the action of the last Baltimore Annual Conference, respecting the holding of the Semi centenary anniversary of the A. M E Church; and as the committee appointed by the Baltimore Conference have failed to correspond with the Philadelphia and New York Conferences, I would therefore announce the following committees to be corresponded with:

Philadelphia Conference.—Rev. Wm Moore, Stephen Smith and Elisha Weaver

New York Conference —Revs. Henry Davis, J M. Williams and Joshua Woodlyn

A W W

Dec. 5—2t.

NOTICE

The children and adults of the Sabbath School of the A M E Church of Salem City, New Jersey, will hold an exhibition on December the 12th and 13th, for the benefit of the station. At which time there will be performed the grand tableaux See [illegible] wedding

N. H TURPIN, Pastor.

Salem, Dec 4th, 1865

INFORMATION WANTED.

Of the whereabouts of Margaret Steward, wife of Otway M Steward, better known in South Carolina as "O. M Steward" When last heard from she was in Charleston, South Carolina, on the 8th day of January, 1865. She was then expecting to go to Abbeville C H. She was formerly owned by William L. Venning, of St. Thomas' Parish, S C, and her maiden name was McClane

Any information will be most thankfully received by her husband, and may be sent to,

O. M STEWARD,
Dec 2—3 mos Richmond, Va

THE GREAT CURE

The only way I see that you can be cured is by taking Dr. Strickling's Balsam, or Prof William H Davis' Amateur's Companion, a new musical work just published at No 436 Lynd street, Phila.

I know you will not forget the "Silver Stream Redowa," in the Amateur's Companion, No 436 Lynd St Phila

"I dreamed of my boyhood's home," a ballad, is also in the first number of the Amateur's Companion, No 436 Lynd St. Phila

"The Freedmen's Polka," "Army Waltz," and the splendid ballad, "YE [illegible]" the five pieces all for fifty cents Agents wanted in the city and country to sell the Amateur's Companion.

Those wishing to become subscribers would do well to leave their names and residence at No 436 Lynd St Office hours from 7 A M until 1 [illegible]

WILLIAM H DAVIS

NOTICE.

The ladies of Bethel church, in the city of Paston, will meet at Bethel church every Wednesday and Friday evening, to sew for the contemplated fair for the benefit of the said church The ladies would be glad to receive donations of any description from the benevolent public

MRS S JOHNSON *President*
MRS ANNA BUTLER *Treasurer*
MRS MARGARET WATKINS *Secretary*
WM JOHNSON, Minister

NOTICE

The Third Quarterly meeting of the Zion A M E Mission church, Seventh Street, between Dickerson and Tasker streets, will be held on Sunday, Dec the 24th, 1865, at which time we expect to have present the Revs W. Moore, E Weaver, R P Gibbs, J Mitchell, G E Boyer D P. Seaton, and others

H J RHODES,
Minister in charge

Marriages.

In this city, Dec 2d, by the Rev. T. D Miller, Mr. Wm H. Hake, of Augusta, Ga, to Miss Emma C Belcher, of South Carolina.

On Dec. 6th, by Rev Jacob M Mitchell, Mr John Purnell, to Miss Henrietta Figeot, both of this city.

On Dec 7th, by the same, Mr Thomas Scott, of Richmond, Va, to Mrs Sophia Howard, of Baltimore, Md

In Charleston, by Rev R H Cain, at Trinity Church, Nov 28th, Mr Joseph Benj Carr, of Georgetown, S C, son of Rev. Augustus T Carr, to Miss Etharell Simonds, of Charleston, S C

On Dec 7th, by Rev William Moore, Mr Joshua B. Anderson, of Kent county, Md, to Miss Letitia C Miller, of Phila Anglo-African please copy

On Dec. 10th, by the same, Mr Elias Tanner, of South Carolina, to Miss Isabella L Galloway, of Philadelphia

In Kingsessing, Pa., on the 5th inst, by the Rev. Wm J Alston, Robert B Milton, of Indiana, late Sergt of Co A, 5th Ohio, to Carder K, daughter of Rev Robert Morris, and granddaughter of the late Joshua Jones, of Charleston, S. C

Obituary.

For the Christian Recorder.

My sister, Iliana Sanders met me at Conference in Springfield, August the 20th, in good health I had much pleasure in meeting her, as I had not seen her for four years After Conference she went on to Baltimore, to visit her daughter, Mrs Sarah Ann Smith, and lived three weeks after she arrived

After three days illness she died in the triumph of faith She had been a member for 30 years "We trust to meet her in that better world."

Aged 52 years. With us she leaves a son and daughter to mourn her loss, Mrs. S A. Smith, Baltimore, Md., and W H. Sanders, of Crawfordsville, Indiana.

WILLIAM JACKSON

Jacksonville, Ills., Dec 6, 1865.

Advertisement.

THE
Indian Rejuvenator
FOR
IMPOTENCY;
FOR
EXCESS IN INDULGENCE,
FOR
All Diseases proceeding from an Erratic Life.

Vitality can be aroused with from four to twenty doses in accordance with the stage of disease, but the patient must follow the advice given upon receipt of medicine. CURE warranted, or money returned

DR. J. W CREEK,
Corner of North and Pleasant Streets,
BALTIMORE

Testimonial:
"I am grateful to Dr Creek. Through excessive indulgence troubles, I was led to seek consolation in stimulants. I applied to him, by the advice of a personal friend, and have only to state that I am once more in the enjoyment of good health.
"My gratitude alone prompts me to make this avowal."
S WATSON BRIGGS.
Commanding Steamer "Lookout"
Baltimore, Md, August 13th 186— Oct 14 6m.

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FINE CLOTHING
ESTABLISHMENT,
No. 904 Market Street,
PHILADELPHIA

We would respectfully call your attention to our Large Stock of
Men's and Boys' Clothing
now on hand
Ready Made,
embracing every variety of Style and Material suitable for the season
We have also on hand a full assortment of
Fall and Winter Goods
adapted to
Men's and Boys' Wear,
and would invite your early attention thereto.
These Goods have been purchased for CASH, and will be sold at a small advance for CASH
Particular attention paid to all orders, so as to insure satisfaction to the purchaser
E. MATLACK & SON.
904 Market Street.
Oct. 7-6m

[illegible]
[illegible]
[illegible]
[illegible]
Offered by Perry & C[illegible]
[illegible] by Perry & [illegible]
[illegible] by Perry & [illegible]
[illegible] Perry & [illegible]
No [illegible] Chestnut [illegible], above Third
No. [illegible] Granville Stokes' old stand
And South-east Corner of Seventh and Market Sts. "Jones'"
[illegible] Perry & Co. have been out [illegible] the largest stock of ready made clothing, and finest variety of styles ever presented to the public [illegible]. Their stock is new, [illegible] got up in the best manner and [illegible]
Wonderfully Low Prices.
Wonderfully Low Prices.
Wonderfully Low Prices.
Wonderfully Low Prices.
Our friends and the public are invited to call [illegible]
☞ Attention [illegible] called to
Our Custom Department,
Our Custom Department,
Our Custom Department,
Our Custom Department,
In connection with each establishment, where we have [illegible]
All the Latest and Best Styles,
All the Latest and Best Styles,
All the Latest and Best Styles,
All the Latest and Best Styles,
And can guaranty to our customers entire satisfaction in every respect.
No [illegible]
No 609 Chestnut Street, Granville Stokes' Old Stand
And South east Corner Seventh and Market Sts. "Jones'"
Perry & C

THE MASON & HAMLIN
CABINET ORGANS.
Forty Different Styles, Plain and Elegant Cases,
For DRAWING-ROOMS, CHURCHES, SCHOOLS, &c.,
$110 to $600 Each
They occupy little space, are elegant as furniture, and not liable to get out of order; are boxed so that they can be sent any where by ordinary freight routes all ready for use
FIFTY TWO HIGHEST PREMIUMS
Have been awarded us within a few years, and our circulars contain printed testimony from
TWO HUNDRED AND FIFTY OF THE LEADING MUSICIANS
of the country, that the instruments of our make are
THE BEST IN THE WORLD
of their class. Circulars with full particulars free
In obtaining a musical instrument, it is economy to get the best
Address—
MASON BROTHERS,
596 Broadway, New York,
Or
MASON & HAMLIN,
274 Washington St, *Boston.*
Sept. 1 6m

NEW GROCERY
—AND—
PROVISION STORE.
ABRAHAM FIELDS respectfully informs his numerous friends and customers that he has opened a GROCERY AND PROVISION Store at No 421 South Seventh St, third door above the corner of Lombard, where all articles in the Grocery line will be kept constantly on hand, and sold cheap for cash.
We solicit our friends to give us a trial before purchasing elsewhere, as we study to please, and will give them the worth of their money
Sept. 30, '65—tf

THE COLORED PEOPLE'S NATIONAL MONUMENT,

TO THE MEMORY OF

ABRAHAM LINCOLN.

The National Lincoln Monument Association, organized in Washington, D. C., April 25, 1865, for the sole purpose of erecting a Colored People's National Monument to the memory of Abraham Lincoln

OFFICERS:
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AN APPEAL.

This Association now earnestly appeal to a loyal public, without distinction of color, to exert all their influence towards the accomplishment of this purpose, namely: The erection of a Colored People's Monument, in memory of our late beloved President, Abraham Lincoln; said monument to be a SEAT OF LEARNING, dedicated to God, to Literature, and to the Arts and Sciences, and shall be held and appropriated for the education of the Children of Freemen and Freedmen, and their descendants forever, and to be called "The National Lincoln Monumental Institute," to be located in the District of Columbia.

The Association most earnestly solicit contributions from the friends of the ever-to-be-lamented Chief Magistrate, and the friends of progress every where, for this noble undertaking: a Monument not of marble nor of brass merely, but a Monument of Education. Marble may crumble, brass may tarnish, but the light of learning is as enduring as time

Deeply sensible, therefore, that in no other way can the people of color so well perpetuate the memory of Abraham Lincoln, as by carrying out, in this manner, the great aim he had in view—the elevation of their race throughout the land—this Association confidently relies upon the hearty cooperation of all the true friends of the oppressed race.

Churches, Sabbath schools, Masonic and Odd Fellows societies, Benevolent and all other associations, especially of colored persons, every where, and regiments, officers and soldiers, all are most earnestly called upon to contribute in aid of this work

The National Lincoln Monument Association is a permanency, the Monument will be built, its light will be spread abroad.

This Association then invites all to come up to its help, and thus assist in diffusing that light, and making a renown [illegible] imperishable

Friends, north, south, east and west, let your response to this appeal be speedy, and equal to the occasion which calls them forth Rev. H H GARNET, President.

WILLIAM J. WILSON, } Secretaries.
LEWIS A. BELL, }

Agents will be appointed only under seal, with written signatures of the [illegible]

All business letters should be addressed to the Corresponding Secretary

All contributions may be remitted to the Treasurer, Rev Stephen Smith, Lombard Street, between Ninth and Tenth streets, Philadelphia, Penna., or to the Assistant Treasurer, Walker Lewis, at the office of the Association, 241 G Street Washington, D. C.

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Dr J D SMITH, General Agent
Office, 241 G Street, Washington, D C
[illegible] The Gilead [illegible] at the proper [illegible] [illegible] can be obtained for the office. Je 15 6m

BOWERS'
COAL DEPOT.
COAL!! COAL!!!
THOMAS J BOWERS,
631 Lombard St,
Has constantly on hand a full supply of the best
LEHIGH AND SCHUYLKILL COAL,
At the lowest market price.
Call and Try —‡— *Call and Try.*
Oct. 7-tf.

PENNSYLVANIA CENTRAL RAILROAD.
CHANGE OF TIME AND DEPOT

On and after Monday, December 25, 1864, the trains of the Pennsylvania Railroad will leave the New Depot, at THIRTIETH and MARKET Sts., instead of Eleventh and Market Sts., as heretofore

The Second and Third, Fourth and Eighth Green and Coates, Fifth and Sixth, Union Line, Tenth and Eleventh, Thirteenth and Fifteenth, Seventeenth and Nineteenth City Passenger Railways, connect with the Market St. Railway, whose cars run to and from Pennsylvania Central Railroad Depot in West Philadelphia

The cars of the Market Street Passenger Railway leave Front Street every two minutes, commencing one hour previous to the times of departure of each train, and allow about 30 minutes for a trip.

Their cars are in waiting on the arrival of each Train to convey passengers into the city.

On SUNDAYS Cars leave Eleventh and Market Sts. at 1 44 P M, to connect with Pittsburg and Erie Mail, and at 10 25 P M, with Philadelphia Express

Mann's Baggage Express will hereafter, be located at No 31 South Eleventh Street. Parties desiring baggage taken to the trains, can have it done at reasonable rates, upon application to him.

TRAINS LEAVE AND ARRIVE AT DEPOT THUS

LEAVE		
ERIE EXPRESS	at	7.30 A. M
MAIL TRAIN	"	8.00
PAOLI ACCOMMODATION, No. 1	"	10.00
FAST LINE	"	12.00 M
PARKESBURG		1.10 P. M.
HARRISBURG ACCOMMODATION	"	2.30 "
LANCASTER ACCOMMODATION	"	4.00 "
PAOLI TRAIN, No 2	"	5.30 "
PITTSBURG AND ERIE MAIL	"	9.30 "
PHILADELPHIA EXPRESS	"	11.10 "

ARRIVE		
PITTSBURG AND ERIE MAIL		6.30 A. M.
PHILADELPHIA EXPRESS	"	7.05 "
PAOLI ACCOMMODATION, No 1	"	8.20 "
PARKESBURG	"	9.00 "
LANCASTER TRAIN	"	12.30 P. M.
FAST LINE	"	12.50 "
PAOLI ACCOMMODATION, No. 2	"	4.40 "
DAY EXPRESS	"	5.45 "
HARRISBURG ACCOMMODATION	"	9.40 "
MAIL TRAIN	"	11.20 "

Philadelphia Express leaves daily Pittsburg and Erie Mail leaves daily, (except Saturday.) All other Trains daily, (except Sunday)

For further information, as to time and connections, see bills and framed cards, or apply to

JOHN F VANLEER, Jr., Ticket Agent,
At the Depot.

An Emigrant Train runs daily, (except Sunday) For full information as to fare and accommodations, apply to

FRANCIS FUNK,
Jan '65 137 Dock Street.

WASHINGTON HOTEL,
BY WILLIAM TAYLOR,
PROPRIETOR
Corner of Bridge and Montgomery Streets
GEORGETOWN, D C
No 19 1 year.

ONE PRICE CLOTHING.
JONES'
OLD ESTABLISHED
One Price
CLOTHING HOUSE,
604 Market Street,
(Above Sixth.)
At JONES' Crescent One Price Clothing Store, the lowest selling price is marked in plain figures on each article, and never varied. All buy alike, whether judges or not. The stock is gotten up in a superior manner, expressly for retail sales Those wanting a good, substantial and fashionable article, should not fail to go to
JONES',
604 *Market Street,*
One Price Store.

COAL! COAL!!
Coal delivered to any part of the city, by large or small measure, by
T. J. BOWERS,
Coal and Kindling Wood Depot,
No. 634 Lombard Street
April 15—tf

SHROUDING
AND
LAYING OUT of THE DEAD.
MRS. MARIA HIGHGATES
Most earnestly solicits the patronage and attention of the generous public and her friends, as she is now in the business of shrouding and laying out of the dead, and will give all needed satisfaction. Residence—
No 1026 Barley street,
of bet. 10th & 11th, & Lombard & Pine Sts

STOVE STORE.
The subscriber would respectfully inform his friends and the public generally that he has just fully stocked his store for the FALL and WINTER trade, with a general variety of the most approved patterns of
Gas Burner,
Parlor, Cooking, Fireboard, Chamber and Store
STOVES AND HEATERS,
which he offers at reasonable prices.
RANGES.
The National Range, Philadelphia Range, Globe Range, &c.
HEATERS The VULCAN, &c.
Casting for Repairs.
Job Work promptly attended to.
WILLIAM STILL,
107 North Fifth Street, Philadelphia
Orders received for Lehigh and Schuylkill Coal
October 1st, 1865 sep31 —1m

NEW
FALL AND WINTER
DRY GOODS.
All the Latest Styles of
MERINOS,
ALPACAS,
POPLINS,
DELAINES,
PALMETTAS,
VASENNETTES,
FANCY CLOTHS
COLORED AND WHITE FLANNELS.
Muslins, Diaper and Crash Towelling
BALMORALS AND HOOP-SKIRTS
Hosiery, and every variety of Fancy and Staple Trimmings and Zephyr Goods Also, Ladies' [illegible] thing, and
GENTLEMEN'S FURNISHING GOODS
All selling at the Lowest Cash Prices
Call and see at the old stand
S SHORTER HAWKINS
815 Lombard Street, Phila
[illegible] 3m

MEDICINES WILL BE
SENT BY THE MAIL
DR. J. W. CREEK,
Physician & Apothecary,
Cor. North and Pleasant Sts.
BALTIMORE.
Prescriptions Carefully Compounded.
EXPRESS OR THROUGH

OLIVE BRANCH
BOARDING HOUSE
No. 914 Lombard Street, Phila.
Mrs H. G. Cropper respectfully announces to Travellers that she has opened a first-class
BOARDING HOUSE
for their special accommodation, in a central (in business or churches) part of the city as above named where she will spare no pains to make her guests comfortable.

MRS M BENNETT,
HERB DOCTRESS,
NO 403 S. SEVENTH STREET, BELOW PINE.
Is prepared to cure Debility of the System, Billious Fever, Diseases of Bladder, Diseases of Women, Nervous Disease, Scrofula or King's Evil, Dropsy, Piles, Cholera, Ague, Costiveness, Colic Cancer, Rheumatism, Mumps, Catarrh, Bronchitis, Erysipelas, Consumption, Deafness, Gout, Influenza, White Swelling, Whooping Cough, Croup, Bowel, Dysentery, Asthma, Dyspepsia, Jaundice, Neuralgia, and Tumors
The Doctress will give her personal attention to any of the above diseases, and guarantee a cure without the use of mercury Her Indian syrup plasters used by her. She can stop bleeding, and take out fire without blistering.

ORNAMENTAL HAIR WORK.
JOSEPH C. BUSTILL AND SARAH H. BUSTILL.
WIG MAKERS,
HAIR JEWELLERS,
AND
LADIES' HEAD-DRESSERS,
No 403 South Sixth Street,
Philadelphia.
WIGS,
BRAIDS,
TOUPEES,
FRIZETTES
CURLS
PUFFS
WHISKERS, MOUSTACHES, &c.,
STRAIGHT WAVY OR CRIMPED
Bracelets, Breast Pins, Watch Chains, Ear Rings Finger Rings, &c.
BRAIDED AND MOUNTED TO ORDER
Combs, Brushes, Soaps, Choice Perfumery, and Fancy Articles
Ladies' Hair-Cutting, Shampooing, Dyeing, and Head-Dressing
BUSTILL'S CELEBRATED NEROLIAN HAIR TONIC.
A splendid preparation for promoting the Growth of the Hair, removing Dandruff—Cleansing, Softening, Beautifying, Invigorating, Beautifying, and preventing Premature Baldness.
Bustill's Compound Eradicator,
One of the most useful articles ever offered for shampooing the hair, removing dandruff, preventing premature baldness, restoring soiled garments, removing grease spots, and curing rheumatic pains, Tetter, &c
HAIR BOUGHT.
Letters for information in relation to the purchase of Hair will receive prompt attention. Barbers and others having Hair can find ready sale. sep 24-tf

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BLEEDING
ATTENDED TO BY
NATHANIEL L. DURHAM,
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Jan 7—No 5—1y

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From 7 to 8 A. M } PHILADELPHIA
From 12 to 2 P. M }
From 6 to 8 P. M. }
Also, particular attention directed to all classes of Ulcers, recent or chronic. Treatment and cure, without the use of Mercury, or any other injurious drug, warranted
Jan7—No7—1y

To The Travelling Public.
I now respectfully inform my friends and the public generally that I have taken the large and commodious dwelling,
No. 1733 Addison Street,
PHILADELPHIA,
And have opened it as a first-class
Boarding and Lodging House,
and will be happy to see all of my old friends, and as many new ones as may favor me with their patronage
Your influence is respectfully solicited.
MRS. ANN E. FOSTER
N B.—Hot and Cold Baths. Terms reasonable.
Jel 1y

Hudson's City Hotel.
I am going to Hudson's City Hotel It is the Best and Cheapest House in Baltimore."
You can entertain your guests in Public or Private Parlors.
You can get your Meals at All Hours in this First-Class House
No improper language or Bad-behavior allowed in this House
Ice Cream Saloon, and Barber Shop attached to the Hotel.
Nos 28 and 30 Corner of Bath and Davis Sts,
(Near the Harrisburg Depot.)
Baltimore.
Dr D HUDSON, Proprietor July6—tf

Poetry.

JERUSALEM THE GOLDEN

Jerusalem the Golden
I languish for one gleam
Of all thy glory folden
In distance and in dream!
My thoughts like palms in exile,
Climb up to look and pray
For a glimpse of that dear country
That lies so far away

Jerusalem the Golden,
Methinks each flower that blows,
And every bird a singing,
Of the same secret knows!
I know not what the flowers
Can feel, or singers see,
But all these summer raptures
Are prophecies of thee

Jerusalem the Golden,
When sun set's in the west,
It seems the gate of glory,
Thou city of the blest!
And midnight's starry torches,
Through intermediate gloom,
Are waving with their welcome
To thy eternal home

Jerusalem the Golden!
Where loftily they sing,
O'er pain and sorrows olden
Forever triumphing!
Lowly may be thy portal
And dark may be the door,
The Mansion is immortal!—
God's palace for his poor

Jerusalem the Golden!
There all our birds that flew,—
Our flowers but half unfolden,
Our pearls that turn'd to dew
And all the glad life music
Now heard no longer here,
Shall come again to greet us,
As we are drawing near

Jerusalem the Golden!
I toil on day by day,
Heart-sore each night with longing,
I stretch my hands and pray
That midst thy leaves of healing
My soul may find her rest,
Where the wicked cease from troubling—
The weary are at rest.

—*Guthrie's Sunday Magazine.*

The Family.

EDWARD'S TEMPTATION

BY HORATIO ALGER, JR.

It was six o'clock in the afternoon At this time the great wholesale warehouse of Messrs Hubbard & Son was wont to close, unless the pressure of business compelled the partners to keep open later The duty of closing usually devolved upon Edward Jones, a boy of fourteen, who had lately been engaged to perform a few light duties, for which he received the sum of $50 annually He was the boy, but if he behaved himself so as to win the approbation of his employers his chance of promotion was good. Yet there were some things that rendered this small salary a hard trial to him—circumstances with which his employers were unacquainted. His mother was a widow. The sudden death of Mr Jones had thrown the entire family upon their own resources, and these were indeed but slender.

There was an older sister who assisted her mother to sew, and this with Edward's salary, constituted the entire income of the family. Yet by means of untiring industry, they had continued thus far to live, using strict economy, of course Yet they had wanted none of the absolute necessaries of life.

But Mary Jones—Edward's sister—grew sick This not only cut off the income arising from her labor, but also prevented her mother from accomplishing as much as she would otherwise have been able to do

On the morning of the day on which our story commences, Mary had expressed a desire for an orange. In her fever it would have been most grateful to her It is hard, indeed, when we are obliged to deny those we love that which would be a refreshment and benefit to them

Mrs Jones felt this, and so did Edward

"I only wish I could buy you one, Mary," said Edward, just as he set out for the store "Next year I shall receive a larger salary, and then we sha'n't have to pinch so much"

"Never mind, Edward," said Mary, smiling faintly "I ought not to have asked for it, knowing how hard you and mother find it to get along with me"

"Don't trouble yourself about that, Mary," said Mrs Jones, rather soothingly, though her heart sank within her at the thought of her empty larder. "Only get well, and we shall get on well enough afterwards"

It was with the memory of this scene that Edward went to the store in the morning.

All around him were boxes of rich goods representing thousands of dollars in money.

"Oh," thought he, "if I only had the value of one of these boxes, how much good it would do poor Mary," and Edward sighed.

The long day wore away at last, and Edward was about to close the warehouse. But as he passed the desk of his employer, his attention was drawn to a bit of paper lying on the floor beneath.

He picked it up, and to his great joy found it to be a ten dollar bill.

The first thought that flashed upon him was, "How much good this will do Mary I can buy her the oranges she wants, and she shall have some every day. And perhaps she would like a chicken."

But a moment later his countenance fell

"It isn't mine," he sighed. "It must be Mr Hubbard's. This is his desk, and he must have dropped it."

"Still," urged the tempter, "he will never know it; and after all, what are ten dollars to him? He is worth a hundred thousand"

Still Edward was not satisfied. Whether Mr Hubbard could spare it or not was not the question It was rightfully his and must be given back to him.

"I'll go to his house and give it to him this very night," said Edward. "Otherwise I might be tempted to keep it.

He determined to go to Mr. Hubbard's before he went home The sight of his sick sister might perhaps weaken his resolution, and this must never be He must preserve his integrity at all hazards.

He knew where Mr. Hubbard lived. It was a large, fine-looking house, on a fashionable street. He had passed it several times and wondered whether a man must not feel happy who was able to live in such a style.

Without any unnecessary delay, therefore, he went to the house, ascended the steps, and rang the bell.

A man servant came to the door.

"Well?" he said.

"Is Mr Hubbard at home?"

"Yes, but he has only just come in, and I don't think he will see you," was the rather supercilious reply

"I am in his employ," said Edward, quietly, "and I have just come from the store. I think he will see me, if you mention this to him."

"Very well, you can come in."

Edward was left standing in the hall, while Mr. Hubbard was sought by the servant.

"Well?" he asked, inquiringly, "has any thing happened?"

"No, sir," said Edward, "but I picked up this bill near your desk, and I supposed you dropped it. I thought I had better bring it here directly."

"You have done well," said Mr Hubbard, "and I will remember it Honesty is a very valuable quality in a boy just commencing a business career Hereafter I shall have perfect confidence in your honesty"

Edward was gratified by his assurance, yet as the door closed behind him, and he walked out into the street, the thought of his sick sister at home again intruded upon him, and he thought regretfully how much good could have been done with ten dollars Not that he had regretted that he had been honest. There was a satisfaction in doing right

Mrs Jones brought some toast to her daughter's bedside, but Mary motioned it away

"I thank you for taking the trouble to make it, mother," said she, "but I don't think I can possibly eat it"

"Is there any thing that you would relish Mary?"

"No," said she, listlessly, "nothing that we can get"

Mrs Jones sighed a sigh which Edward echoed

It was with a heavy heart that Edward started for the warehouse the next morning He had never felt the craving for wealth which now took possession of him

He sat about his duties as usual About two hours after he had arrived at the warehouse, Mr Hubbard entered. He did not at first appear to notice Edward, but in about half an hour summoned him to the office, which was partitioned off from the remainder of the spacious rooms in which goods were stored

He smiled pleasantly as Edward entered his presence

"Tell me, frankly," he said, "did you not feel an impulse to keep the bill which you found last night?"

"I hope you will not be offended with me, Mr. Hubbard," said Edward, "if I say that I did"

"Tell me all about it," said Mr Hubbard, with interest. "What was it that withheld you I should never have known it"

"I know that," said Edward.

"Then what withheld you from taking it?"

"First, I will tell you what tempted me," said Edward. "My mother and sister are obliged to depend upon sewing for a living, and we live but poorly at the best But a fortnight since Mary became sick, and since then we have had a hard time Mary's appetite is poor, and does not relish food, but we are able to get her nothing better When I picked up that bill, I could not help thinking how much I might buy with it for her."

"And yet you did not take it?"

"No, sir: it would have been wrong, and I could not have looked you in the face after it"

Edward spoke in a tone of modest confidence. Mr Hubbard went to his desk and wrote a check

"How much do I pay you now?" he asked.

"Fifty dollars a year," said Edward

"Henceforth your duties will be increased, and I will pay you two hundred Will that please you?"

"Two hundred dollars a year!" exclaimed Edward, his eyes sparkling with delight "Yes, and at the end of the year that will be increased, if, as I have no doubt, you continue to merit my confidence"

"Oh, sir, how can I thank you?" said Edward, full of gratitude

"By maintaining your integrity As I presume you are in present need of money, I will pay you one quarter in advance. Here is a check for fifty dollars which you can get cashed at the bank And, by the way, you may have the rest of the day to yourself."

Edward flew to the bank, and with his sudden riches hastened to the market where he purchased a supply of provisions such as he knew would be welcome at home, and then made haste home to announce his good fortune

A weight seemed to fall off the hearts of mother and daughter as they heard his hurried story, and Mrs Jones thanked God for bestowing upon her son those good principles which had brought them this great relief

And Mr Hubbard slept none the worse that night, that at a slight pecuniary sacrifice he had done a kind action, confirmed a boy in his integrity, and gladdened a struggling family If there were more employers as considerate as he, there would be fewer dishonest clerks.

FAMILY PRAYER

Abraham was a man of prayer, for earnest and importunate were his intercessions on behalf of the doomed cities of the plain And if he prayed for them, we may be sure that he would not neglect to pray for his own "children and household," for he knew well that his teaching and ruling would be ineffectual without the blessing from on high. And we may be equally sure that he prayed not only for them in secret, but also with them in domestic worship; thus teaching them to pray, and setting them the example We have an incidental proof of this, in the fact that wherever he came as he journeyed from place to place, he was careful, in pitching his tent, to erect an altar unto the Lord, around which he assembled his household to offer up their united supplications and thanksgivings to Him who was the Maker of them all. Of this there are two instances recorded in Gen xii. 7–9 And similar to this was the conduct of Joshua, who acted upon the noble resolution, "Whatever others may do, as for me, and my house, we will serve the Lord." And of David also it is said, that from the public services of the sanctuary, he "returned to bless his household" And does not the structure of "The Lord's Prayer" imply that it was designed to be pre-eminently, though not exclusively, a family prayer? It was evidently intended to be offered up "day by day," and not by one person singly, but by several together: "Our Father, give us this day our daily bread."

It is strange, therefore that any doubt should ever have been entertained as to the scriptural obligation of family worship. No special injunction was required in such a case, even as no injunction was required to induce the parent to give food to his child when hungry, or medicine when sick Common sense and the feelings of nature teach and constrain him to care for the bodies of his children And if he really cares for their souls, surely Christian feeling should constrain him to pray for them and with them If any one should say that he feels no obligation to maintain the worship of God in his family, he should be told that what he needs is not argument, but grace, deeper spiritual feeling, and a livelier sense of his own spiritual wants. If he got this, he would need no argument to convince him of his duty to call upon the name of the Lord, and he would tremble at the prospect of that fury which God will pour out "upon the families that call not upon his name"

Let every head of a family, then, adopt the resolution of him who said, "Wherever God gives me a house, there will I erect for him an altar" By acknowledging God as the founder and benefactor of families, he will strengthen his own authority, and secure more readily the respect and obedience of his own children and household, and promote his own spiritual welfare and that of all under his roof Let no one plead the difficulty of expressing his thoughts and feelings, or the want of a gift of prayer Has he any difficulty in expressing his wishes to a fellow creature? And if he really feels his spiritual wants, why should he not be able to make them known to God. And remember that God is willing to bestow the gift of prayer; for he gives the Holy Spirit to them that ask him And then what God looks to is not the words of the lips, but the "soul's sincere desire," and if we come to him with an earnest and believing heart, he will, for Christ's sake, both accept and assist us in our endeavor to worship him And thus we shall have cause to say with the psalmist, "It is a good thing to give thanks unto the Lord, and to sing praises unto Thy name, O Most High, to show forth Thy loving-kindness in the morning, and Thy faithfulness every night."—*Christian Treasury.*

NO HIDING PLACE.—When we have done wrong and want to conceal the fault, the very way we take to hide it often leads to detection We must go where God is not, if we would be safe from detection; but since God is in every place, we may be sure our sin, however secret it may be, will find us out.

* * *

YOUTH, beauty, or wit, may recommend you to man, but only faith in Jesus Christ can introduce you to God

Child's Cabinet.

WONDERS IN FAMILIAR THINGS

"How clever you are, uncle" said Harry, gravely "You know every thing, almost—don't you?"

"No, indeed Harry, exclaimed Mr Forrester, laughing If you knew as much as I do, and a little more, you would be surprised to find that you really knew hardly any thing at all"

"Should I?" asked Harry, incredulously

"Yes we are surrounded with wonders which we cannot explain or understand The commonest every day matters are far beyond our comprehension We will take something very simple—something which I dare say you have fancied you understood yourself Come here Now, how did you come?"

"I walked," said Harry, laughing

"What, walked?" asked his uncle

"My legs and feet—they carried me"

"How did they know that you wanted to be carried here?"

"I told them"

"How did you tell them?"

Harry stared at Mr Forrester then at his feet, and looked puzzled

"You did not speak to them—and they have no ears to hear you, if you did. Now bend your little finger. How did you do that?"

"Oh, do tell me how it is, uncle! I don't know a bit"

"The wisest man in England cannot tell you, my boy," replied his uncle "We have good reason to believe that the part of you which thinks—your mind and your will, are in your head, and that you send messages from your head to your legs, if you want to walk or sit down; to your hands, if you wish to take hold of something; to your tongue, if you wish to speak, —but how the message is sent, no one knows. It is believed to be done by a sort of telegraph, lightning being the messenger,—and some doctors think they have found out the telegraph wires—nerves which extend from the head all over the body,—but how the lightning is sent, how it finds its way, and how it gives orders and makes them understood, will probably never be discovered in this world"

"Shall we know it all in heaven?" asked Harry.

"Perhaps we may," replied Mr Forrester "I think we shall know a great deal there which is quite beyond our powers of comprehension on earth But we are not told in the Bible what we shall do in heaven, except loving and praising God for his goodness to us"

Harry stood for some time in silence, bending his little finger now and then, and winking his eyes and looking very solemn

"Uncle," said he, at length, "when I bend my finger, I know it before; I mean, uncle, that I make it bend on purpose But when I wink my eyes, I do not know it before, unless I try to think about it. Do my eyes wink of themselves?"

"They do, my boy Your eyelids wink to spread a little moisture over your eyes, that they may not get too dry How troublesome it would be to you if you had to remember to wink every time you needed it, or if you had to learn how to do it! A poor baby would become blind before it could learn to wink"

"Yes, I know babies can wink," said Harry "My baby sister winked famously when she was only a week old. Is there any thing else we can do without thinking, uncle?"

"Indeed there is, Harry In that small body of yours a great deal goes on of which you think little and know less. If God had only made you and done no more, you must have died directly The wisest man could not have told you how to make your heart beat, or how to breathe, or how to grow into a man"

"How wonderful!" exclaimed Harry "And every dog and cat, I suppose,—and mouse, and fly, can breathe, and move its heart, and wink without any trouble!"

"Flies cannot wink," said Mr Forrester, smiling. "They have no eye-lids—but they are nevertheless as wonderfully made as we are You shall look through my microscope some day, and you will see that there is nothing too small to be beautifully and perfectly formed and suited to its place in the world Some of the most exquisite little animals I ever saw are smaller than a grain of fine dust."

"How could you see them uncle?" said Harry

"I saw a little round glass, smaller than a sixpence, with a morsel of dust on a tiny spot in the middle,—and, when it was put under the microscope, I could see a number of forms,—some like exquisite little silver breakfast plates, some sauce boats, with a spout, but no handle, and many others, which I do not now remember The most exquisite patterns were engraved upon them all"

"Oh, when may I see them?" asked Harry, eagerly.

"When the long winter nights come, we will think about it," replied his uncle

Miscellaneous.

LONGEVITY OF TEMPERANCE MEN.

Let us call over the honored roll of the early advocates, and note the facts Lyman Beecher, Heman Humphrey, President Hitchcock, S. V. S Wilder, Dr Mussey, John Kittridge, Rev Hewitt, John Tappan, Dr Justin Edwards The death of the last named man was cut short by an acute disease, if I recollect aright, while travelling on a mission of mercy in one of the Middle or Southern states The other eight, two or three of whom still live, passed their eightieth year Rev Drs. Storrs of Braintree, Ide of Medway, Snell of North Brookfield, and Cooley of West Granville, all took early and strong ground against the drinking customs of their people, and the liquor traffic They fought the battle manfully, periling their places by their boldness, thoroughness and persistence, and what was the result? They secured such a hold on the confidence and affections of the people, that in our age of change these men never changed their places. Their life-long ministry has been with the people of their first settlement. All passed the eightieth year. Two of them still live to enjoy the well earned confidence and unabated affection of their people L. M Sargent, whose brain and pen have made more numerous and valuable contributions to the literature of the enterprise than those of any other man on this continent, has passed his eightieth year, and still retains, in an eminent degree, both bodily and mental vigor The old hero of many battles in this war, Rev John Pierpont, is over eighty, and still doing excellent service in the Treasury Department, at the Capitol. Father Hunt, whose voice has been heard all over the New England and Middle States in the advocacy of the cause, is, I think, over eighty, and he served through the war as a chaplain of a Pennsylvania regiment. Right up to the front, in many of the most terrific battles ever fought on earth, the good man was found doing his duty among wounded and dying, among flying shot and shell, and when the battle and the day were done, finding needed rest in the tents, wrapped in his blanket, with his bronzed soldier boys, who almost worshipped him Such is the record of so many of the early friends in the cause of our country.

Then in Connecticut there was Chief Justice Williams, one of our earliest and most devoted friends; and Benjamin Silliman, one of the most distinguished teachers of natural science in this country Both passed their eightieth year before they passed to their lasting rest from labors More than three fourths of the early champions of the temperance cause in New England, who attained distinction sufficient to be known throughout the country as the friends of the cause, from 1813 to 1830—so far as I have been able to learn, passed their eightieth year Let the advocates of alcoholic stimulants, by many held to be the very milk of age, show us a better record than we can show of the early friends of abstinence—so far as concerns mental development, usefulness in life, and longevity.—[illegible]

VALUE OF PICTURES

One is amazed at the vast sums paid by men of wealth and taste for paintings of the great masters, but the contrast between the value as estimated by experts or the uninitiated is not often so great as in the following incident:

"As I am upon the subject of painting, I will mention to you an anecdote which I heard related by Buffand (a celebrated landscape composer,) regarding two of the finest pictures which are in this or any other country; they are the works of the immortal Claude A nobleman whose name I now forget purchased them in Italy, and sent them over to this country, directed to a friend, with instructions for him to pay the duty upon them which amounted to 27 lls, and to preserve them carefully until his return These instructions the friend never received, and when the pictures were landed at Dover, nobody being there to make any inquiries about them, they were seized by the officers of the port, for non-payment of the duty, and were put to public auction, as is customary in these cases, for that purpose Strange to say, there was no one who had discernment enough to see the merits of the stupendous productions, and the pictures were fortunately drawn in unsold, 17l. being the greatest offer for them

"Shortly after this, the nobleman arrived in England, and instantly wrote to his friend about his property You may imagine, by the sequel, what was his surprise, when his friend returned for answer, that he was extremely sorry to say that he was entirely ignorant of such things existing The thought which struck him first, was to proceed to the landing place, Dover; and, after several inquiries, he at last found his treasures thrown in an old wareroom, amidst a heap of confiscated rubbish. He paid the 17l 1ls joyfully, and the pictures were given up to him Two years after this, these pictures were put up for sale, and purchased by Mr. Beckford, of Fonthill Abbey, for 12,000 guineas, when that gentleman sold his magnificent domain to Farquher, the pictures were taken along with it, for the original price; when the latter died, they were again put to the hammer, and bought by Augoratnin, for an advance of 3000 guineas, making the sum 15,000 guineas; and when his collection was purchased by government, as public property, they were taken at a valuation of 10,000 guineas, and they are, at this moment, the most splendid ornaments in the British Gallery."

TRIFLES.

There is an entertaining work, with which we have all been familiar in our younger days, wherein a certain tutor expatiates to his pupils on the value of eyes "Eyes and No Eyes," the story is called, and it is in the volume "Sandford and Merton" The substance of the matter is, that one youth—No Eyes—goes gaping about the world, and sees nothing but that which he stumbles over, while the other—Eyes—finds something novel, something pleasing and useful, on every hand

The world of mechanics, of science, of art, is full of trifles, or matters that seem to be, yet few take note of them Wise above many is he who does

We read, in a recent exchange, that "Tower's patent pin is being manufactured in large quantities, and is highly popular." "What is a patent pin?" asked No Eyes; "a pin is a pin, if it has a point, but what is there patentable about that? By the law, a thing that has been in common use for years, cannot be protected!" That is true; but, as it happens, Mr. Towers did not patent the pin

What then? Two little nicks in it near the point. "And what's the use of two little nicks near the point, I should like to know?" pursues No Eyes

Simply to prevent it from being drawn out by accident, so that it holds better, does its work more efficiently—in a word, is improved a hundred-fold, and Mr Towers will very likely reap a handsome reward for his idea. Thus, No Eyes is silenced, and walks away with his hand on his beard and new ideas in his head He begins to think that, if there is commercial value in two nicks near a pin's point, there must be other wrinkles worth discovering, and he is the man to find them

Most frequently we are called upon to notice the organization of new companies to work patents on what are sometimes called trifles. They are trifles, but they exercise a most important influence on the world's comfort and economy; otherwise capitalists would not touch them

It was a small thing to put a copper tip on a shoe; a small thing to put a crease in a bobbin to hold the first end of the yarn; a little matter to make an indentation in the rim of a tobacco box, to serve as a catch; yet each and all of these trifles, we are told, return their lucky owners handsome revenues.

In making cut nails, a great difficulty has been to feed the sheet to the shears properly, so as to cut the metal without waste; and many complicated devices have been invented for the purpose Recently, some wide-awake person discovered that, by cutting the nails with a punch, and skipping one at every stroke, the sheet might be fed straight through, saving an immense amount of labor: this has been lately patented

All these inventions are simply the practical illustration of the moral conveyed in the story mentioned at the head of this article. It is "Eyes and No Eyes" over again

Men without means go through the world crying out against their fellows for being rich when they are poor, and declaring that wealth is unequally divided, when some comrade, equally poor in point of worldly goods, but with intelligence, energy, perseverance, and determination to succeed, puts forth his hand and seizes a prize

In this country there are abundant sources of wealth for those who wish it, but without eyes how can we see—without the will to succeed, how can we hope to?

Some men, having burned their fingers with a patent, shake their heads sagaciously, they wag their beards, saying "Catch me in that business again!" This is as if a shipwrecked sailor should forever forswear the main because of misfortune

Perpetual motion people, water wheels that pump their own water, windmills that manufacture their own wind—because these are worthless, so are all and sundry machines akin to them, but good inventions, which serve some purpose, even if it be only to cut a slice of bread straight, are salable and valuable. "He who runs may read," says the proverb; but he who keeps his eyes open will see many things.—*Scientific American.*

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Hymnological.

FOR CHRISTMAS.

Him we sing, whose wondrous story
 Heaven and earth, and seas, proclaim,—
Ruler of the realms of glory,
 How from heaven to earth He came:
Holy Jesus, who was born
Early on the Christmas morn.

What though sun and moon adore Him,
 While the rolling ages move:
Yet a mortal maiden bare Him,
 Graced by God's peculiar love:
Lo, within a manger lies
He who built the starry skies.

Mother of the world's Creator,
 Happy mother, maiden mild!
He who holds the frame of nature
 In His hands, became her Child!
Sacred Infant, all divine,
What a tender love was thine!

Hark! the angelic host rejoices,
 Sweetly singing in the skies:
May our thankful hearts and voices
 With their hymns of praise arise!
Hail the ever-blessed morn,
Hail Redemption's happy dawn!

For the Christian Recorder.

PROSPECTS OF THE COLORED RACE.

A FEW STRAY THOUGHTS.

Rebellion is over, and peace is once more restored to our now happy nation. The chains of the bondmen are forever cast off, and America rises from beneath the strife and bloodshed of an ungodly rebellion.

America, the land of liberty and freedom, has shown to the world her strength and valor in time of need. No more shall the whip deal forth its heinous work. No more the voice of the slave is heard in earnest supplication and lamentation. No more shall the slave mother entreat her hard-hearted and brutal master to spare her children!

America can now truly be called the land of the *free*. Slavery has met its just and merited doom. The colored man, the once despised slave of the white man, now comes forth in all his splendor, to claim the rights that have been withheld from him so long. The bright star of Africa is fast drawing to its zenith, and will soon shine forth in all its brilliancy and splendor, an ornament to the world, and an example to the whole Anglo-Saxon race.

While on a short visit to New York, I met on the boat a party of colored soldiers, and entered into a conversation with them concerning the treatment they received. They said the colored troops were treated *first-rate*. I asked them if they were treated *first-rate* when they only received $8,00 per month, and the white troops $13,00. I asked them if they were treated *first-rate* when the government officials swindled them out of their bounty.

They were completely astounded, and confessed that they had never looked into the matter so closely. They told me that they were packed in cars like cattle, in order to transport them to the various points of their destination. They told me that they were also compelled to occupy the places that cattle had been in. On their way from Fortress Monroe to Philadelphia, the transport that they were to embark in was filled with cattle. They were landed, and the troops compelled to occupy the same place where the cattle were quartered. All this, Mr. Editor, without the dirt and filth of the cattle being cleaned away. The consequence was, that several of their number died on their way here.

One of these men said that he had been in the service for eighteen months, and had only received three months pay, the other who was an escaped slave, was in the army for thirteen months, but had not received one cent of pay. He appeared to have undergone a great deal of hardship. He said that while making his escape he had to sleep in the swamps by day, and travel in the night, following the "north star," as his guide. He had heard the blood hounds repeatedly on his track, and was in constant dread of being overtaken and torn to pieces. His trust was in the Lord, and could not easily be shaken. He had travelled by Jordan's stream, and heartily thanked the Lord that he had been led safely over. When he arrived at Washington, he was so exhausted and in such a destitute condition, that the ladies had to take him in charge. His feet were covered with large holes, he having had no shoes to travel over the rough roads. When he was able to be of service to his country, he enlisted, and he thanked the Lord that his life had been spared thus far.

I asked several of the men if they had ever seen the *Christian Recorder*, during their travels; but they said that they did not know the man. I then told them that it was a paper devoted to the interests of the colored people, and edited by *Rev. Elisha Weaver*. When they heard this, they were jubilant in their manifestations and praises to God, for this institution, and would have liked very much to have obtained a copy.

Fortune seemed to favor some in their treatment, and others it did not. A great many of these men had families to support, and said that if it had not been for their fathers and mothers, they did not see what their families would have done. They seemed to be very cheerful, and believed that "the darkest hours were always before the dawn." I talked awhile to them about their right of franchise. They said they thought that they were now doubly entitled to it, after shedding their life's blood on the altar of their country, and helping to sustain the government. I told them to have patience, that the day was not far distant when they would be proclaimed *freemen*, not only from the yoke of slavery, but free to vote and participate in the governing of their *adopted country*. They thanked God sincerely that they had some friends among the white men, and hoped that their faith would not be reposed in vain. They only wanted a chance to show their white brethren what they could do when vested with the rights of freemen.

The image of "Abraham Lincoln," seemed deeply engraved on the minds of every one of this large assemblage, and I do not believe that there was one that would not have shed his heart's blood for this beloved martyr. After some further conversation on various topics, I left them, with the many "God bless you, sir," ringing in my ears.

My dear brethren, there is nothing that would raise you quicker in the estimation of the American people, as a thorough educational standard of principles. Perhaps some of you will say, "I am too old to learn." My dear friends it is never too late to learn and improve. "Now is the accepted time," saith the Lord. Without an education you are but stumbling-blocks in the paths of others. "One hour devoted to the interests of education, is worth five hours of idle amusement."

Establish schools, churches, seminaries and literary societies, and insist on your children attending them. Remember the old maxim, "Train up a child in the way that he should go, and when he is old he will not depart from it." Extend yourselves throughout the whole land, and let your influence be felt and known everywhere. Subscribe for the noble organ of your Church, the *Christian Recorder*. Follow in the footsteps of the "American Tract Society," they having formed a plan by which they would furnish every family in the United States with a Bible. You can make an arrangement that every colored family within the limits of the United States and Canada, will subscribe for the *Christian Recorder*. This may seem to you a rather stupendous and impossible affair, but there is nothing that cannot be accomplished by a little energy and perseverance.

I wish some of our distinguished readers of the *Recorder*, who have participated in the various battles of the war would give a description of them, as clearly and graphically as possible, (provided the Editor is willing,) and let the world see what the colored soldier has done for his country.

My dear friends, if you wish to gain the rights of franchise, now is the time. do not put it off. By a concerted effort on the part of you all, you will gain your long-sought rights. "Strike the iron while it's hot."

I am sure the *Christian Recorder*, and our worthy Bro. Weaver, are doing all in their power to help you along. Do not be afraid: you owe nothing to the white race; come then, and claim your rights. Yours for the franchise,

Philada., Dec. 10th, 1865. NICODEMUS.

* * *

For the Christian Recorder.

A GALA DAY IN LEAVENWORTH, KANSAS.

RECEPTION OF THE FIRST REGIMENT KANSAS COLORED TROOPS.

MR. EDITOR:—The 1st Colored Regiment of Kansas lately returned home from the South, and has since been mustered out of the service.

This regiment was distinguished not only for its valor and discipline, but as being the first colored regiment raised in the free States. It was recruited and organized in Aug. and Sept., 1862.

Actuated by these considerations, our colored citizens resolved to give them a reception worthy of them.

The reception included a procession, an address, and a dinner.

After marching through the principal streets, the procession marched to our new Church, in front of which a stand had been erected for the speakers. On the stand, among others, we noticed Gen. Williams (formerly Colonel of the Reg't and Lieut.-Col. Ward (now commander of the regiment.) The regiment, after being formed in front of the stand, was addressed by Mr. John H. Morris, to which Gen. Williams briefly responded; after which the Hon. D. R. Anthony (a true and tried friend of our race) cordially welcomed the men in behalf of our white fellow citizens.

After the speaking was over, the whole regiment partook of a dinner unsurpassed in this city, for the variety and abundance of the viands, the excellence of the cookery, and the neatness with which it was served. Mrs. Turner had the superintendence of the dinner, and animated with patriotic motives, she displayed more than her ordinary taste and energy.

Soldiers, I have been delegated by the colored citizens of Leavenworth to express to you their joy at your return home safe from the dangers and vicissitudes of the war, and to return to you their thanks for your long and gallant services in defence of the government. But above all, I have been charged to express to you their profound gratitude for your ample and complete vindication of the courage and manhood of the African race.

Soldiers, it has been your fortune—and it will be a lasting title of renown—to have borne an honorable and conspicuous part in the greatest civil war recorded in history. A war distinguished on account of the extent of territory over which it has waged—the vast number of combatants engaged, the determined valor displayed by both parties, and the perfection of the arms and all the appliances of war used. All the elements of nature, and all the arts and sciences having been made tributary to the destructive energy of men.

But gigantic as have been the proportions of this war, and bloody as has been its incidents, they have not transcended in magnitude the importance of the question submitted to the arbitrament of arms. Viewed in its lesser proportions, this war has involved the life of this great nation—the perpetuity of republican institutions both here and elsewhere—and the liberty of 4,000,000 of bondmen, victims to long years of suffering and oppression. Viewed in its grander proportions, its higher aspects, this war has concerned all mankind—the present and future generations—for it has been but one phase of the never-ending, ever-recurring conflict, between right and wrong, justice and injustice, liberty and slavery. A grand and tragic scene in the great drama of the world's history.

Could less than a continent have served as a fit arena? or should less than millions of men in arms have arbitrated such great issues?

I have always considered this as a providential war, and though the hand of God has not been so visibly displayed in this, as in some of the wars recorded in Holy Writ, as it was, for instance, when in a single night He destroyed the great Assyrian host when beleaguering Jerusalem. On that memorable occasion, when

> "The angel of death spread his wings on the blast,
> And breathed in the face of the foe as he passed
> And the eyes of the sleepers waxed deadly and chill,
> And their hearts but once heaved and forever grew still."

Yet to the observing eye, the hand of God has been seen in this war. Seen in the perversion of the wisdom of the wicked to their own destruction. Seen in the overthrow of the proud and the uplifting of the lowly. Seen in the fall of the task master and the liberty of the slave.

In the progress of this war, how many thousands have we seen fight for the liberty of the slave, though they loved slavery. Yes, fight to elevate the negro, though they hated him. God does indeed "move in a mysterious way his wonders to perform."

At the commencement of this war, few anticipated the great and momentous changes so soon to be wrought by it. The haughty Southerners, deluded by that madness with which it is said the gods afflict those whom they would destroy, vainly thought that they might go forth and wage a war, the object of which was to fasten forever the chains on their bondsmen, whilst the slaves would contentedly obey them and labor their fields.

The Northerners, corrupted by unexampled prosperity, and forgetful of the traditions of their forefathers, and the vital and animating principles underlying the very foundation of this government, severed their course from the cause of liberty, by proclaiming this to be the white men's war exclusively. The white man, eager for glory and greedy for honor, disdained the proffered services of the colored men.

At first they would not even allow him to drive a wagon in the train of their army. Nay, more, they would not allow him to wear the cast off clothing of their soldiers, lest the imperial blue of the republic should be desecrated and dishonored.

It was under these circumstances—filled with insolence and pride—that the Northern Army, in obedience to the cry of "On to Richmond," marched to plant their standard on the walls of Richmond.

On their proposed pleasure excursion, they found themselves confronted at Bull's Run by an army animated by a sterner and more determined mood.

The rising sun of the ever memorable 21st of July, 1861, beheld the Northern host "in war's bright and stern array." Their burnished arms shone bright in the morning's sun, their silken banners glittering in the sun. But the parting rays of that same sun looked down on a baffled, routed, and disgraced host, their bright arms thrown away, and their silken banners trophies to the exulting rebels, or trailed in the dust. Forgetful of all their loud boasting, the Northern Army fled in wild haste towards Washington.

This hurried retreat has frequently been called the "Bull Run Race."

Now, I have read of thorough-bred race horses running twelve or even sixteen miles in a race, but in this celebrated race we saw twenty-five miles being made, with 40,000 entries without stopping—the goal was Washington, and the prize safety.

Though it may be an interesting fact to know that men can run twenty-five miles at once, when taxed to their utmost, yet it is mournful to reflect that all this speed and endurance was needlessly expended, for it is a historical fact that the rebels did not pursue the Union Army. Then why this disgraceful panic? These unmanly fears? It was because "the wicked fleeth when no man pursueth." It was because the good genius of the republic was chastising her favored yet recreant sons. Terrible as was this lesson, it did not suffice to teach the North to do justice and love mercy. Still ignoring principle, and relying on their superior numbers and almost boundless resources, the government called for "300,000 more." The whole North humbled by defeat and eager for revenge, sprang to arms. There was a gathering of the clans from the rivers to the lakes, and from ocean to ocean. We next see the young hope of the nation, the Napoleon of the West, Geo. B. McClellan, leading a still mightier host by a new route towards Richmond. The earth trembled beneath the tread of his legions, and the ocean was covered with his sails, but chained down by fate in the pestilential swamps of the Chickahominy, fearful to strike, and unwilling to retreat, he suffered the golden moments to pass until his army was decimated by disease, and the South gathered from her broad dominions her bravest and best sons, and hurled them with irresistible force upon his army. Indignant and sullen, our army sought safety beneath the guns of the fleet. It was during the gloom and despondency consequent on the failure of the Peninsula Campaign, that Abraham Lincoln—honor to his memory, peace to his sacred dust:

> May the grass grow green o'er his grave,
> And ne'er be trod by the foot of a slave.

I say that it was under these circumstances of gloom and despondency, that our beloved martyr President, lifting himself to the height of his great duties, issued the immortal Proclamation of Emancipation, proclaiming liberty to the oppressed millions.

When that battle-cry resounded throughout all the land, o'er rivers and plains, o'er mountains and glens, stern, *black* warriors started from mother earth like "clan Alpine warriors true." But even then the government could not entirely emancipate itself from the hateful spirit of caste. Still awed by the traditions of the past, it had not the courage to say, "We want you to fight in defense of the life of the nation;" but they said, "We want you as *laborers*, and for your better organization and control, we will enroll you in companies, and embody you into a regiment, and for your protection we will arm you." It was by this sneaking, back-door arrangement, that you were smuggled surreptitiously into the service of your country.

You made your first essay in arms at Island Mound, Missouri. There you convinced the fierce guerrilla bands of Western Missouri that negroes could fight. You convinced some by shooting "daylight" through them, others by beating their brains out with your clubbed muskets, and still others by lifting them from their saddles on the point of your bayonets. Stern, but conclusive logic.

You next encountered the foe at Cabin Creek, and won the plaudits of your white companions in arms, by the joyful alacrity with which you forded the swelling torrent, and scattered every thing that confronted you.

But it was at Holly Springs that you won your brightest laurels. There you found yourselves opposed by the famous Texan Rangers, and in answer to their shouts of hate you returned shouts of defiance. In answer to their fire, you returned a fire more rapid, more accurate, and more destructive. And when at the command of your gallant colonel, you rushed upon them with levelled bayonets, a forest of gleaming steel, you scattered them in a complete rout; scattered them like fallen leaves before the stormy blast of winter.

Though you have won lasting renown on these and other fields, you have not been exempt from the vicissitudes of war.

At Poison Springs, overpowered by ten times your numbers, after a long and gallant fight you were compelled to retreat, but you brought away your standards, and your bayonets were covered with blood, thus snatching new laurels from a lost field.

In conjunction with your worthy companions in arms, (the 2d Kansas Colored Troops) you covered the retreat from Camden, of Steel's Army. The only trophies of that disastrous campaign, were won when the 2d Kansas Colored Troops charged and captured a battery at Jenkins' Ferry. This was the only gleam of sunshine that illuminated a long night of disasters.

Soldiers, such has been your career; and at its close you return home—return as crusaders in the cause of liberty should return. You have returned victorious—proud of dangers past, of many toils cheerfully borne, and of honorable scars bravely won. You return with your standards, but their starry fields and silken folds are no longer bright and untarnished. They are begrimed and torn; but they have been begrimed by the smoke of battle; they have been rended by the balls of the foe.

You have borne those banners proudly aloft, full in the front of battle. You have encircled them with a wall of living fire. You have hedged them about with gleaming bayonets. You have carried them amid the din and wreck of battle far into the ranks of the foe, where the steel flashed brightest, and the Angel of Death reaped his harvest of men as the reaper reapeth the grass. But, my friends, you are not the only men of our race who have won renown in this war. Our brethren in the east and the south have also fought the good fight, and have illustrated with their valor, and consecrated with their blood, the lines about Richmond and Petersburg, the walls of Fort Wagner and Fort Henderson, and the plains in front of Nashville. In fact, a hundred and fifty thousand black warriors have sustained the tottering fortunes of the Republic, and helped to hurl back to hell, from whence it came, the demon of treason. With unexampled unanimity the colored people have been true to the cause of the Union. And now the question arises: what is to be their future political status. Are they to enjoy the full fruition of so many toils, of so much valor and devotion, or shall they still remain aliens in the land of their birth?

That foul conglomeration of native meanness and foreign depravity; that huge aggregation of corrupt demagogues and brutal ruffians, known as the Democratic party, driven from many a line of prejudice, has intrenched itself behind its last line of battle, and has thrown its standard to the breeze, inscribed with this hateful motto: "We are opposed to Negro Suffrage."—The Democratic party attempted to force slavery into Kansas. We know the result. They opposed the war for the preservation of the Union. The Union has been preserved. They opposed the arming of negroes. Behold the sable heroes seated among us. They opposed the Emancipation Proclamation. The slaves are *all* free.

Thus, continually beaten and retreating, they vainly hope to defend their citadel; but they cannot stay the onward march of the hosts of Freedom. Vain are the toils of those who fight against the gods. Let them measure their future hopes by their past disasters. Why should the Democrats, or any one else oppose our voting?—Well, they say we are naturally inferior to the whites, and hence should not be admitted to an equality with them. It is not my purpose to enter into an argument to prove the equality of the races. It is sufficient to assert that the negro is *a man*; having said this, nothing more remains to be said in defence of "life, liberty, and the pursuit of happiness." No just comparison can be made between the two races.

The white man in this country is the ultimate product of long culture, and the heir to centuries of glory and dominion, whilst the Negro is the untutored child of nature, perverted, dwarfed and corrupted by ingrafting two centuries of slavery on ages of barbarism. If our enemies would measure the capacity of the Negro, let them remove him from the cold shade of oppression, and place him full in the sunshine of liberty. Suppose the Negro is less intelligent, less meritorious and less provident than the white man; these are the evil heritages of slavery, soon to pass away under the all-transforming hand of liberty.

As a reward for our services in the cause of the nation, it is proposed in re-constructing the lately rebellious States, to hand the colored people over to the tender mercies of the late rebels, to the end that they may vent their baffled rage and spite upon the poor negro. Such an arrangement would nullify the Emancipation Proclamation, and practically re-enslave the black population of those States. But such will not be the case. That noble party that sustained the war will make good the pledged faith of the nation, and preserve its honor unsullied.

The North needed and used the black men of the South in this war. Let them not delude themselves with the idea that they no longer need them. If reconstruction is permitted without at least partial negro suffrage, we shall see a united Southern delegation in favor of the repudiation of the national debt. Their interests, their passions, and their prejudices, will alike impel them in this direction. They must, in the nature of things, consider this great debt as a burden imposed upon them by their conquerors, as a monument of their degradation.

Nor would they, in a war on the public credit, be without allies in the North. They may rely on their old scavengers, the Democratic leaders, to inflame the passions and pervert the judgment of the ignorant masses in the North, by depicting the national debt as the source of all the ills with which the body politic may be afflicted. When we reflect that the whole monetary system of the North rests on the national debt, we may form some faint idea of the wide-spread ruin and misery that its repudiation or serious depreciation would occasion. I say to the people of the North, trust not the people of the South. Beware of their insidious wiles. What! Shall the North trust her honor and her prosperity in the hands of those who still mourn their blasted hopes, their wasted fields and their ruined cities?

Some propose to settle the vexed question of "What shall be done with the Negro," by removing him from the country. The whole thing is visionary and impracticable, the offspring of prejudice and hate, and ignoring the rights of the minority. We don't want to leave this country, and we don't intend to do it. If we had no other reason, we would not go, because our enemies want us to go. There is an old axiom that bids you not to do that which your enemies want you to do. We intend to remain here, because this is our country, though like an unkind step mother, she would spurn us from her bosom: still she is our mother. Born beneath her skies, nurtured upon her soil, we know no other, claim no other country. It is ours by the right of a common nativity, language and religion. By all the fond associations that cluster around the name of home, kindred, country and friends.—Ours by the blood of our ancestors, shed in common with their white fellow citizens in the Revolutionary war. And finally, it is our country, because we have done more than our share in reclaiming it from the domain of nature.

If we would leave this land, where in all the world could we hope to find so good a country? A land which the great Architect created of the universe in one of his kindest and grandest moods, and when done, smiled on his handiwork. A land whose eastern and western shores meet and repel the surges of two mighty oceans. A land whose northern plains are swept by chilling blasts, fresh from snowy plains and icy oceans, while its southern shores are fanned by soft breezes, laden with the perfume of spicy isles. A land whose long, meandering rivers drain broad and fertile plains, with room for empires. A land whose towering mountains pierce high toward the heavens, and are befringed with clouds and capped with everlasting snows. Who would leave such a country as this? Not us.

Soldiers, a word of parting. Adieu. You have won renown for yourselves, and honor for your race. You are now about to enter the peaceful walks of life. It should be your ambition to prove that you can be as useful in peace as you have been terrible in war. You have, by your courage, branded as a lie the assertion that black men were cowards. Now, by morality, industry and economy, brand that other lie that negroes are vicious, lazy and improvident.

I beg, I implore each and every one of you to take care of his money when he shall have been paid off. Put it in the bank or buy a little piece of property; but above all things do not let cunning sharpers, who are now lying in wait for you cheat you out of it at the gaming table. Shall these vampires, who have shunned the dangers of war, win the price of your manly toils and your honorable scars? Let not the cunning foe rob the lion of his prey.

In conclusion, I would say a word to the officers of this regiment. Gentlemen, you have doubtless observed, that in my remarks I have departed from the customary form of address on such occasions, which is, Officers and soldiers. Your good sense has doubtless told you, that this was the result of circumstances, and not due to any intentional discourtesy on my part. I but express the convictions of those for whom I speak, when I say, that since the hard fortune of our race necessitated that this regiment should be commanded by white men, it has been exceedingly fortunate in having you, gentlemen, for its officers. Its high state of discipline is a proof of your skill, and industry. Its glorious record is proof positive of your gallantry; for no regiment ever fought bravely, unless bravely led. We know of your general reputation for patience, forbearance, and kind treatment of these men. We know that you have often braved the anger of men in high places, in defence of their rights, thus proving your devotion to the great principles of liberty, justice, and humanity.

For those things, gentlemen, you have our heartfelt thanks, our profound gratitude. But, gentlemen, you will not be content with your past toils in defence of the noble principles you have espoused. You will continue to brave the prejudices of your race in defence of the rights of ours, by fighting in the van of the army of political equality, as you have in the army of liberation. What says the heroic Williams, the gallant Ward, the brave Armstrong, and others, and all, *all* of you, gentlemen? But I need not ask, I know that we may rely on your active, energetic coöperation, until liberty in all its fair proportions, unshorn and unrestricted, has been made the paramount faith of this nation. Then, the Republic, unvexed by internal dissensions, reposing on a broad and enduring base of equal and exact justice to all men, baptized anew in the fountain of liberty, and regenerated with that life-giving principle, will go on to the completion of her noble destiny, and live in coming ages the wonder and admiration of the world, surpassing in glory and grandeur all that is told of the past, all that we behold in the present, and all that the brightest visions of the future disclose.

* * *

METHODISTS IN NEVADA.—The California Christian Advocate says, the Statistical Secretary reports, Members, 267; probationers, 26; local preachers, 11; churches, 8; probable value, $6,000. A fine church, of cut stone, is being erected at Carson City, the capital of the State, and we think there is a church at Aurora, not included in the above. Sabbath Schools, 11; officers and teachers, 38; children, 305; volumes in library, 4,292. These statistics indicate a good beginning, and promise a prosperous future.

For the Christian Recorder.

A LETTER FROM RICHMOND.

RICHMOND, VIRGINIA,
Thanksgiving Day, Nov. 7th.

MR. EDITOR:—The colored people of Richmond, like the remaining four millions of their race, ever true to their instincts of loyalty to the Government, observes with becoming appropriateness, the day set apart by the President of the United States, for national thanksgiving, by holding from two to three religious services in each of their places of worship. But I shall only attempt to report briefly, the programme as observed by the Third Street A. M. E. Church, who made it a day ever to be remembered by themselves and their children.

According to previous arrangements, the congregation in connection with their Sabbath School met at their usual place of worship.

The exercises commenced at 11 o'clock A. M. and were conducted by the pastor of the church in the following order:

1st. Reading the 50th Psalm.

2d. Singing an appropriate hymn.

3d. Prayer by Rev. M. Marshall.

4th. Singing by the Sabbath School led by T. Payne, an excellent singer, who is a chorister in our choir.

The accompaniment was ably performed (on a melodeon belonging to the Sunday School) by J. Winston, a very active worker in the school.

R. Forrester, Jr., one of our committee, is another young man of sterling worth to the school and church.

5th. The President's Proclamation for Thanksgiving was read by the pastor, and was made the subject of his discourse.

6th. Singing by the children.

7th. Remarks by the Superintendent of the the Sabbath School, P. H. Woolfork, a man whose soul is in the work and is just the man for the position. He earnestly urged upon the children the importance of good behavior and order throughout the day.

Immediately after the benediction, our excellent corps of Sabbath school teachers drew out their classes and formed a procession of 500 strong, including parents and teachers with their baskets full of supplies, of the best quality that could be procured by their most liberal hearts and working hands.

They commence a two mile march on Camp Lee, now used as a home for orphan children, where there are eighty five orphan freed children kindly cared for by the benevolence of a Ladies' Society of Friends, in Philadelphia, the Government allowing them half and quarter rations.

Mrs. Gibbons, the matron, who has the immediate charge of these children, is a lady of great culture and refinement, who sacrifices a home of luxury and ease, endures the privations of society, and assumes this uncomfortable and uncongenial position without any compensation to take care of these the poorest of God's poor and helpless little ones, and what is equally or more astonishing to the world, and especially the oppression, this lady has a refined and accomplished daughter of 16 or 18 years, who assists her mother in this noble and charitable work. But now the little regiment takes Camp Lee. They march with perfect order into the house and soon the house evacuated by General Lee's army on the 3d of April, is filled with loyal hearts thanking and praising God for peace, liberty, and schools.

Now the tables extending about one hundred and fifty feet, are spread with the greatest abundance and variety. Turkey, chicken, cakes, pies, preserves, apples, nuts, candies, etc. We find it somewhat difficult to get the children perfectly still, with this spectacle before them, but soon Chaplain Manly finds a bell, the signal of which the school children especially recognize as a command that absolutely must be obeyed, and now all is perfect order. The exercises commence by singing, 1st, "Happy Greeting to all,"

2d, An interesting and appropriate address from Chaplain Manly, General Supt. of Schools of Virginia, under the Freedmen's Bureau, who was also once Superintendent of our Sabbath school. He asked if they had ever enjoyed a Thanksgiving day before. They said no. He replied, that it was a Yankee notion, and explained its origin and the way it was kept in New England.

He instructed the people as to their duties in their new status, showed what true freedom consists in, urged upon them the necessity of education, and said they ought to send out ten thousand teachers from Virginia within ten years.

4th. Singing.

While they sing, the Rev. Mr. De Lomedy, of Boston, comes in with a number of Boston teachers. Among them I see our faithful and self-denying friends, Misses Kennedy, Hall, Chase, Foster and two others. Miss Cliton, from the dear A. M. A., who is matron at Howard Grove Hospital, where J. D. Harris, M. D., is surgeon in charge.

As I had heard Mr. De Lomedy address our Sunday school, I promised the audience another good speech, and I assure you they were not disappointed. It was a happy effort, and added much to the interest of the occasion.

7th. The Proclamation of Emancipation to the tune of John Brown was then sung with great enthusiasm, and then three hearty cheers were given for the Union.

The Pastor offered a prayer of thanksgiving and invoked a blessing upon all present.

The orphan children then filled up the table on the left. The ministers and teachers in front, and our Sabbath school on the right.

We have now reached the climax. This part of the exercise "baffles description." I enjoyed my dinner much, but to see those little orphan children eat, to see their countenances beaming with delight and their eyes sparkling with joy at the sight of good things, was the greatest luxury of the occasion.

The children behaved well at the table, and and every body seemed to be happy and thankful.

The bell strikes again and attention is secured. Mr. Cain, a friend from Philadelphia, who seems to have the general supervision of the Asylum, comes forward and addresses Pastor, teachers, parents, and children of the Third Street A. M. E. Church, in behalf of the Matron and society of ladies of Phila., by returning us thanks for the attention to the children under their charge, and concluded by exhorting the people to obtain freedom of soul as well as body.

The Pastor responded by returning thanks to them for the kind reception received, and assured them of our great pleasure and thankfulness in being permitted to enjoy the privilege of our appreciation of their self sacrificing benevolence and of our deep interest in the children in their charge, and concluded by imploring God's blessing upon them and upon the Society they represented. Remembering that the Saviour hath said, "Inasmuch as ye have done it unto the least of these, ye have done it unto me," after which all joined in singing, "Praise God from whom all blessings flow," &c. The benediction was pronounced by Mr. Cain.

All marched back to the city, feeling happy that although poor, they had contributed towards the happiness of those who are poorer than themselves.

We are thankful also to be able to say to the friends of our connection, and of the cause of Christianity, that our church is in a peaceable and prosperous condition. Our congregations are large and attentive. We have a staunch membership of over 500, with some of the most intelligent and influential men of the city. We have also an excellent choir, and a large and interesting Sabbath school in which are many noble and promising young ladies and men laboring with untiring devotion and zeal.

There are four day schools taught in the class room below, and a night school for adults held in the audience room above. They are free schools.

The Lord has recently blessed us with a gracious renewal of religion, and as a result over sixty are added to the Church. About forty of this number were new converts. Several of these came in from the ranks of our Sunday school. To God be all the glory.

Yours for an equal and pure gospel,
W. D. S.

* * *

For the Christian Recorder.

LETTER FROM HOLLIDAYSBURG.

December, 1865.

MR. EDITOR—Dear Sir: For the first time, I embrace the opportunity afforded me of writing a few lines for insertion in the columns of your most valuable and worthy paper. In doing so, I must request that you will not view my unassuming effusion with a critic's eye, but that you will rather kindly overlook all errors and imperfections which may be contained therein—errors not of the heart, but of the head. And now to business.

I have been a soldier in the army during the past fearful rebellion, and have just arrived at my native homestead. I was greatly surprised, upon my return, to find that an Equal Rights League had been formed in our cosy little town of Hollidaysburg; and I am happy to say that it is progressing finely. May success ever attend its efforts.

I shall now briefly refer to the eminent and remarkable tact for science and advancement displayed by the negro in past years and at the present time.

During the last half century the negro has been more prominently before the world than any other race. He did not seek this notoriety. Isolated in his own land, he would have remained there, had it not been for the avarice engendered by the vile institution of Slavery. Two and a half centuries of the negro's enslavement have created in many minds the idea that he is intellectually inferior to the rest of mankind. And now, that the black man seems to be in a fair way for securing his just rights in this country, it has been asserted, and by those high in Governmental authority, that a natural inferiority in the negro makes it impossible for him to live on this continent with the white man, unless in a state of bondage and submission to his meanest whim.

It is the generally received opinion of the most eminent historians and ethnologists that the Ethiopians were real negroes, notwithstanding the fact that the physical characteristics of that race were exhibited in a less marked degree than in those dwelling on the coast of Guinea, from which place the stock of American slaves was obtained.

In the earliest periods of history the Ethiopians had attained a high degree of civilization. There is every reason to believe that to the learning and science derived from them we must ascribe the wonderful monuments which still exist to attest the power and skill of the ancient Egyptians.

Among those who favor this opinion is our own distinguished countryman, Alexander H. Everett, and upon this evidence I base my argument. Volney assumes it as a settled point that the Egyptians were black. Herodotus, who travelled extensively through that interesting country, sets them down as blacks, with curled hair, and having negro features.

And now, Mr. Editor, lest I might wear out your most bountiful and proverbial stock of patience and generosity, I shall now draw my few remarks to a close for the present,—and, in the mean time, allow me to subscribe myself,

Yours for equal rights,
THOMAS E. KNOX,
Ex-Memb. 54th Mass. Vols.

* * *

For the Christian Recorder.

LETTER FROM WILMINGTON, DELAWARE.

THE BALL IS STILL MOVING.

MR. EDITOR:—Permit me, through the columns of your very interesting journal, to communicate to your numerous readers a few stray items of intelligence, which may not, perhaps, prove unacceptable to them at this particular time.

Some days ago, you gave publicity to the fact, through your columns, that a concert would take place in this city, to be given by a company of ladies and gentlemen from Philadelphia, the proceeds to be devoted to the benefit of the A. M. E. Church. They thus evinced a warm and Christian interest in our welfare as a Church and people.

The occasion was looked forward to with much pleasure. The morning of the 7th, which was Thanksgiving Day, dawned not upon us with the soft and rosy glow that we could have desired. No bright sun shed forth his genial rays of glittering splendor and beauty,—but every thing looked gloomy and unpleasant, from the rain that was falling and the almost impassable barriers of mud that fain would intercept the feet of the worshipful pedestrian But Providence smiled upon us and in the afternoon it became clear and bright and every thing [illegible] a more cheering aspect

Our citizens immediately began to prepare for the concert, and at the hour of six o'clock they commenced to stream towards the appointed place, and kept up their march until after seven o'clock, by which time the house was crowded to its utmost capacity, many being obliged to retire on account of the tremendous rush for seats. Black and white, rich and poor, old and young, met together on this occasion, all eager to gain admittance.

The concert was conducted splendidly, and every one seemed well pleased. Mrs. Martha Collins acted as leader upon the occasion, and too much credit cannot be awarded her and her able assistants.

We are grateful for their kindness. I failed to get their names, and therefore cannot announce them in this letter, but will not fail to send them in my next. We realized nearly $100 from the concert. May the Lord bless Mrs. Collins and the kind friends that helped her in her noble undertaking.

You will understand by this that we are now swimming in deep water, and have all things common to civilization. We shall, however, report as we progress.

Yours as ever,
D P Seaton

Wilmington, Delaware

The Christian Recorder.

Philadelphia, Saturday, Dec. 23, 1865.

AGENTS.

The following named persons will act as agents for the Recorder, to whom persons wishing to subscribe can apply:

Mrs George H. Fairweather, Jefferson City, New Orleans, La.

Mr. Armstead Bacon, (in connection with the elder appointed there to procure subscribers,) Mobile, Ala.

Rev. Nelson Fitzhugh, (in connection with the elder appointed to procure subscribers,) Natchez, Mississippi.

For the Baptist Church in Natchez, Mississippi, Rev. J. S. Hebersham.

May the good Lord bless the labors of these dear brethren, and enable them to procure many new subscribers for our paper. Their labor of love will find its reward in the Master's approval. Speed to them! tf

SPECIAL NOTICE.

Our correspondents will please notice the following:

1. All matter intended for this paper must be directed to Rev. Elisha Weaver or *Christian Recorder*, or it will not be published.

2. All matters appertaining to books, paper, money, must be directed to Rev Elisha Weaver, Box 2975, unless sent by express, when they should be sent to our house, No. 619 Pine street, Philadelphia.

3. All persons sending any thing for publication should not send manuscript written with a lead pencil, or it will not appear in the paper. We are sorry that we have had to exclude some communications written in this way already, as they were not legible.

Elisha Weaver,
Editor and General Book Steward.

APPEAL OF THE TRUSTEES OF THE AFRICAN METHODIST EPISCOPAL BOOK CONCERN, OF PHILADELPHIA.

To the Bishops and Ministers of the different Districts of the African Methodist Episcopal Church of America:

Dear Brethren:—It affords us pleasure to inform you, that after nearly fifty years of the organization of our beloved Church, we have at last succeeded in purchasing a house and lot, in a good location, for our Book Concern and paper, No. 631 Pine street, Philadelphia, not far from where we are now doing business. We have borrowed money to make the first payment, and will get possession on the first of March, 1866

Brethren, we want the sum of $4,000 by the 25th of April, 1866, in order to carry out the object of our fathers. Will not every minister, and all who are friendly to so important an enterprise, see at once what each church and congregation will give to help pay for this property. We could not build such a house for that money, to say nothing about the ground, which fronts on two streets, and may be valued at three-thousand dollars. Here will be the place to educate our young men in the printing business, and our young ladies book-binding, paper-folding, and the selling of books, &c. We also desire to inform all who are friendly to the enterprise and feel inclined to contribute of their means, that we will be happy to receive, at any time, a ten, fifty, or hundred dollar bill, either through Adams' Express, or P. O. Box, 2975, Philadelphia, Pa., as a free-will offering.

Elisha Weaver, Chairman.
S. Smith,
G M Mitchell,
R. P. Gibbs,
W. Moore,
dec16 t ap25. H. G. Rhodes, Committee.

ADVICE FROM THE EDITOR OF THIS PAPER.

To the many Freedmen throughout the South

NO. III.

[continued.]

Dear Brother Freedmen:—This constitutes our third piece of advice to you through the columns of the Recorder—made with reference to your special benefit. We hope that you have ere this either read or heard read to your satisfaction our two previous letters of counsel, and have them properly digested. In our last article addressed to you, before closing, we promised to speak to you in relation to the great subject of education. We shall, therefore, enter upon our theme at once.

Presuming that you, my brother freedmen, have complied with our other two pieces of advice, we now wish to call your attention to Education:—

No nation or race of people can prosper without education. The histories of Rome, Greece, and all other nations, demonstrate this fact. My brother freedmen, it was the ignorance of rampant and cruel mobocracy that first oppressed and bound you down beneath the galling yoke of bondage. Yes, this was the Car of Juggernaut that trampled you in the mire of misery and blood. But we have reason to thank God that he is above all on earth—that he is a just God, and has said that "Ethiopia shall stretch out her hand to God." God intends that you shall have all the rights and benefits of this and every other country, and as much so as any other people. Therefore, my dear brother freedmen, in order that you may be better prepared for the great change, we earnestly beseech you to acquire an education. Learn to read and write first so as to trace your own name on paper. But you may peradventure say that you have no time to go to school now because you are poor, have a family, and must work hard to support them. Your excuse is indeed plausible, but you must do as we have done many a time: cut down big trees, plough the ground, cradle wheat and oats and mow grass, from six o'clock in the morning until six o'clock in the evening and often later, feed the stock afterwards, and prepare wood for the morning's use. Many a time, when we had done all this, we have bought candles, and sat up until ten, eleven, and twelve o'clock at night poring over books and then had to be up in good time, next morning, for our regular routine of labor.

You, my brother freedmen, can do the same thing and the Lord will bless you in it. Then will you give it a trial? Be determined that notwithstanding you have been robbed of your rights, as citizens and scholars, by the help of God, you will spend a portion of your time in securing a good common education—one that will at least enable you to transact your own business and do your own writing. This can be done, my brother freedmen, if you have the will to do it. It is a fact that, as a general thing, the more you learn, the more you will want to learn. This is a plain fact.

Learning, my brother freedmen, unfolds the dark and latent kinks which have been coiled up in the rusty cob-webs of dormant brains. It gives vigor to the mind, reflects light upon our understanding, and, if properly appreciated, will make us wiser, both in this and the world to come. Then, brother freedmen, we pray that you will labor faithfully, both physically and mentally, so that you may poll an intelligent vote as to who shall be your representatives in the Legislatures and in Congress.

But, my dear brother freedmen, this is not all that you have to do. There is yet another heavy responsibility devolving upon you—and that is, the education of your children, who, in a great measure, must be your proper representatives. It then behooves you to educate your children at all hazards. You should see that your children attend school, whenever they can do so, without fail. My brother freedmen, you should see that the youngsters are up in good time—that they wash their hands and face, and comb their hair. If they have any little jobs to do before going to school, see that they attend to them in proper time, and then take up their books, so that they may get their regular lessons perfectly. Send them to school at the proper time, and without tardy loitering on the way. You must also keep them regular in attendance. This is very important. Do not take them away because they have been corrected for breaking the rules of the school. Such a course would show great pride and very little sense. Never do so.

Education your children need, and education they must have. Make them attend school while they are small, so that when they grow up to the age of fifteen or eighteen years, they will be qualified for any kind of business which they may be called to enter into.

To become great and good, you must have an education. Without education, you are but a mere machine, and cannot attend properly to the duties of life. Your sons may even become statesmen or members of the Legislatures of your several States, or members of the Senate of the United States, or the House of Representatives; for "God moves in a mysterious way his wonders to perform." Greater things than this are happening. You cannot now see the full glory in waiting for you—you cannot see in the dusky pod of to-day the beautiful butterfly of to-morrow.

But, my brother freedmen, for you to occupy such positions you must be educated, and that thoroughly. Who of you knows but that the son you are so carefully bringing up may become a minister of the Gospel, and a bright and shining light among our people, or that daughter, for whose mental and physical culture you are so solicitous, but she may become eminent among us. Without education you can do nothing.—It is the foundation-stone of civil and religious liberty, and the great fulcrum that moves the nations of the earth along the great highway of progress.

It has been said by our enemies, that the colored people are not susceptible of mental and social improvement. Now is the time, by your industry, perseverance and economy, to hurl back the slanderous assertion into the teeth of those who uttered it, and prove to them that the God who created both you and them has endowed you with as many talents as the greatest among them.

We must now bid you adieu for a short time. We wish you all a "Merry Christmas," and hope that you may enjoy it to its full extent. We also hope that you may find the advice which we, in our humble way, have endeavored to give you, sufficient and profitable. We hope you will not forget us, and that we may ever be fresh in your memories, we would advise you to subscribe for the Christian Recorder. All communications directed to box 2975, Philadelphia P. O., Pa., will be promptly attended to. May Heaven's choicest blessings rest and remain with you all is the prayer of a true and devoted friend and brother.

We cannot close without again asking ministers in charge of circuits and stations to read this letter of advice to the freedmen in their respective churches, as many of them cannot read. By so doing you will confer a favor on me and an everlasting benefit upon our race.

* * *

AN APPEAL

To All Our Old Subscribers.

Allow us to request you to send in your subscriptions by the first day of the new year, and those of you who have failed to send in your money for the old year, which is now drawing to a close, will please cast a glance at our terms, at the head of the first column on the first page of this paper—$2.50 if paid in advance, or, if not paid until the end of the year, $3.00. Hence, your bills for this year, and the coming year, will be $5.50.

Just remember, dear friends, if you please, that we, like yourselves, cannot live without money. Without money, we cannot continue the publication of this paper, to plead your cause before the nation and before the world. We hope, therefore, that you will, as hitherto, unite in the support of the great cause in which you are all so deeply interested. Thanking God for what He has achieved for our race, let us take courage and press forward to the work with increased energy and zeal.

Now, we have a proposition to make to all our old subscribers. It is this: Every lady or gentleman, sending us the names (accompanied by the cash) of ten new subscribers, will be presented with one of the choicest Hymn Books which our Book Store contains, or the worth of it in any other book we may have. Any one sending us twenty new cash subscribers, shall be presented with the next highest priced book in our store, and any one sending us thirty new cash subscribers, shall have a copy of the choicest and highest priced book in the establishment. All these orders to be sent in before the tenth day of January 1866.

Now friends, do your best. Put forth all your energy. Let us see who will get the first premium. We will publish the names of all our friends, whether ministers or laymen, who carry out our programme, and send them forth to the world in the columns of the *Christian Recorder*. As soon as the names and the money reach us we send the book free of charge. We give this opportunity to all our friends, white and colored. Editor.

Dec 20—t Jan 10.

* * *

PERSONAL.

Rev Bishops Payne, Wayman and Campbell are all in the city. We pray that God will pour out his blessing upon them, and that they may ever have an eye single to the great interests of the Church at large. Rev R. L. Perry, general agent and superintendent of the African Civilization Society of New York, is also in the city. We learn from him that the Association is in a flourishing condition, considering all things.—May success attend it.

* * *

CAMDEN, NEW JERSEY

Last Sunday, upon the invitation of Brother Boyer, we attended the quarterly meeting in his charge. We were highly pleased to learn that the very best feeling exists between pastor and congregation, and that their prospects for the future are bright and hopeful.

1000 CASH SUBSCRIBERS FOR PHILADELPHIA

An appeal to the Citizens of Philadelphia in behalf of this paper

Fellow Citizens and friends of the oppressed—one more issue after this will settle the question as to whether this paper, for five years, has been efficiently carried on by your humble servant.

We will leave you to say, my dear friends, whether or not this paper reflects credit upon the colored, as well as white citizens. We want one *thousand CASH Subscribers* in Philadelphia by the first or tenth of January, 1866.

Now, we ask the citizens of Philadelphia whether or not we are asking too much of a city like this, to send us one thousand cash subscribers by the time we ask.

All those wishing to add to our subscription list, will please come forward as speedily as possible. Our terms per annum are $2.50 if paid in advance, or $3.00 if not in advance. All those wishing to have the paper delivered at their residence, can send $3.00 to P. O Box 2975, or if more convenient bring it to our office.

There are a great many of our poor people down South, who want this paper, and are not able to pay for it. If there are any who wish us success, and don't wish to take the paper, they will please send us the price of one subscription, or more if you choose, as a donation.

It is only through this paper that we can and will reach the moral condition of our people, and lay their duty before them. But if we cannot get support for this work, we will have to suspend operations. It is for you, Philadelphians, to say whether such a paper as this shall stop. If we succeed in getting one *thousand Cash subscribers*, we will be able to go on with the paper nicely. At the same time, as soon as we can get into our new building, and have things fixed up, we intend to commence to teach our young men the printing business. The prejudices of the owners of printing establishments have been so great, that no colored men were allowed to learn the art of printing.

We shall be looking in every direction of our city on the first of the year, for the one thousand cash subscribers.

We hope all the class-leaders of our Church in this city, will take hold of this matter, and introduce it into their respective classes.

2w

COLORED REPRESENTATIVES TO WASHINGTON CITY.

Some few weeks ago an article appeared in the Anglo-African, which gave my good friend, Mr. John T Downing, the credit of originating the idea of colored representatives in Washington. We do not ask any glory for what little we do, but we rather think that the first intimation of this project came from our pen, through the columns of the "Christian Recorder." The next step was taken in the Indiana Conference, where Mr. John Jones, introduced the question.—The Conference appointed him and the Rev Æneas McIntosh a committee to present the memorial ordered to be presented to Congress.—(See Minutes Indiana Conference, page 25.)

We are glad to learn, however, that a number of gentlemen are making preparation to visit the seat of government, for the purpose of obtaining as much legislation as possible for our race. Our friend, Mr. Jones, of Chicago, has had considerable experience in the management of the political machine, and so, we believe, have all the other members of the committee. We also learn, that the Rev H. H. Garnet, of Washington city, has been appointed to act in conjunction with the members of the New York Committee.

THE SPIRITUAL MOVEMENT AMONG THE CHURCHES

From accounts which daily reach us, we learn that a great work is going on in the Church. The Lord is making bare His arm for the salvation of perishing sinners, and many are grounding the weapons of their rebellion and falling in with the overtures of mercy.

Rev. G. T. Waters, of Smyrna, Delaware, writes that the Lord has been pouring out His Spirit, with great power, upon the people of that place, convicting and converting many sinners, and building up all the saints in their most holy faith. The revival there commenced on the 10th of September and continued until the 9th of December. The result is, that his membership is increased to one hundred. The Lord be praised for His goodness and loving kindness! May the good work continue until all shall seek the Lord and find Him precious to their souls,—until all from the least unto the greatest, shall know Him, whom to know aright is life eternal!

Brother W M Johnson of the New York District, writes very encouragingly of the progress of the work in his charge.

We also learn that Brother J P Woodson has had a great and glorious revival in his church. Much interest continues to be manifested, and his church is always crowded, many being unable to procure seats. The tone of every letter from our brethren constrains us to "thank God and take courage." His prospects are very bright. O that the Lord may continue to pour down His blessing upon the Church at large! May the holy fire continue to run thro' every town and city, and may many be added unto the Church daily, of such as shall be saved! O that the Lord would hasten the time, when, from the rising of the sun to the going down thereof, His name shall be praised among the nations!

UNITY.

Unity and concert of action is a thing that is very much needed in both Church and State.—There can be no great prosperity without union.

And whenever a man becomes so low and degraded as to be always suspicious of his fellow men whether in State or Church, he is unfit for a position in either. He is not even qualified to rule over a brute. He is dangerous, therefore, and cannot be trusted. Some men think lightly of the great sin of lying, and do not hesitate to speak falsely, if, by so doing, they are enabled to accomplish their wicked and sinister designs.—Many innocent persons have been murdered by such characters. "Lying lips are an abomination to the Lord." Liars and mischief makers will all have their portion in the lake which burneth with fire and brimstone.

For the Christian Recorder.

A LETTER FROM HOLIDAYSBURG CIRCUIT

Mr. Editor:—I commenced my third quarterly meeting in Holidaysburg, on the 19th of November. We had a very nice time. We had preaching in the forenoon, afternoon and night. The people turned out well all day, but at night the house was crowded. At each time I solicited the aid of the Rev C T Ehrenfeld, of the Lutheran Church. He preached a fine sermon, and then administered the sacrament of the Lord's Supper. The Rev Mr Ehrenfeld is very much of a gentleman, as well as a Christian. He is in favor of equal rights before the law. He is "the right man in the right place." We want just such men to come among us, and we will not only learn their principles, but it will remove a great deal of prejudice from among our people, in regard to the past.

Every thing appears to be moving along very well in that place, (Holidaysburg.) The ladies (colored) got up a festival for the benefit of the Sabbath school of the A. M. E. Church, Holidaysburg, Pa. They took in $110. The proceeds of the festival are to replenish the library of the Sabbath school, in the Spring,—at which time the committee hopes that books will be more reasonable in prices. The ladies wants to send their order to our Book Concern to fill it, if they will accept of it.

We held our meeting in Altoona, on the 26th ultimo. We had the Rev. Mr. Mills to assist us on that occasion. I preached in the forenoon, and the Rev. Mr. Mills at 3 o'clock. He preached an able sermon, and then administered the Lord's Supper. The Rev Mr. Mills is a very smart minister, but he is somewhat different to the other in principles. He thinks that all the colored churches ought to come under the M E Church discipline, so that the white ministers might be able to protect us; but he said that was his opinion as one individual person. We had a crowded house at night, and a glorious love-feast on Monday night.

The colored people, of Altoona, are great for turning out to church as a general thing. They have a very fine Sabbath school, and is a great deal attended by the white ladies and gentlemen of Altoona. They also have a large night school. The principal of the night school is Mr. James Borris, assisted by Messrs George Hooper, Ottoway Alexandria, and Miss Sarah Smith.—Our people out this way are spending their leisure moments in night schools, and equal rights' league. The colored people are going in for their rights, let it come hard or easy we must have them, and will if they can possibly be obtained. We fought for them, and we want them.

I arrived in Bellefonte on the 2nd of December, and held our quarterly meeting on the 3rd ult. We had a splendid meeting all Sunday.—The members say that it was the best one they have had for two years or more. The members of Bellefonte do not fancy to have a white man to administer the sacrament of the Lord's Supper. I cannot tell the reason why they have this objection. On that account they have not had the sacrament administered to them for three quarterly meetings. We have had love feasts regularly with them.

The Bellefonte church is very much in debt, and they say that they cannot pay for their church while they have to take all they can raise to support the preacher, and then cannot raise the quota for that church. But they hope that Conference will send a preacher without a family, next year, on the circuit. The membership is very small in Bellefonte. They have a good Sabbath school; and the best church in the entire circuit is at Bellefonte, and if there is not some arrangement made to pay for it, we will lose what we have *gained*.

I arrived in Williamsport on the 8th inst. I met the official Board on that evening, (Friday,) and on Saturday night we held quarterly Conference. We had a very quiet meeting indeed. We made one local preacher, brother Perent. His examination was very creditable, especially in theology; as for grammar, and other lower branches, he had not made himself familiar with them, on account of having no opportunity; but he promised the Conference that he would improve himself.

We held our quarterly meeting on Sunday, the 10th inst. We had a glorious time all day long. The Rev Enoch Gilcrist preached in the forenoon, and myself in the afternoon, after which, the Rev Mr Nash administered the sacrament of the Lord's Supper. We had a very large communion, the largest one they have had since the church was organized. I preached again, at 7 o'clock to a crowded house. Now, Mr. Editor, the Lord is working gloriously among the people in Williamsport, both white and colored.

We have had a protracted meeting going on for four or five weeks, and during that time there has been twenty souls added to the Church. The meeting was conducted, in my absence, by the Rev Enoch Gilcrist. He labored hard in the organization of our church in this town, and has continued his labor to keep it together. I wish we had a Gilcrist at every church on the circuit, or one like him.

We had a love-feast, long to be remembered, on Monday night, the 11th. There was the tender aged children, from eleven years, to the old gray headed fathers and mothers, telling the goodness of God to their souls. There is a protracted meeting going on among the white people here; so you see that sinners are being slain on every hand. May the good Lord carry on the well begun work until the last vestige of sin may be destroyed.

The sisters and brethren gave a festival for the benefit of the preacher in charge. They took in for that purpose $44 47.

I have raised $50 00 for Wilberforce University, which I will pay into the hands of the treasurer, or Bishop himself, when I go to Baltimore. I have got about $60 00 more subscribed in the circuit. I want to get all of it, if I can, and as soon as I obtain it, I will publish the names of those who gave for educational purposes.

Now, Mr. Editor, I have a painful duty to perform, which I must do, notwithstanding my feelings on this occasion. On Sunday morning, November 26th, Mrs Elizabeth Gilcrist, the wife of Mr Simon C Gilcrist, departed this life, after a severe spell of sickness, which she bore with Christian fortitude. Sister Gilcrist was a member of the A M E Church, in Williamsport, Pa. She was always found in the church at public and private worship, and in the Sabbath school. Our loss was her infinite gain. She labored for many years to gain that rest which remains for the people of the Lord. She had a fine class in the Sabbath school. They will miss her and the kind and Christian instruction which they received, time after time, while she was with them.

On Saturday, November 25th, Mrs. Julia C. Collins, the wife of Stephen C. Collins, departed this life after a short, but severe attack of consumption. Sister Collins was not a member of the church when taken sick, but, while she was contending with her affliction, she found Christ precious to her soul, and told, to all around her, what a dear Saviour she had found, and made all promise to meet her on "Jordan's Stormy Banks," where sickness, sorrow, pain, nor death are felt and feared no more. Mrs. Collins will not only be missing by her bereaved husband and motherless children, but by the public generally, as she was one of the writers for the *Christian Recorder*. Her last subject was the "Slave Bride," continued. The readers of your paper are anxious to see the end of that story.

I am yours in the cause of Christ,
John H. Spriggs.

Williamsport, Dec 14th, 1865.

For the Christian Recorder.

AMERICAN FREEDMEN'S AID COMMISSION.

WOMEN'S PENNSYLVANIA BRANCH.

It is important that the people, especially the readers of this paper, should be informed what is doing in Pennsylvania to alleviate the sufferings of our brothers at the South.

About two months since, a Society was organized in Philadelphia, called the "Women's Central Branch of the Freedmen's Relief Association." Their rooms are at 418 Walnut street, (up stairs) where a large number of energetic and charitable women meet daily to receive and pack supplies for the South. These articles are furnished by the Aid Societies they have organized through the State, and are sent to the points where the teachers and agents of the Association are laboring to instruct the colored people in the intellectual, moral and domestic culture necessary to render them fitted for the duties and responsibilities of freedmen. They have already sent boxes valued at ——, but this is only a beginning, a mere drop in the ocean, compared with what is needed. The cry comes up from every Southern State of suffering and distress, of which we can form little idea. The teachers represent utter nakedness and destitution in many places, and that the small pox is making frightful ravages. Government has concluded to furnish rations and blankets to the sufferers, and leaves the education and clothing of children to the benevolent people of the North.

Cannot every reader of this paper endeavor, in her church and among her friends, to form aid societies and sewing circles for this purpose? Where a society is poor and a little help at first would encourage the members and others to give, the "Women's Central Branch" will provide some material for a commencement, on a personal application being made to the President, Mrs. Thomas P. James, at the rooms, 418 Walnut Street, where any further information will be cheerfully given, and any contributions of money, clothing and material received.

For the Christian Recorder.

REPLY TO THOUGHTS ON DRESS.

Dear Recorder:—Enjoying the luxury of a few leisure moments, I reply to the article in last week's paper under the head of "Thoughts on dress." I need not assure you that, though replying to the author of this article, as an antagonist, I shall reply in a spirit of candor and firmness.

At first, What is dress? Whence its origin? Is attention to it a great moral wrong, a heinous sin, a proximity to irremediable idiocy? Is it an institution of high heaven, for the comfort, convenience and elevation of man, an idea caught from the Divine intelligence, and designed to be cultivated, expanded, modified and improved upon, till brought as near perfection as our imperfect condition will permit. Or is it only animation from the evil one, a bait, a skilful device to lure unthinking beings to ruin.

Will these answers to the question "What is Dress," modify the reverend writer's opinion? For back in the childhood season of time,—as we reckon time,—while Adam was yet young, one of the earliest acts of Divine charity was to clothe man, to institute dress, to present to newly fallen humanity a vast idea, which in its development and expansion should take rank as an art, and ever retain its primal character as a positive blessing to humanity, thus giving the sanction and seal of Divinity to what many of the ministers of the present day seem to regard as a nuisance, or an ingenious device, worthy of the skill of the arch-enemy, to eradicate from the soul the love of better things.

But can that be of itself, an evil, which emanates from so high a source as did dress? the highest source to which any thing can trace its origin? Dare we stigmatize it as a sin when the Divine Giver bestowed it as a positive blessing, on the attempts that should be made to ameliorate our pitiable condition?

True, their may be perversions of the original idea, what grand idea may not be perverted? But above and beyond all perversions, superior to all the abuses to which time and custom subject it—a positive good. We recognize dress as one of the impassable barriers that separate barbarism and civilization. Nay, further, taking it as a distinctive feature of the human character, it may be generalized until, including every species and variety of costume,—it marks the line that guards the domain of humanity, and with unequivocal precision separates unaccountable man from the irresponsible brute.

Again, has any one the hardihood to imagine the social condition that would result from a general disregard of the proprieties of dress? Could order, neatness, or indeed any social virtue flourish in such barren soil? Could love of virtue or excellence in any form exist long where the love of beauty was a stranger, and where the cultivation of taste was considered an interdicted thing?

Again, why attribute to the love of dress the frivolity, the emptiness, the pride, that proves the ruin of so many? Dress may serve as the "innocent occasion," but is there not a primitive cause? Can all the emptiness and frivolity of which the writer justly complains, be exorcised when tasteful personal array is interdicted? Were the experiment tried, the very same "empty wagons," would still drive on, even though the excuse furnished by a silken robe or a fashionable moustache were wanting. Ruth G

December 15th, 1865.

For the Christian Recorder

A LETTER FROM A PHILADELPHIA PASTOR

THE BIRTH OF CHRIST

It is the still quiet of midnight. How softly falls the quiet moonbeams on the lofty hills and verdant glades of Palestine. Let us soar away, on thought's wearless wing, that blest land, so loved of Heaven. Upon those moon-lit plains David, the shepherd king, once tuned his golden harp to notes harmonious with the morning stars. Here the ancient prophets, mighty men of God, sat in humble silence, listening to the words of Him, who spake as man had never spoken.

Seest thou that band of shepherds reclining beneath the spreading branches of the dark-leaved olive, while their many flocks repose in peace around them? But look, what star is that shooting across the azure heavens? It has passed, leaving in its pathway a flood of rosy light.—Brighter and still brighter glow the opening heavens; but look again, what majestic form is that, so glorious in its beauty? He bends his glittering wings to earth, while pale with dread the Syrian shepherds veil their faces in the dust.—Fear not, the angel said, for unto you, this day, is born in Bethlehem's town, a Saviour, who is Christ the Lord.

Whence is that blaze of light. The stars refuse to shine, the gentle moon withdraws her silver rays from the earth, and in the heavens appear a host of shining ones. They sweep their golden harps, and, with full, harmonious voices, swell the lofty anthem, "Glory be to God most high, and to the earth be peace."

The angel choir have disappeared, and all is still again. No sound is heard, save the sweet murmuring streams, repeating to the bright-eyed flowers which cluster round its banks, the wondrous song of glory and of peace. The shepherds have awoke from their strange dream of terror, and now they cry in joyful tones, "Let us hasten unto Bethlehem, to see the new-born Priest."

Seest thou yon stately inn? 'Tis filled with sleeping strangers from every part of this fair land, reposing after the toils of the day. They see not earth's angel guests; they hear not the heavenly melody. One glittering star appears in solitary grandeur, in the clear, bright heavens. It stands above the manger, bathing that lowly place in floods of rosy light. Let us enter there. Tread lightly, for 'tis holy ground. Upon a couch of straw reclines a fair young mother and her faultless babe. Her soft white arms are twined around the helpless form of infancy; her meek, tearful eyes are raised to Heaven in earnest supplication, her voice scarcely uttered, soft and low as zephyr's gentle sigh, is heard in heaven; yea, heard at the mercy-seat. Fear not, gentle mother, the helpless babe reclining on thy bosom is no other than the Prince of peace. No palace walls encircle thee, no purple canopy weaves its gorgeous folds above thy head; no rich carpet, woven in India's loom, deadens the approaching footstep; but the glory of the Lord is all around thee, and the rude rafters and the humble stall seem bathed in heaven's own light. No titled lord, with jewelled robe and honeyed lip is pressing forward, eager to win a smile from royalty; but the humble shepherds adore him, offering unto God that sacrifice which is ever pleasing in his sight—an humble, grateful and confiding heart. Look for a moment on that venerable group standing beside the shepherds. The lofty arch of the dark eyebrow, the black, glossy beards and turbaned heads, all speak eastern origin. They had heard in their own land of Israel's God. While pondering over their sacred books they read the wondrous prophecy, "A star shall come from Judea, and a royal standard wave over Israel; upon the hills of Palestine shall appear a mighty prince, who shall sway his sceptre over all the earth, and of his kingdom there shall be no end." They saw the dazzling meteor in the heavens, and knew that the Illustrious Prince had come. Then they, with joyful hearts and winged footsteps, hastened to the holy city, and eagerly inquired, Where is the mighty one, King of the Jews?

By God's unerring hand directed they sought the lowly manger. They have laid their costly gifts at the Messiah's feet, and now they stand gazing in silence on the wondrous scene. Well may they gaze; it is a strange bright scene. No mortal pen can ever portray its loveliness. Immanuel is there. The first-born sons of light are bending over his couch, chanting in soft melodious tones, the matin hymn, while the High and Holy One, with arms of everlasting love, encircles both the mother and her babe.

But see, the morning light is breaking over the hills. The angel forms grow dim, they disappear; the bleating flocks recall the shepherds to their toil; the wise men spread their hands in silent blessings on the sleeping babe and retire; the sons of earth are waking, and the merry laugh and careless jest fall harshly on the ear. Let us away, I would not linger now, for all seems changed.

Jacob Mitchell,
Pastor of Wesley Church, Hurst St.

For the Christian Recorder.

LETTER FROM CAMDEN, DEL

Mr. Editor:—It is so seldom that any items of news from this section of country appear in your valuable paper, and as a few stray notes may not be uninteresting to your readers, I will devote a few leisure moments for the purpose of informing you how the Lord has been dealing with us.

We held the third quarterly Conference for Camden circuit in this place on the 10th inst.—By invitation the Rev Bishop Wayman was present and participated in the services with us. Notwithstanding the disagreeable weather which prevailed, the attendance was very large.

Bishop Wayman addressed the congregation from the following words. "These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation, but be of good cheer, I have overcome the world." John 16: 33. The remarks of the Bishop were clear and to the point, and made a telling impression upon the ungodly present, as well as conveyed consolation to the hopeful heart of the Christian believer.

After the sermon the sacrament of the Lord's Supper was administered to the faithful by the Bishop. In the afternoon Bishop Wayman delivered another interesting discourse from the 12th verse of the 2d Psalm. "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little." He showed the sinner that he must become reconciled to the Son of God, or he would surely perish. He also depicted to them the happiness of the Christian in this life and his hopes of reaching that house not built with hands eternal in the heavens.

We had a glorious time, a season of rejoicing that will be remembered long by the people of this circuit.

Yours, truly, Harrison Lewis

Camden, Del., December 18, 1865.

For the Christian Recorder.

CONGRATULATORY ADDRESS

Of the Rev. John E Price, President of the "Garnet Equal Rights' League," delivered on the evening of the 6th of December, 1865.

Ladies and Gentlemen of the Garnet League:—

A little less than four months ago, you met together, and under the most discouraging circumstances organized this League. There were scarcely a sufficient number of persons at the meeting to enable you to complete the organization. You had very little hopes of success; and had your fears been realised, the Garnet League, to whose achievements you point with so much pride, would not have to day been among the things that are.

Your rapid increase has almost been unprecedented, and your success in every particular has surpassed by far our most sanguine expectations. Under the blessings of a divine Providence, you have grown from a handful to the number of two hundred and twenty members; comprising some of the most wealthy, intelligent and respectable citizens of this city, and have taken a position foremost in the ranks of similar organizations in this place. In point of numbers, you are now the Banner League of the old Keystone State.

The success of your organization is due in part to the activity and perseverance of its members, who seemed to vie with each other in their efforts to make your meetings interesting and entertaining. But especially is your success due to the fact that your League was organized to promote the interests of our people at home, to encourage mental improvement and moral rectitude, and to defend our race when assaulted in the person of any colored man or woman, whether the attack be made through the "public press" or in the "Legislative Halls." Whether by "brick-bats" and clubs in the hands of rowdies, or the one-sided judgment of a prejudicial court—to defend our race by every honorable means in your power, and under all circumstances.

It is gratifying for me to know that much has already been done to improve our condition and accomplish the great objects for which this League was organized. You have not been idle; You have been a working institution as well as a talking one. You have for the first time in this city introduced the reading of essays,—productions of the members of this League. This highly interesting exercise has tended greatly to improve the minds of the writers, as well as to make your meetings entertaining. You have introduced for the first time in this city, with success, pay lectures. In fact, you have only to say that Mr. A. or B. will lecture before the Garnet League, and you have a crowded house at 25cts admission.

On the 14th of November last, you succeeded in giving to the colored soldiers of this State, a reception worthy of their heroic deeds and undying valor. An ovation worthy of the heroes whose daring and bravery is acknowledged throughout the land. This act upon your part as an organization, has given you a fame throughout the country as imperishable as the gallant deeds performed by our returning heroes; and while their fame is remembered in history, the reception given them by the Garnet League will not be forgotten. You have defended your race in the person of Wm. Bush, (a returned colored soldier) who was assaulted on the 14th ult. by a gang of rowdies, unmercifully beat, and afterwards thrust into prison because he was a colored man, to await his trial before the Court of Quarter Sessions. You there appeared in the person of able counsel, and effected his release. You also had his assailants prosecuted and held to appear at the next term of Court, to answer the charge of an assault with intent to kill. By this act, you have taught these vagrants that there is an organization among us that will not suffer black men to be maltreated with impunity. You have secured from the Public School Board a school in the Fourth Ward of this city. It is true, this is not all we are entitled to, but we accept it as a part of our rights, and we will continue to demand all that are withheld.

Do I say too much when I say you have not been idle? Your documents have been scattered all over the state. Your agents have been working in every city and town. Your deeds have been praised by the loyal press all over the country. Your example has been emulated by some of the most respectable institutions, and thus you stand to-day a power felt and respected by all the lovers of humanity throughout the land.

Ladies and gentlemen all this has been done within the short space of four months, and yet your work is not completed. Look over the fields they are all white, ready to harvest, hundreds of your brethren are indifferent to the work, they too must be brought into our organization. Education, morality and religion must be promoted and encouraged, prejudice must be overcome, and equal rights before the law must be secured. This is the arduous work that lays before us. Will you assist in this great work? Or will you like the backsliding helper after having made such a promising beginning slide back to the foot of the mountain to journey over.

Before I close this imperfect address, I desire to present a few suggestions for your consideration. First, I would suggest the propriety of establishing a school for females, as I think it a matter of much importance that the larger girls should have a separate school, taught by an experienced and competent female teacher this could be accomplished by having all the pupils girls not less than twelve years of age. The teacher to be employed by the Literary League and paid a stipulated salary out of the funds of the league accumulated for educational purposes. In order to raise a fund I would suggest that the parents of the children pay an annual tax and the deficiency be raised by fairs, festivals, and contributions solicited from the friends of education. I have no doubt such a system of operation perfected by the intelligence of this body would prove a success. I would also recommend that the League ascertain how many of its members attend Sabbath Schools, and the number that do not, who are willing to do so as teachers. Much can be done toward our elevation by teaching the rising generation the rudiments of morality and religion. I would also recommend that the League secure as soon as possible a suitable place for a reading room, where the members may spend their leisure hours in cultivating those qualities necessary to prepare them for the more important duties of life.

I trust that the good work commenced may be continued, until we realise the enjoyment of all the rights possessed by our white fellow citizens, and which are so unjustly withheld from us.

ALEX. T HARRIS

For the Christian Recorder.

LETTER FROM NATCHEZ, MISS

Natchez, Miss.,
Nov. 30th, 1865.

MR. EDITOR:—On Tuesday night, Nov. 21st, the Methodists inaugurated their Fair. It was held at the private residence of Mrs. Hannah Thompson, on Pine street. I understand that they first humbly solicited permission from the Mayor of the City, to be allowed to use the City Hall for the purpose of holding their Fair, but were refused. They then made application to the board of Visitors of the Natchez Institute, for permission to use two rooms in the basement of the Institute building. "Respectfully declined!" was the answer.

"Tell it not in Gath; publish it not in the streets of Askalon," that so enlightened and highly respected a body of gentlemen as are those composing the Board of Visitors, could allow themselves to be so influenced by their prejudice, and the outside pressure, which is brought to bear upon all who—

> "Dressed in a little brief authority,
> * * * * *
> Play such fantastic tricks before high Heaven
> As make the angels weep."

What a terrible thing is prejudice! And more so now than ever before, as their prejudice has settled down into positive hatred. Time, aided and abetted by equal rights, will, I am confident, remove all prejudice, envy, and hatred.

Nothing can end will so effectually kill the prejudice of the white man, as giving to all men, irrespective of color, the same rights and prerogatives. Let it be done by a Constitutional Amendment.

Consequently, the Fair had to be held, as before stated, at the domicile of Mrs. Hannah Thompson. In connection with the Fair was given a splendid supper. It was gotten up in the most splendid style, regardless of expense. Every thing that an epicure could desire was on the table, and in perfect abundance. None left the table hungry or dissatisfied. And of that fact I am well assured.

The whole affair was under the immediate supervision of Mrs. H Thompson, who acquitted herself most admirably. She is a lady in the most extended sense of the term. She is a good woman, kind, liberal, and charitable in the highest degree.

> "Pure in her aim, and in her temper mild,
> Her wisdom seems the weakness of a child
> She makes excuses where she might condemn,
> Revil'd by those that hate her, prays for them;
> Suspicion lurks not in her artless breast,
> The worst suggested, she believes the best;
> Not soon provok'd, however stung and teas'd,
> And, if perhaps made angry, soon appeas'd;
> She rather waives than will dispute her right,
> And injured, makes forgiveness her delight."

The net proceeds of the Fair and supper, amounted to the sum of nine hundred dollars, which was doing very well, considering that it only lasted two days and three nights.

The Testimony Bill recently passed by the Mississippi Legislature, for the benefit of the colored people of the State of Mississippi, is as outrageous, heinous, diabolical and infamous a piece of legislation, as could possibly be concocted. It was, no doubt, conceived in prejudice, and born in hatred.

The very first section of the Bill prohibits a colored person from leasing or renting any lands or tenements, except in incorporated towns and cities. And even then, if a colored person rents or leases a tenement or a piece of ground, the corporate authorities shall have control of the same. Freedom to the colored man, in the South, is in a measure, nothing but a name, and, if left to the tender mercies of Southern legislators, will soon cease to exist altogether. They will ignore the fact, if possible. They intend to place every obstacle in the way of the elevation of the colored men. They well know that wealth is power, and they seem determined that he shall not acquire either money or land.

They also well know that in science, art, commerce, and literature, he can and will be their equal. They tremble at the thought, that if they concede to him the same facilities that they themselves enjoy, he will prove to the whole civilized world his capacity to attain the same of intelligence which they now boast of, as belonging exclusively to the white race. Give him the chance, and he will prove their assertions to be nothing but the

> "Baseless fabric of a dream,"—
> "a consummation devoutly to be wished."

The only hope for the colored men is in the halls of the National Congress. I earnestly hope that this session of Congress will consign to the "Tomb of the Capulets" all that has been done in the way of Black Codes. We want nothing of the kind. Whatever is the law for the white man, must be the law for the colored man, and when that is effected, then, and not till then, will justice be rendered to all men.

Natchez can boast of her colored citizens.—Hospitable, intelligent, enterprising, moral, honest and high-toned, what an insult to them is the law just enacted by the Mississippi Legislature! All eyes are now centred upon Congress. We must either go up or go down. God forbid that our last hope shall be ruthlessly snatched away. I have perfect confidence in President Johnson, though a great many have given him over into the hands of our enemies long ago. But I still hold fast to him. I think he will soon show his hand, and it will be found to contain four aces, marked "Equal rights to all men."

I know of a dozen or more colored gentlemen of this city—men of brains and means,—who are very desirous to go into the planting business, but cannot do so owing to these wicked, unjust laws. What a shame that we should be cursed with such laws and law makers.

We must pray sincerely and devoutly to Him "who doeth all things well," invoke His spirit to soften and enlighten the hearts of those in power, and we will most assuredly gain the victory.

OCCASIONAL.

For the Christian Recorder.

LETTER FROM CAIRO, ILLINOIS

MR EDITOR:—You are aware, doubtless, that I have received my appointment at Cairo, Illinois, for the ensuing Conference year, which point I reached only one week ago. We find the people, generally speaking, very anxious to see and hear us.

The colored population of Cairo is estimated at about four thousand. We have two large congregations here, which, considering the nature of the surrounding circumstances, are doing extremely well. My ministerial predecessor reported, at the last Conference, upwards of three hundred members. Whether I shall be able to find them all, remains to be seen.

After having rented three small rooms, we are preparing to go to house keeping, as soon as possible. On the day before yesterday, we had made calculations to do a great deal of work in the way of "fixing up," but our plans are frustrated by the arrival of Bishop Campbell, who was on his way to Philadelphia from New Orleans.

Having been detained at Memphis, the Bishop did not arrive here on the day appointed, or we would have been prepared to give him a better reception. However, we were all glad to see him, and discovering that our white friends in Cairo, were anxious to make the Bishop's acquaintance, and to hear him preach, we applied for, and obtained the use of the Methodist Episcopal Church, for that purpose, as neither of our small churches would contain both congregations of our own people.

Wednesday evening, December 6th, was the time appointed for the delivery of this interesting discourse, and though dark, muddy, and rainy, we had a good congregation of colored and white people. His text was, "Children, have you any meat?" (John 21: 5) The sermon, I believe, was, without exception, the best one I ever heard. It was laden with holy unction, and touched the hearts of all present, causing the tears to flow from many eyes. I heard an old local preacher say, in his broken way, "Me no cry before de Bishop make me cry." A white gentleman present, was so well pleased, that he expressed a wish that the Bishop would preach to all men, in every town in the country. Having once heard him, the people were not satisfied without a second discourse, and, consequently, an appointment was made for the next evening, and as it was the day appointed by the Chief Magistrate of the nation to be observed as a National Thanksgiving Day, the good Bishop promised to deliver a Thanksgiving sermon.

The leading papers of the place were easily induced to give publicity to the appointment.—When the hour arrived, and the Bishop, accompanied by myself, entered the church, we found it well filled by colored and white people. Among the white portion of the congregation were some of the most talented lawyers in this place. Indeed, I have been informed that all the lawyers of the city were there, with other leading white citizens. The audience, indeed, was most splendid, and the order was perfect.

The Bishop took the 124th Psalm as the basis of his remarks. The discourse was, in every respect, applicable and fitting for the occasion, and the whole house cheered the Bishop a number of times during its delivery. After the services were ended, our white friends, ladies and gentlemen, *en masse*, made a rush for the Bishop, in order to get an introduction, and a hearty shake of the hand. A score or more of our white friends, seemed determined to detain the Bishop in Cairo, right or wrong.

But the Bishop, true to his numerous friends elsewhere, and true to himself, told them that he must leave them in a few hours, for his home in Philadelphia.

We gave the Bishop a good collection, to help him on his way. He left us, at 2 o'clock, A. M., *en route* for home by the way of Terre Haute, Indiana.

May the Lord bless Bishop Campbell and all our Bishops and ministers, for they are certainly engaged in a great work.

T. STRUTHER,
Cairo, Illinois.

WILBERFORCE UNIVERSITY

MR. EDITOR:—I have learned through the columns of your paper that a committee has been appointed to make preliminary arrangements for a grand Semi-Centenary movement of the A. M. E. Church. I hope that that committee will act immediately, that the Bishops will meet, that suitable plans will be adopted and that every minister will gird up his loins, put on his working suit, and with his soul full of holy zeal and energy throw himself right into this great movement. Did I say great? Yes. It can be made the greatest of all other great movements the Church has ever made.

Is it not proper and necessary that the A. M. E. Church at the close of the first half century should make a grand exhibition of her strength for the evangelization and enlightenment of mankind? The A. M. E. Church, as to members, is about sixty thousand strong. To this number add that of her friends, and the number is increased to about one hundred and fifty or sixty thousand.

Now, are we insisting on too much when we say that, on such a grand occasion as the Semi-Centenary of A. M. E. Church, the average contribution of each person should not be less than two dollars? Now a committee go to work.—Bishops, make your appeal. Ministers, lay this fully before your people; do your whole duty, and the result will be three hundred thousand dollars, which, appropriated to the Book Concern, Wilberforce University, Missions or Church extension, will increase the power of the Church a hundred fold. With much anxiety shall I await the appeal of the Bishops.

MR EDITOR:—The citizens of Wilberforce were very pleasantly entertained not long since, at a concert given by Mr. Russell and Miss Alice Sherman. Miss Sherman sings most beautifully. Her voice is sweet, soft, and melodious. As a songstress, she has few equals.

Mr. Russell sings well. Elder Warner's little daughter, about eleven years old, presides at the melodeon or piano and performs with much taste and skill.

The Elder himself accompanies these young people and delivers interesting lectures to the young.

Mr Russell and Miss Sherman are trying to raise money to complete their education, and deserve the patronage of a generous public. Their concerts will richly repay all those who may attend.

Let those who can enjoy sweet music go to the concert and hear Miss Alice Sherman sing. Having heard her once you will want to hear her again.

JOHN G MITCHELL.

For the Christian Recorder

A LETTER FROM QUINCY, ILLS

Quincy, Ills, Dec. 18th, 1865.

REV E WEAVER:—*Dear Sir:* Thinking it possible that some of our eastern friends might be pleased to know what we are doing in the west, I take this opportunity to send you a short account of a meeting held in our city last evening.

Looking upon the ratification of the Constitutional amendment by the requisite number of states, as the most important event that has occurred to our history, a mass meeting was called to celebrate it.

The meeting was organized at an early hour, George C. Booth acting as Chairman, and Rev. Henry Brown as secretary. The meeting was first addressed by the Rev Wm Troy, of Windsor, C W, in an able, earnest and eloquent manner. He gave a concise and vivid description of the growth and character of the slave power, painted its disastrous effects upon both races, and showed how it had become itself a part of the life of the nation. Next he commented upon the birth, growth and final Constitutional amendment of the Anti-Slavery sentiment, depicted with a master's hand, the mighty changes the past four years have produced, the new positions we occupy and the responsibilities that have arisen from them. He also dwelt upon the importance of industry, organization and education. Upon the whole it was a finished and masterly production.

He was followed by the Rev. Mr. Jacobs, of Ypsilanti, in a few and well-timed remarks.

After some additional remarks by Dr Disherbult, of this city, and others, the meeting adjourned.

HENRY BROWN,
Secretary.

NOTICE.

A Contribution to American History

The life and times of Joseph Warren, by Richard Frothingham, Boston; Little, Brown & Co., together with the Amateur's Companion, published at No. 436 Lynd St., Phila.

The Amateur's Companion has met with great success, at 436 Lynd St., Phila.

The pieces, in general, have been much flattered by the discerning public, and I hope time will place it on every body's table, for you can buy it at 436 Lynd St, Phila.

Twenty per cent. to agents. Agents wanted in the city and country to sell the Amateur's Companion.

Those wishing to become subscribers would do well to leave their names and residence at 436 Lynd St., Phila.

Office hours from 9 A M to 1 P M.

WM H DAVIS.

NOTICE.

Information wanted of my brother Dennis Phenix. When I last saw him he was in Cubb Neck, Maryland. Formerly belonged to Dolly Bowman. If found, direct letters in care of H. Harris, to

WALTER PHŒNIX,
No. 18 India Street, Boston,
Dec. 28-2t Mass.

ACKNOWLEDGMENTS

Dec. 14, Rev W. P Arbuckle, Keokuk, Iowa, for M Bean, $1 25; Dec. 19th, Rev. Nelson Fitzhugh, Natchez, Miss, 10.00; Dec. 21st, Rev. Henry Davis, New York, 10 00, Rev Wm. J. Anderson, Niles, Mich., 2.00.

For the Christian Recorder.

AN APPEAL

TO THE FRIENDS OF HUMANITY.

Cass County, Michigan,
Dec. 4th, 1865

We, the Trustees, Stewards and members of the A. M. E. Church at Mount Zion, in said State and County, being destitute of a house for school purposes, and also to worship God in, and having some freedmen among us, (we have prepared some of the timbers,) now call on all our Union-loving friends to help us in any way they please—in glass, nails or money—through our beloved pastor, of Niles Circuit, Rev. William J. Anderson. We must have help in erecting a suitable building. The war and the draft have left us a bitter legacy of weeping, suffering widows and orphans. Must their tears flow forever? Great Father in Heaven, look down and comfort the poor hearts that are fast breaking! Help us, friends, and we will invoke the blessings of Heaven upon your heads. Any gift, no matter how small, will be thankfully received. Send donations at once.

Trustees—Alexander Brown William Scott, and Joseph Allen.

Stewards—William Allen, A. Brown, Green Roberts.

Treasurer—Elbert Wade.

ACKNOWLEDGMENT

Of moneys received for Wilberforce University by Rev. James Lynch, Associate Agent of Bp. D. A. Payne:—

Edward Latham, William Dowling, Benjamin Simmonds, Edmund Bell, Rev J H Jones, each 1.00; Collected at Sullivan Street church, Rev Henry Davis, Elder, 40.93; Sarah E Williams, 50c; Mary E Matthews, 25c; John H Williams, 1 00; A Manderville, 1 00; S Manderville, 2.00; Thomas Duffy, James Titus, John Jacobs, Thos Demotte, Chas Barney, each 1.00; Rebecca Wilson, Rachel Warden, each 50c; Elizab Hedges, 1.00; Sarah Manderville, 25c; Sarah Robinson, 50c; Mary King, Ellen Statle, Hannah King, each 1.00; P Smith, Martha Peterson, Lucy King, each 50c; Hetty Hoff, Mercie King, Mary J Graham, Charles S King, each 1 00; Thomas A Washington, 2.00; James A Thorp, Thos A Wilson, each 1.00; Matilda Groomes, 50c; Elizabeth Serely, Eliza Chappel, Jose Scudder, Sarah Beekman, each 25 cts; Cash, 50c; Anthony Simmonds, Wm H Taylor, Julia Holmes, Elizabeth Johnson, E S Nelson, Henriette Steward, Elias Hemsley, each 1.00; Mary Jones, 5.00; James Hason, Mrs Francisco, Andrew Schenck, each 1.00; Alexandria Jewel, 50c; Dr S T Birmingham, 5.00; W W Ruby, 1.00; 'A Friend,' 5 00

SPECIAL NOTICES

Bishop Wayman's Appointments

Thursday night December 28th, Sullivan St, New York

Friday night December 29th, Hudson City, New York.

Sunday, Dec 31st, Albany, N Y
Monday night, Jan 1st, Coxsackie, N Y
Tuesday " 2d, Catskill, "
Wednesday " 3d First St Brooklyn N. Y
Thursday " 4th Morristown, N J
Friday " 5th Reading, Pa
Sunday Jan 7th, Wesley Church, Philada, Pa

Having visited all the Stations and Circuits (with two exceptions) in the Philadelphia and New York Conferences, we shall now go into winter quarters, and await the orders of the brethren. It affords me great pleasure to say that the condition of the Stations and Circuits are excellent.

A W WAYMAN

INFORMATION WANTED

Of my brother Charles; last heard from two years ago, and was then at New Orleans very sick. Also, my brother Bob, who went to the army four years ago; since heard from at Winchester, Va. Also, my brother-in-law, Peter Pryor, who was sold five years ago to Florida. Also, my brother Irvin, was sold twenty years since at Charleston, Va. All, except Peter Pryor, belonged to Mr Damron, viz: Charles Copeland, Robert Damron, (often called Bob,) Peter Pryor, and Irvin Copeland.

I shall ever be grateful to any friend of humanity for any information given of the above persons.

Address,
H P RILEY,
New Alexandria, Westmoreland Co.,
Dec. 5—tf Pa

SITUATION WANTED

There is a very nice young man from Richmond, Va., who is a barber by trade, and is now out of employment. He can also act as a waiter. You can learn something about him by inquiring at No 619 Pine St., Phila.

Marriages.

On Dec. 18th, by Rev R. P. Gibbs, Mr Wm H Boyer to Miss Anna Land, all of Phila.

In Alexandria, Va, Dec. 11th, 1865, by the Rev. James J. Thomas, Mr. John A Jones, of Norfolk, Va, to Miss Eliza Jane Craig, of the former place.

On the 14th inst., 1865, Mr Alfred Cabbage to Miss Rachel E. Vinney, By Rev. G T. Waters, both of Kent county, Del.

On Nov 16th, 1865, by the Rev Mr. Porter, Benjamin Thomas, of Montgomery county, to Miss Angeline Wilhelm, of Schuylkill County, Pa

Obituary.

Departed this life, November 27th, 1865, KEZIAH WALLER, aged 86 years. The deceased was born in Shepherdstown, in the State of Virginia, and was one of the first settlers of Vincennes. She was about 7 years old when she came to this place. She was about 40 years a member of the Methodist Episcopal Church. She attached herself to the A. M. E. Church, under the labors of the Rev Enos McIntosh, on the Vincennes Circuit. Her sufferings, for many years, were intense; which she bore with Christian fortitude, and died in the full assurance of a blessed immortality. She called her family around her bed and bade them farewell, and told them to meet her in heaven; and said that her way was as clear as crystal, and not a cloud did arise to hide her Saviour from her view. She leaves a husband, son and two daughters to mourn her loss.

JOHN WALLER

Died, at Frankford, Pa., on Thursday the 7th inst., after a lingering illness, Priscilla L., wife of Moses Bedford, aged 25 years, 11 months, and 4 weeks.

Advertisement.

THE
Indian Rejuvenator.
FOR
IMPOTENCY;
FOR
EXCESS IN INDULGENCE;
FOR
All Diseases proceeding from an Erratic Life.

Vitality may be aroused with from four to twenty doses, in accordance with the stage of disease, but the patient must follow the advice given upon receipt of medicine. CURE warranted, or money returned.

DR. J. W. CREEK,
Corner of North and Pleasant Streets,
BALTIMORE

Testimonial:

"I am grateful to Dr Creek. Through excessive domestic troubles, I was led to seek consolation in stimulants. I applied to him, by the advice of a personal friend, and have only to state that I am once more in the enjoyment of good health.

"My gratitude alone prompts me to make this avowal."

R WATSON BRIGGS,
Commanding Schooner "Lookout"
Baltimore, Md., August 15th 1865. Oct.14–6m.

E. MATLACK & SON,
FINE CLOTHING
ESTABLISHMENT,
No. 904 Market Street,
PHILADELPHIA.

We would respectfully call your attention to our Large Stock of
Men's and Boys' Clothing
now on hand
Ready-Made,
embracing every variety of Style and Material suitable for the season
We have also on hand a full assortment of
Fall and Winter Goods
adapted to
Men's and Boys' Wear,
and would invite your early attention thereto.

These Goods have been purchased for CASH, and will be sold at a small advance for CASH.

Particular attention paid to all orders, so as to insure satisfaction to the purchaser.

E. MATLACK & SON,
904 Market Street
Oct. 7–6m.

Bargains in Clothing! Bargains in Clothing!
Bargains in Clothing! Bargains in Clothing!
Bargains in Clothing! Bargains in Clothing!
Bargains in Clothing! Bargains in Clothing!
Offered by Perry & Co.
Offered by Perry & Co.
Offered by Perry & Co.
Offered by Perry & Co.
No 303 Chestnut st, above Third
No. 609 Chestnut St., (Granville Stokes' old stand.)
And South east Corner of Second and Market Sts., (Jones')

Messrs Perry & Co. have undoubtedly the largest stock of ready made clothing, and finest variety of styles now presented to the public in this city. Their stock is new, bought at the lowest rates, got up in the best manner, and sold at
Wonderfully Low Prices
Wonderfully Low Prices
Wonderfully Low Prices
Wonderfully Low Prices

Our friends and the public are invited to call and examine for themselves, and be convinced that it is to their advantage to deal with us.

☞ Attention is also called to
Our Custom Department,
Our Custom Department,
Our Custom Department,
Our Custom Department,
in connection with each establishment, where we have constantly on hand
All the Latest and Best Styles,
All the Latest and Best Styles,
All the Latest and Best Styles,
All the Latest and Best Styles,

And can guaranty to our customers entire satisfaction in every respect.
No 303 Chestnut St., above Third.
No. 609 Chestnut Street, (Granville Stokes' old stand.)
And South-east Corner Seventh and Market Sts., (Jones'
PERRY & Co.

THE MASON & HAMLIN
CABINET ORGANS.
Forty Different Styles, Plain and Elegant Cases,
For DRAWING-ROOMS, CHURCHES, SCHOOLS, &c.,
$110 to $600 Each.

They occupy little space, are elegant as furniture, and not liable to get out of order; are boxed so that they can be sent any where by ordinary freight routes, all ready for use.

FIFTY TWO HIGHEST PREMIUMS

Have been awarded us within a few years, and our circulars contain printed testimony from

TWO HUNDRED AND FIFTY OF THE LEADING MUSICIANS

of the country that the instruments of our make are
THE BEST IN THE WORLD
of their class. Circulars with full particulars free.
In obtaining a musical instrument, it is economy to get the best.

Address—
MASON BROTHERS,
596 Broadway, New York;
Or
MASON & HAMLIN,
274 Washington St, Boston.
Sept. 30–6m.

NEW GROCERY
—AND—
PROVISION STORE.

ABRAHAM FIELDS respectfully informs his numerous friends and customers that he has opened a GROCERY AND PROVISION Store, at No. 431 South Seventh St., third door above the corner of Lombard, where all articles in the Grocery line will be kept constantly on hand, and sold cheap for cash.

We solicit our friends to give us a trial before purchasing elsewhere, as we study to please, and will give them the worth of their money.
Sept. 30, '65.–tf.

THE COLORED PEOPLE'S NATIONAL MONUMENT,

TO THE MEMORY OF

ABRAHAM LINCOLN.

The National Lincoln Monument Association, organized in Washington, D. C., April 25, 1865, for the sole purpose of erecting a Colored People's National Monument to the memory of Abraham Lincoln.

OFFICERS:

REV H. H. GARNET, President.
JAMES WORMLEY, Vice President.
STEPHEN SMITH, Philadelphia, Pa., Treasurer.
WALKER LEWIS, Washington, D. C., Ass't Treas.
LEWIS A BELL, Recording Secretary.
WM. J WILSON, Corresponding Secretary.

RESIDENT BOARD OF DIRECTORS:

Carter A. Stewart, Samuel Datcher, John F Cook,
Thos. E. Green, Collins Cruso, Wm A Nichols,
Wm. Syphax, G Snowden, Sam. Williams.

AN APPEAL.

This Association now earnestly appeal to a loyal public, without distinction of color, to exert all their influence towards the accomplishment of this purpose, namely: The erection of a Colored People's Monument, in memory of our late beloved President, Abraham Lincoln; said monument to be a SEAT OF LEARNING, dedicated to God, to Literature, and to the Arts and Sciences, and shall be held and appropriated for the education of the Children of Freemen and Freedmen, and their descendants forever, and to be called "The National Lincoln Monumental Institute," to be located in the District of Columbia.

The Association most earnestly solicit contributions from the friends of the ever to be lamented Chief Magistrate, and the friends of progress every where, for this noble undertaking: a Monument not of marble nor of brass merely, but a Monument of Education. Marble may crumble, brass may tarnish, but the light of learning is as enduring as time.

Deeply sensible, therefore, that in no other way can the people of color so well perpetuate the memory of Abraham Lincoln, as by carrying out, in this manner, the great aim he had in view—the elevation of their race throughout the land—this Association confidently relies upon the hearty co-operation of all the true friends of the venerated dead.

Churches, Sabbath schools, Masonic and Odd Fellows' societies, Benevolent and all other associations, especially of colored persons, every where, and regiments, officers and soldiers, all are most earnestly called upon to contribute in aid of this work.

The National Lincoln Monument Association is a permanency; the Monument will be built, its light will be spread abroad.

This Association then invites all to come up to its help, and thus assist in diffusing that light, and making a venerated name imperishable.

Friends, north, south, east and west, let your responses to this appeal be speedy, and equal to the occasion which calls them forth.

Rev. H. H GARNET, President.

WILLIAM J. WILSON, } Secretaries.
LEWIS A BELL,

Agents will be appointed only under seal, with written signatures of the officers.

All business letters should be addressed to the Corresponding Secretary.

All contributions may be remitted to the Treasurer, Rev Stephen Smith, Lombard Street, between Ninth and Tenth streets, Philadelphia, Penna., or to the Assistant Treasurer, Walker Lewis, at the office of the Association, 281 G Street, Washington, D. C.

LIFE DIRECTORS.

Right Rev. Daniel A. Payne,
Right Rev. J. J. Clinton,
Right Rev. W H Bishop,
Right Rev. J. P. Campbell,
Right Rev J. D Brooks,
Right Rev. Samson Talbot,
Right Rev. Willis Nazrey,
Rev. D. W. Anderson,
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Hon Gerrit Smith,
Major M. R Delany,
Jas. Mc Crummill, M. D.,
Paul Drayton,
Robert Hamilton,
John Peterson,
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Dr. J. B. SMITH, General Agent,
Office, 281 G Street, Washington, D. C.

Other States, &c., will be filled as soon as the proper gentlemen can be obtained for the offices. ly 15 6m

BOWERS'
COAL DEPOT.
COAL!! COAL!!!
THOMAS J. BOWERS,
634 Lombard St.,
Has constantly on hand a full supply of the best
LEHIGH AND SCHUYLKILL COAL,
At the lowest market price
Call and Try —:§:— *Call and Try.*
t. 7–tf.

PENNSYLVANIA CENTRAL RAILROAD
CHANGE OF TIME AND DEPOT.

On and after Monday, December 26, 1864, the trains of the Pennsylvania Railroad will leave the New Depot, at THIRTIETH and MARKET Sts., instead of Eleventh and Market Sts., as heretofore.

The Second and Third, Fourth and Eighth, Green and Coates, Fifth and Sixth, Union Line, Tenth and Eleventh, Thirteenth and Fifteenth Seventeenth and Nineteenth City Passenger Railways, connect with the Market St Railway, whose cars run to and from Pennsylvania Central Railroad Depot in West Philadelphia.

The cars of the Market Street Passenger Railway leave Front Street every two minutes, commencing one hour previous to the times of departure of each train, and allow about 30 minutes for a trip.

Their cars are in waiting on the arrival of each Train to convey passengers into the city.

On SUNDAYS—Cars leave Eleventh and Market Sts. at 7 45 P. M., to connect with Pittsburg and Erie Mail, and at 10.25, P M., with Philadelphia Express.

Mann's Baggage Express will, hereafter, be located at No 31 South Eleventh Street. Parties desiring baggage taken to the trains, can have it done at reasonable rates, upon application to him.

TRAINS LEAVE AND ARRIVE AT DEPOT THUS:

LEAVE.

ERIE EXPRESS	at	7.30 A. M
MAIL TRAIN	"	8.00 "
PAOLI ACCOMMODATION, No. 1	"	10.00 "
FAST LINE	"	12.00 M
PARKESBURG	"	1.10 P. M.
HARRISBURG ACCOMMODATION	"	2.30 "
LANCASTER ACCOMMODATION	"	4.00 "
PAOLI TRAIN, No. 2	"	5.30 "
PITTSBURG AND ERIE MAIL	"	8.30 "
PHILADELPHIA EXPRESS	"	11.10 "

ARRIVE.

PITTSBURG AND ERIE MAIL	"	4.20 A. M
PHILADELPHIA EXPRESS	"	7.05 "
PAOLI ACCOMMODATION, No. 1	"	8.20 "
PARKESBURG	"	9.10 "
LANCASTER TRAIN	"	12.30 P. M.
FAST LINE	"	12.50 "
PAOLI ACCOMMODATION, No 2	"	4.40 "
DAY EXPRESS	"	4.44 "
HARRISBURG ACCOMMODATION	"	9.40 "
MAIL TRAIN	"	11.20 "

Philadelphia Express leaves daily. Pittsburg and Erie Mail leaves daily, (except Saturday.) All other Trains daily, (except Sunday.)

For further information, as to time and connections, see bills and framed cards, or apply to

JOHN F VANLEER, Jr., Ticket Agent,
At the Depot.

An Emigrant Train runs daily, (except Sunday.) For full information as to fare and accommodations, apply to

FRANCIS FUNK,
Jan '65 137 Dock Street.

WASHINGTON HOTEL,
BY WILLIAM TAYLOR,
PROPRIETOR
Corner of Bridge and Montgomery Streets,
GEORGETOWN, D.C.
No 10 1 year

ONE PRICE CLOTHING.
JONES'
OLD ESTABLISHED
One Price
CLOTHING HOUSE,
604 Market Street,
(*Above Sixth*)

At JONES' Crescent One Price Clothing Store, the lowest selling price is marked in plain figures on each article, and never varied. All buy alike, whether judge or not. The stock is gotten up in a superior manner, expressly for retail sales. Those wanting a good, substantial and fashionable article, should not fail to go to

JONES',
604 *Market Street,*
One Price Store.

COAL! COAL!!

Coal delivered in any part of the city, by large or small measure, by

T. J. BOWERS,
Coal and Kindling Wood Depot,
No. 634 Lombard Street.
April 15—tf

SHROUDING
AND
LAYING OUT of THE DEAD.
MRS. MARIA HIGHGATES

Most earnestly solicits the patronage and attention of the generous public and her friends, as she is now in the business of shrouding and laying out of the dead, and will give all needed satisfaction. Residence—

No. 1026 Barley street,
bet 10th & 11th, & Lombard & Pine Sts

STOVE STORE.

The subscriber would respectfully inform his friends and the public generally that he has just fully stocked his store for the FALL and WINTER trade, with a general variety of the most approved patterns of

Gas Burner,
Parlor, Cooking, Fireboard, Chamber and Store
STOVES AND HEATERS,
which he offers at reasonable prices.

RANGES.
The National Range, Philadelphia Range, Globe Range, &c.
HEATERS—The VULCAN, &c.
Casting for Repairs.
Job Work promptly attended to.

WILLIAM STILL,
107 North Fifth Street, Philadelphia.

Orders received for Lehigh and Schuylkill Coal
October 1st, 1864. sep31—3m

NEW
FALL AND WINTER
DRY GOODS.
All the Latest Styles of
MERINOS,
ALPACAS,
POPLINS,
DELAINES,
PALMETTAS,
CARENETTES,
FANCY CLOTHS.
COLORED AND WHITE FLANNELS,
Muslins, Draper and Crash Toweling.
BALMORALS AND HOOP-SKIRTS
Hosiery, and every variety of Fancy and Staple Trimmings, and Zephyr Goods. Also, Ladies' Under Clothing, and
GENTLEMEN'S FURNISHING GOODS.
All selling at the Lowest Cash Prices
Call and see at the old stand,
S SHORTER HAWKINS,
615 *Lombard Street, Philada.*
to Ap'l 1—6m

MEDICINES WILL BE
SENT BY
THE MAIL,
EXPRESS OR THROUGH
DR. J. W. CREEK,
Physician & Apothecary,
Cor. North and Pleasant Sts.,
BALTIMORE.
Prescriptions Carefully Compounded.

OLIVE BRANCH
BOARDING HOUSE
No 814 Lombard Street, Phila.

Mrs R M Cropper respectfully announces to Travellers that she has opened a first-class

BOARDING HOUSE

for their special accommodation, in a central (to business or churches) part of the city, as above named, where she will spare no pains to make her guests comfortable.

MRS. M. BENNETT,
HERB DOCTRESS,
NO. 405 S. SEVENTH STREET, BELOW PINE.

Is prepared to cure Debility of the System, Billious Fever, Diseases of Bladder, Diseases of Women, Nervous Disease, Scrofula or King's Evil, Dropsy, Piles, Cholera, Ague, Convulsions, Colic Cancer, Rheumatism, Mumps, Catarrh, Bronchitis, Erysipelas, Consumption, Deafness, Gout, Influenza, White Swelling, Whooping Cough, Croup, Gravel, Dysentery, Asthma, Dyspepsia, Jaundice, Neuralgia, and Tumors.

The Doctress will give her personal attention to any of the above diseases, and guaranties a cure without the use of mercury (for ladies syrups alone are used by her. She can stop bleeding and take out fire without blistering.

ORNAMENTAL HAIR WORK.

JOSEPH C. BUSTILL AND SARAH H. BUSTILL
WIG MAKERS,
HAIR JEWELLERS,
AND
LADIES' HEAD-DRESSERS,
No. 403 South Sixth Street,
Philadelphia
WIGS,
BRAIDS,
TOUPEES,
FRIZETTES,
CURLS,
PUFFS
WHISKERS, MOUSTACHES, &c.,
STRAIGHT, WAVY, OR CRIMPED
Bracelets, Breast Pins, Watch Chains, Ear Rings. Finger Rings, &c.
BRAIDED AND MOUNTED TO ORDER
Combs, Brushes, Soaps, Choice Perfumery, and Fancy Articles.
Ladies' Hair-Cutting, Shampooing, Dyeing, and Head-Dressing.
BUSTILL'S CELEBRATED NEROLIAN HAIR TONIC.

A splendid preparation for promoting the Growth of the Hair—removing Dandruff—Cleansing, Whitening, Softening, Obscuring, Invigorating, Beautifying, and preventing Premature Baldness.

Bustill's Compound Eradicator,

One of the most useful articles ever offered for shampooing the hair, removing dandruff, preventing premature baldness, restoring soiled garments, removing grease spots, and curing rheumatic pains, Tetter, &c.

HAIR BOUGHT.

Letters for information in relation to the purchase of Hair will receive prompt attention. Barbers and others having Hair can find ready sale. sep 24–tf

Cupping, Leeching &
BLEEDING
ATTENDED TO BY
NATHANIEL L. DURHAM,
911½ CHRISTIAN STREET,
Also Solicitor for "Security Life Insurance Company"
Jan 7—No 3—ly

"THE BEST AND THE CHEAPEST."
REIMER'S PHOTOGRAPHIC
GALLERY,
NO. 615 & 617 NORTH SECOND STREET,
PHILADELPHIA,

Where you will find skilful hands, who use superior instruments, and have the advantage of a well arranged light.

☞ Pictures are made all sizes; from a Carte de Visite to a life size in oil, at prices which can guarantee good work, and at the same time be within the reach of everybody. Pictures are made life size from small Ambrotypes or Daguerreotypes. ly

JAMES C. CLARK, M. D.
(Eclectic.)
No. 618 Pine Street, Philadelphia, Pennsyl'a

OFFICE HOURS.
From 7 to 8 A. M. }
From 12 to 2 P. M. } PHILADELPHIA.
From 8 to 9 P. M. }

Also, particular attention directed to all classes of Ulcers, recent or chronic. Treatment and cure, without the use of Mercury, or any other injurious drug, warranted.
Jan7—no7–ly

To The Travelling Public.

I most respectfully inform my friends and the public generally, that I have taken the large and commodious dwelling,

No. 1733 Addison Street,
PHILADELPHIA,
And have opened it as a first-class
Boarding and Lodging House,

and will be happy to see all of my old friends, and as many new ones as may favor me with their patronage.

Your influence is respectfully solicited.

MRS. ANN E. FOSTER
N. D—Hot and Cold Baths. Terms reasonable.
jul-ly

Hudson's City Hotel.

"I am going to Hudson's City Hotel. It is the Best and Cheapest House in Baltimore."

You can entertain your guests in Public or Private Parlors

You can get your Meals at All Hours in this First-Class House.

No Improper Language or Behaviour allowed in this House.

Ice-Cream Saloon, and Barber-Shop attached to the Hotel.

Nos 28 and 30 Corner of Bath and Davis Sts.,
(Near the Harrisburg Depot.)
Baltimore.
Dr D HUDSON, Proprietor July8—tf

Poetry.

LONELINESS

Yes, in the sea of life enisled,
With echoing straits between us thrown,
Dotting the shoreless watery wild,
We mortal millions live alone.
The islands feel the enclasping flow,
And then their endless bounds they know

But when the moon their hollows lights
And they are swept by balms of spring,
And in their glens, on starry nights,
The nightingales divinely sing,
And lovely notes from shore to shore
Across the sounds and channels pour

O then a longing like despair
Is to their farthest caverns sent,
For surely once, they feel they were
Parts of a single continent,
Now round us spreads the watery plain
O might our marches meet again!

Who ordered, that their longing's fire
Should be, as soon as kindled, cooled?
Who renders vain their deep desire?
A God, a God their severance ruled
And bade between their shores to be
The unplumbed salt, estranging sea.

Matthew Arnold

MOTHER NATURE

Blow, ye winds! lift me with you!
I come to the wild
Fold closely, O Nature!
Thine arms round thy child

To thee only God granted
A heart ever new,
To all always open,
To all always true.

Ah, calm me, restore me!
And dry up my tears
On thy high mountain platforms,
Where morn first appears.

Where the white mists, forever,
Are spread and upfurled;
In the stir of the forces
Whence issued the world.

Matthew Arnold.

The Family.

THE LORD WILL PROVIDE

Many years ago Mr S——, a good missionary who had left home and friends and gone out to the far West to tell the poor Indians of the love of Jesus, sat in his log-cabin on a cold winter's day. He was not quite alone, for his wife and the wife of a brother missionary were with him. The ladies were very sad; tears would fill their eyes as they looked first at the missionary, and then at the little table where their scanty breakfast had just been set out. There was one small piece of meat and three potatoes; that was all; no bread nor cakes; no flour in the barrel to make any; nothing more in the house to eat, and no place to go to buy food; for they were out in the wilderness, very far from any town, and with no neighbors but the Indians, who were even poorer than themselves. There was no game either, for the Indians had hunted the ground for miles all round them, over and over again; and even if there had been, Mr S—— had no gun, as the other missionary had taken it and the canoe, and gone many miles away to a fort to try to get some provisions to keep them from starving; but they knew he could not return soon; they did not expect him for ten days; and that small piece of meat and the three potatoes were all that these three people had to live upon until he came back. Do you wonder that the ladies were sad and troubled? that their eyes were filled with tears as they looked at Mr. S——? No, it was not strange: you and I would probably have felt just as they did: and yet they ought not to have been troubled, for the Lord has promised to provide for his people. But there were no tears in the good missionary's eyes, because he remembered what God had said, and believed it: they had been asking their heavenly Father to help them out of their trouble, and he believed that their prayers had been heard and would be answered. This was faith, and it made him cheerful and happy in the midst of their poverty and distress.

"'Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed;'" he repeated in a joyful exultant tone; and with a pleasant smile invited his companions to sit down and eat. "Don't be afraid," he said, "that is God's own promise, and he will be sure to fulfil it. We shall not be left to starve."

"No," replied the ladies, "we will not eat; there is not enough for us all, and you must eat it that you may have strength for your work: you are more needed than we."

"No, no," said Mr S——, "the number of potatoes shows how the food is to be divided: we will each take one, and I will cut the meat into three pieces."

He did so, and they began to eat. They had not yet finished when the outer door opened, and the first thing they saw was a quarter of venison, which you know is the flesh of a deer, coming in, followed by an Indian who held it in his hand.

"I come to feed you," he said in his native tongue. Ah! now the tears came from the good missionary's eyes, as he first praised the Lord for his goodness, and then thanked the kind Indian, who was much astonished to hear how near starvation they had been.

"Ah," said he, "now I know why, when I killed my deer seven miles away, something said to me, 'Go quickly and carry a piece to the missionary!'"

This is quite a true story, dear children, for I heard it not very long ago from the good missionary's own lips; and he told me that he had always found God faithful to his promises. Is it not a blessed thing to have such a friend always able and ready to help us in every time of need? Do you not want such a friend, dear child? Ah! he wants to be your friend. He invites you to come and put your trust in him. He is waiting to receive you. Will you not come and give your heart to Jesus, and trust him to save your soul, and to provide you with all you need to make you happy here and hereafter?—*S. S. Visitor.*

ARMS OF LOVE.

BY THE REV. JOHN TODD, D.D.

There is something very beautiful in the love between a father and a daughter—the one throwing the strong arm of manhood around the frail little one, and she, like an ivy, clinging to him with a confidence that never doubts. For many weeks I have noticed that on such a day and hour a poor man would pass my door, tenderly bearing in his arms his little daughter, about eight or nine years old. He carries her from the depot to the medical college, near or quite three quarters of a mile, and in about an hour he carries her back again. So at home he must carry her, I know not how far, to and from the cars. How tenderly he embraces her, and how confidingly she throws her arms around his neck!—Who are they?

This poor child, some months ago, hurt her leg by a fall, as was supposed. Her parents were too ignorant of wounds or sickness to know what to do, till the leg became so bad that they feared she must lose it.

Now in this medical college there is a time set apart twice a week, called a "CLINIQUE, when all the poor and suffering may come and receive the best medical advice free of all expense; and it is astonishing how many gladly avail themselves of these opportunities. When the surgeons came to examine this poor child, they found her in a very bad condition. So they gave her something to smell, which put her into a sleep, so sound that she knew nothing of what they were doing. While asleep, they opened the leg and found the bone dead and loose, as if it had been a hard, dry stick in the flesh, irritating it and making it sore. So they took out the whole of the dead bone, and very carefully closed up the wound and sent her home. It is to have the leg examined and dressed that her poor father then carries her every week. He is too poor to hire a carriage. They don't talk as they pass along, but I can see that they understand each other.

And what is to be the result? The surgeons could take out the old bone, but could they put in a new one? No, nothing like it. But there comes to the bedside of that child an unseen Physician, who works over the limb, and puts in, little by little, what is becoming a new bone! A new bone is actually growing where the old one was! And in a few months, it is thought, the child will have the leg all mended and be able to run round as she used to do. What a wonderful Physician is that! How can he put in, particle by particle, and atom by atom, of soft matter, carried there and left in just the right spot, and then make it harden and turn into bone!—What a wonderful Physician!

How good is the Lord! Under no religion but that of Christ, has the Surgeon and the Physician so much skill. It was foretold that "the lame should leap as a hart," and it comes to pass every day. The mind and the skill of the Surgeon must all come from God. It is borrowed from him. How wonderful, too, that the highest skill in the world is thus at the command of the poor, "without money and without price." The gospel, too, creates this benevolence. None but Christian lands produce such charities for the poor. And how good is the Lord in implanting such a love in the heart of the parent, so that the more helpless his child is, the more he loves her, and the more she suffers, the more he will do for her. He don't feel his arms ache as he carries her. He don't think of himself at all. His child fills his heart; he only thinks of [illegible] his child made whole.

Ah, yes! and I know of a Physician who can do more than all this. He can "take away the heart of stone and give a heart of flesh." How he does it we know not, any more than we know how the new bone in this child's leg is to grow. Truly, he may be well called "the great Physician." Our surgeons do their best for the poor child without fee or reward. And so does he give his skill and services without money or reward. There are some cases brought to these physicians which they cannot cure, but none are brought to him so bad that he cannot cure them. This "Clinique" is open to the poor only on certain days; but he ever stands at the door, and you may knock and he will open it. This little one may pass out of the surgeon's mind till she comes again. But out of the thoughts of the great Physician the sick one is never absent for a moment. O blessed One! This divine Helper takes our infirmities and bears our sicknesses, and is never weary with bearing them. O child, child, will you not carry your wounded spirit to him for divine healing?—*S. School Times.*

DON'T SPARE THE SEED.

BY REV JOHN TODD, D. D.

A young farmer had his field nicely ploughed and harrowed, and was about to put in the seed. He first measured the field, and found how many rods there were in it. He next measured a rod, and calculated how many plants it would take to fill it. He then calculated the seed in a half-gill, in a pint, a quart, and in a bushel. The result was that he was satisfied that people usually sowed four times the seed necessary. A peck was just as good as a bushel. Now, seed was very dear; and if he could save three fourths of his seed, it would be worth the while.

So he sowed his peck of seed, "sowing sparingly;" and at harvest-time the crop was not worth gathering.

He was greatly disappointed. Where was the mistake? He felt sure he had calculated and measured right.

He then went to old Mr. Experience, a farmer of long standing and great success, and told him his troubles.

"I am sure I calculated right."

"No; you didn't calculate right."

"Why not?"

"Did you calculate for the poor seed that could not germinate at any rate? There is a great deal of such in every bushel we sow."

"Why, I never thought of that."

"Did you calculate for some that would be buried too deep, or get into holes, and not sprout?"

"Certainly not."

"Did you calculate for a great deal that would lie on the top of the ground, and which the birds would pick up before the rains fall, when it could take root?"

"I never thought of that either."

"Did you calculate for what the wind would blow off, or what you would throw off from your lot?"

"No, sir."

"Very well; you see how it is that you did not obtain a harvest. 'He that soweth sparingly, shall reap also sparingly.'"

The right application to parents, teachers, ministers, and all Christians, is obvious. "The seed of life thrown upon the ten lepers from the hand of our Saviour, took root in only one heart."

Child's Cabinet.

From the Child's Paper

GEN. GRANT

Ulysses S. Grant, our great general, went to school at West Point. West Point, on the Hudson river in the State of New York, is famous for its military academy where boys are educated for officers in the army. It is a free school, under the care of the government. The scholars are called cadets. Every cadet has to serve eight years in the army after leaving school. He may then leave, and go into other business. Grant stayed his time out in the army, then he left, for he liked the plough better than the sword, and was glad to put off his soldier's rig. He went to farming. His father was a tanner, in Kentucky, and had a branch of the business in Galena, a town away up in Northern Illinois.

An older brother helped his father at Galena, but he died. Old Mr. Grant offered Ulysses the place, at forty dollars a month. Capt. Grant, as he was called, was glad to accept it, for, not knowing much about farming, he did not make it go. So he put on a leather apron, and went to work in the shop at Galena. He minded his own business, made few acquaintances, and never spent his time foolishly.

By and by the war broke out, and every where men were rallying to their country's call. For a good while the captain had been uneasy. He used to walk the floor. He looked troubled. "I was educated at West Point, at the expense of the government," he said to a friend, "and I ought not to stay here. I must offer my services to my country for what they are worth;" and he went to Springfield, the capital of the State, where a camp was forming.

He was a stranger; nobody took much notice of him, and he was too modest to *push* himself into notice. There were plenty of captains and colonels very ready to say what "*I* can do," and what "I *will* do," while Captain Grant kept quite still. He did not know what he could do till he tried. At last he was on the point of going home, when somebody introduced him to the Governor. The Governor had a talk with him, and said that in one hour he found out more about military affairs than he ever knew before in his whole life. "Who's this Captain Grant?" he cried. "Why, he is just the man I want." And good service he did the Governor.

Then he was made colonel. Some of the soldiers did not quite like the looks of their new colonel; they would rather have a larger and finer-looking officer. But they soon found themselves in the hands of a man who knew what he was about; and no regiment was under better discipline.

Slowly our armies began to push south, and Col. Grant was put into higher command. One of the first great Union victories of the West was the capture of Fort Donelson. Gen Grant surrounded the fort at night, and gave orders to take it by daylight at the point of the bayonet. The rebel general saw his danger, and cried for quarter.

"Send commissioners to treat for terms," he sent word to Grant.

"*No terms but immediate and unconditional surrender*," answered Gen. Grant, quietly.

The rebels were very angry, yet there was no help for it and Donelson was ours. It was this that led people to call him Unconditional Surrender Grant, the words answering to the initials of his name.

Some envious people now tried to pick flaws in his character; but it did not trouble him.—He held his tongue. He could afford to wait till he was better known.

Then the great rebel fortress of Vicksburg had to be taken. The rebels had spent all their time since the war began, in fortifying it, and it was a strong-hold indeed. Grant was sent to take it.

"It can't be *done*," said the rebels.

"I am *afraid* it can't be done," said some of the Union men.

"It *can't* be done," cried old England.

Grant said nothing, but he went to work. He was not impatient; he did not bluster; he only *held out through every obstacle*; and on the 4th of July, 1863, the telegraph told the good news all over the land, "Vicksburg has surrendered!"

President Lincoln saw what a general they had out West, and said,

"I will send for Gen. Grant, and see if he cannot help finish this sad war."

So he sent for him, and he came to Washington. "He did not *look much*," the people in Washington thought; but the President knew that merit makes no boasts, and that even as a child is known by his doings, so are men. He, therefore, made him Commander-in-Chief, and put all the forces of the United States under his charge, and a pretty heavy charge it was. Gen. Grant felt it to be so, I reckon, for he talked less and thought more than ever.

By and by he set his generals at work. He told Sherman to do one thing, and Sheridan another, and Meade another, while he went down with the army of the Potomac. "And what is *he* doing?" people began to ask; and as they could not see, they began to find fault. That did not frighten him. It was his duty to *wait*, and he knew it; and while one general after an other was gaining important victories, and filling the land with their praises, he stood patiently still.

All at once, after many months of waiting for it, Gen. Grant saw his time had come; and he took Petersburg and Richmond, and Lee and all his generals, and their whole army; and it was all done so quietly, that it was done almost before our eyes were open to it. You know the rest, boys.

And not many months ago, when the general went back to Galena, the whole people ran out to welcome him with the ringing of bells and the firing of cannon. Four years before, he left his humble home a poor man, with few friends. He came back the greatest general of the age, and above all, the general who brought peace to our dear country, but the same modest man still. "Promotion cometh neither from the east nor from the west, nor from the south; but God is the judge: *He* putteth down one, and setteth up another." And the people took him to a beautiful house on a hill, which they had prepared for him, where he and his little family took supper in great joy and thankfulness of heart.

H. C. K.

Science and Art.

SHOT-MAKING IN NEW YORK

One of the most interesting manufactures which this busy city of ours presents to the inquiring mind, is that of shot-making, of which most people have no other idea than an indistinct one of a huge and lofty tower, through which melted lead falls into a "water-pit" at the bottom.

A visit to the establishment of the New York Lead Company, on Centre street, will disclose all the details of this interesting process. The brick tower is something less than 200 feet in height, and about 60 or 70 in circumference. At the bottom is a well of cold water, and the summit is entirely devoted to the melting machinery—the pan or sieve through which the shot falls being situated in the centre, and quite small, say a foot and a half in diameter. The lead is conveyed to the summit in pigs or bars, and there melted. Before being poured into the pan, it is slightly mixed with crude arsenic, to prevent oxydation. Much of the lead, in passing through the holes of the sieve, comes out in elongated drops, in the same way as the dripping of water, thus causing imperfect shot, which are increased by the soft shot touching each other in falling, and adhering.

Standing on the ground floor of the tower, the shot can be seen and heard falling and hissing into the well beneath, the water of which is splashed up high as it receives the driving, seething rain.

From the well the shot is transferred to a drying machine, lightly rolled by hot flannel rollers, and, after being thoroughly dry, it passes through the next process, which separates the imperfect from the perfect shot. This consists of a long, smooth, wooden inclined plain, divided into regular ledges, each one a little lower than its predecessor, with a slight break or open space of about half an inch between. The round, perfect shot, in rolling down this plain, leap the openings, while the imperfect, not having the same momentum, fall through, and are gathered up, to be re-melted.

The next process is, separating the different sizes.

This is done by a sort of chest of drawers, the top of each drawer being covered by a sieve, the coarser at the top, and thence becoming finer toward the bottom. This cabinet is kept in a swinging motion to and fro by machinery, thus shaking the mixed shot, which is poured in at the top, from drawer to drawer, until all the different sizes are duly assorted into separate drawers.

The shot has now a dull, dusty color, the finer grades appearing more like sand or black meal than a mass of separate and uniform globules; and the next operation is to polish. This is performed by putting it into revolving cylinders, with black lead, and from which the shot is at length projected, bright and shining as beads of glass. It is next put in bags, and is ready for shipment.

The shot business is now very brisk. More is shipped at the present time than for a number of years past. During the war a large business was done in Minie balls, or slugs, hollowed at the butt.

The trade is now almost altogether in shot, not including the three sizes of buck-shot, which are moulded like bullets.

There are four shot-towers in New York and vicinity:—

The New York Lead Co., Centre street; Tatham & Brother, Beekman street; T. O. Leroy, Water street; and McCullough's Lead Co., Staten Island.

The capacity of all these works is very nearly equal—that of the former being from ten to fifteen thousand pounds of shot per day, or a total of forty to fifty thousand pounds.—*New York Tribune.*

Health.

CHOLERA.—CAUTION TO THE PUBLIC.

The following circular is issued by the Commissioners of Health:

The undersigned having been requested by the Commissioners of Health for the city of New York, to publish such information as may be of use to the people at large, in view of the anticipated approach of an epidemic of cholera, would most earnestly call the attention of the public to the following statement of facts, and beg their careful consideration of the suggestions and advice:

Whatever differences of opinion may exist in regard to the cause and mode of propagation of the cholera, all now agree in their observations in this acknowledged *fact*, that its greatest ravages and most fearful mortality are among the filthy, the vicious and the destitute, and in fact it is almost confined to the improvident, the intemperate, and those who injure themselves by taking improper medicines.

Cleanliness, therefore, is of the first importance, both of your person and of your houses, particularly your yards, sinks, privies and cesspools, where fresh chloride of lime should be daily sprinkled, and the adjoining walls and fences surrounding them repeatedly whitewashed.

Be careful that there is no stagnant water either in your cellars or yards, and if your basements are damp, use fires in them frequently to burn up the foul air, and cause a more perfect ventilation.

Remove all garbage at least once a day, and twice if possible, and permit nothing to remain on the premises to undergo decomposition.

Keep your houses well ventilated.

Be temperate in all things—both in eating and drinking. Be temperate in exercise, in labor, both physical and mental. Keep good hours. Take proper food, in reasonable quantities, at proper times. Plainly cooked meats, with boiled rice, and bread, and thoroughly cooked potatoes, should form the ordinary base of diet.

Abstain from all unripe fruits, and stale or partially decayed vegetables, but, above all, avoid excess of intoxicating drinks of every kind.

Wear flannel next the skin, and at all times maintain the natural temperature of the body by a sufficient amount of clothing. Avoid all exposure to sudden changes of temperature, and if accidentally exposed to a storm, remove your wet boots and clothing as soon as possible.

The cholera is not the necessary fatal disease which it is commonly believed to be—but is a disease that is both *preventable* and *curable*. It is always preceded by symptoms of languor and debility, with *diarrhœa*, and in this stage is almost always curable; but if neglected at this period, and the diarrhœa permitted to continue until a collapse comes on, it is then almost always fatal.

At the very commencement of the disease, *go to bed, and stay there until you are well*, with warm flannel around the body, warm bricks or bottles of hot water to the feet, if necessary, and if there is a tendency to vomit, apply a mustard plaster over the stomach. If you have not got a bed, *lie down* on the floor and keep yourself warm; but by no means retain the horizontal position all the time—not even getting up to attend to the evacuations, but use a bed-pan or other convenience for that purpose, and immediately send for some qualified physician for advice. But above all things abstain from taking any of the advertised nostrums that will flood the city, and swallow no medicine unless prescribed by a competent physician.

The Commissioners of Health are doing all in their power for the purification of the city, and the protection of the people; but it must be evident to all that they cannot do every thing, and would, therefore, respectfully call upon their fellow-citizens to cooperate with them in every possible way in their power.

Sources of filth and impurity may exist without the knowledge of the public authorities, and every citizen should feel the necessity of keeping a watchful supervision over his own premises; and when individual efforts are inadequate for their removal, they should call upon the Board for aid and assistance.

Fear and despondency are the great sources of danger in all epidemics, but more especially so in cholera than any other.

While, therefore, we would urge upon all our citizens the use of every prudential precautionary measure, let them preserve a calm and composed state of mind, a cheerful heart, and dispel all fear; and by a confiding trust in an all-wise and merciful Providence, we can reasonably hope to escape this scourge, if we implicitly obey his laws.

Lewis A. Sayre, M. D.,
Resident Physician.

House, Farm and Garden.

RAISING POULTRY

Like human beings, fowls are susceptible of being influenced by change of climate, diet, soil and water. They require a little care until they become acclimated, which they never fail to be after a time. Their habits should be studied. Some bear confinement without injury—others require a range. When they are compelled by rain, snow, or some frost, to take shelter during the day, they do not retire to where they roost, but prefer some other building. The most important requisite for keeping fowls on a large scale, is to begin with a moderate number, and feel one's way, and increase as the business will warrant.

Those who wish to be successful in poultry-raising should have a distinct building, facing the South or South east, as the morning sun is congenial to them in cold weather, and a yard set apart for them should be constructed according to the purpose of their proprietor. One of the principal objects of keeping fowls by private families is to have fresh eggs. The time for the hens to lay eggs depends much upon the warmth in which they are kept. There are two seasons or periods of the year when poultry lay most; these are Spring and Autumn. Cold retards or prevents this; hence the scarcity of eggs in Winter. March pullets of the Asiatic tribe will often commence laying when five or six months old.

In the hatching of poultry, nature is the best guide, and all arrangements made for the accommodation of the hen should conform, so far as possible, to the example which nature sets before us. Hens in a state of nature make their nests upon the ground. This method, however, cannot be acted upon at all times. The best mode of making the nests of setting hens is of pine leaves, which offer a medium between the natural habits of the hen and the dryness of a wood-box filled with straw. The pine leaves also afford the hen an opportunity of freeing herself from those insects which are frequently so troublesome to hens when setting. The number of eggs to be placed under a hen is dependent on the size of both eggs and hen—an odd number, from eleven to thirteen, is to be preferred. A few strong, well-hatched chickens are better than a large brood of weaklings, that have been delayed in the shell perhaps twelve hours over the time, from an insufficiency of warmth. At the end of the week it is usual with setting turkeys to add two or three hen's eggs, "to teach the young turkeys how to pick." The plan is not a bad one; the activity of the chickens does stir up some emulation in their larger brethren. The eggs take up but little room in the nest, and will produce two or three very fine fowls.

The good health of fowls may be known by the fresh and florid color of their combs, and lightness and dryness of their eyes, the nostrils being free from any discharge, and the gloss of the plumage.

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July 22—tf.

By authority of the United States.

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No charges until the claim is collected.
Oct. 28—3mos.

MRS. AMELIA W. ADAMS

Will open a SELECT SCHOOL for the benefit of children between the ages of four and fourteen years, at her residence, 320 Juniper St., between Spruce and Pine, Thirteenth and Broad Sts., on Monday, 2d of October. Terms, moderate.
A share of your patronage is solicited.
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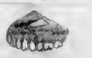

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Hymnological.

FOR THE YEAR'S END.

So grows the rising year, and so declines,
By months, weeks, days unto its peaceful rest;
Given us by slow and ever-varying signs,
Through childhood, youth, our solemn steps we bend
Up to the crown of life, and thence descend.

Great Father, who of every one takest care,
From him on whom full ninety years are piled,
To the young babe just taught to lisp a prayer,
About the "gentle Jesus, meek and mild,"
Who children loves, being once himself a child:

O make us day by day like Him to grow;
More pure and good, more dutiful and meek,—
Because he loves those who they him so;
Because his love is the best thing to seek
Because, without his love, all loves are weak.

All earthly joys are miserable and poor,
All earthly goods as quickly droop and dies,
Like rootless flowers you plant in gardens, sure
That they will flourish—till, in mid day skies,
O The sun burns, and they fade before your eyes.

God, who art alone the Life and Light
Of this strange world—to which, as babes, we come—
Keep thou us always children in thy sight;
Guide us, from year to year, through shine and gloom,—
And at our year's end, Father, take us home.

Miss Mulock.

For the Christian Recorder.

LETTER FROM HARRISBURG,

A MARRIAGE IN THE GARNET LEAGUE

HARRISBURG, PA., Dec. 21, 1865

MR. EDITOR:—Deeming an episode, which was introduced last evening at the regular meeting of the Garnet League, of some public interest, if not importance, I feel persuaded to give your readers the [illegible]

It has become very generally known [illegible] State that the Garnet League of this city is an institution devoted to [illegible] and literature, is the most prosperous of any thing of the kind ever organized in this commonwealth. It embraces among its members the silver-haired and venerated fathers and mothers, whose presence gives it strength and character, and the rising and progressive young ladies and gentlemen, who contribute the grace and beauty necessary for the finish of a first class institution. The worth and intelligence of this city seemed to have combined under the banner of the Garnet League, to work out a moral and political revolution. Some two hundred and fifty ladies and gentlemen have enrolled their names, and entered heartily upon the discharge of their duties. The exercises consist in the transaction of any political business which may legitimately belong to such an organization, and such literary efforts as reading original essays by the ladies and gentlemen, reading appropriately selected pieces, reciting verses from the Bible, and such musical entertainment as individual and congregational singing. This is but a slight sketch, but nevertheless is sufficient to give an idea of this most popular organization.

Day before yesterday, the evening *Telegraph* made the following announcement, which was the first intimation the public had of what was to transpire. As the large audience-room of the Zion church is always filled at the regular meetings of the League, but little doubt was entertained as to there being a full attendance of the members:

> "*A Public Marriage.*—We learn that a loving pair of colored folks, members of the Garnet League, will be married in the brick church, South street, to-morrow evening, at a meeting of the League—the President of which association will officiate, he being a minister of the gospel.
>
> "The Garnet League is a literary association which has attained a high degree of popularity among the colored population of this city—the meetings, which are quite interesting, are always liberally attended, and the marriage ceremony on to-morrow evening will undoubtedly attract a vast throng of spectators."

This announcement had the effect of crowding the church. Many white ladies and gentlemen were present to witness the ceremony. The weather was rendered disagreeable by a snow storm, which was probably accepted as a good omen, emblematic of the pure love which was cementing the union.

The usual exercises of the League were gone through with, which deserve no special remark, except the splendid singing of "The Flag of the Free," by Miss Lucy Turner. The audience were enthusiastic in their applause, and could only be prevailed upon to desist by the appearance again of the lady, who executed with peculiar melody another piece of music, which elicited the most rapturous applause. It soon became evident that the League would have another hal-lad from Miss Turner, but the President, Rev. John R. Price, interfering, a stop was put to any further manifestations on the part of the delighted audience. The young lady certainly is endowed with a superior voice, and with scientific cultivation would rank among the first colored singers in the country, as it is, she is not far behind them; what she lacks in musical knowledge she makes good in distinct melody, which is only equalled in sweetness by the power of her voice. The League should congratulate itself that it has a soprano among them to contribute to its interest.

But to the event of the evening. The blushing bride, Miss Martha Carter, and the modest groom, Mr Wm A. Jones, have been stopping at the Garnet House, in this city, for some time They are both members of the League. The lady is originally from Virginia, but has resided for several years in this city, the gentleman hails from Maryland, but is more recently from the army, where he performed his duty like a man and a soldier. In this locality it is very evident that our young ladies have no disposition to resist the overtures of our returned veterans, who, besides their manly virtues, have a conqueror's laurels to share with them.

At half-past nine o'clock, P M., a coach, with four horses attached, stopped at the Garnet House and received the bride and groom, Miss Mary Thompson and Miss Josephine Wolf, the bride-maids, and Mr. George Thomas and Chas Wm Boyd, the groomsmen, all of whom are members of the League. The bridal party soon reached the League room, and as they walked down the middle aisle the entire audience received them standing They all looked very well, not even the greatest critics among the ladies could find any fault with the tasty manner in which the pleasant bride and her pretty maids were adorned. They are such excellent diplomatists that they would not do otherwise than note that the good-looking groomsmen could not possibly have been gotten up in better trim.—When the parties reached the altar, where Rev John R. Price was officiating as President of the League, the bridesmaids ranged themselves on one side and the groomsmen on the other, leaving the happy couple to stand between them.—Mr President Price then, in a solemn manner, the people having previously taken their seats, performed the ceremony, which was listened to with the greatest interest, and concluded by kissing the bride, which caused considerable merriment.

In accordance with the usual custom of the League, the President led off the verse recitations from the Bible, as follows:

"The brethren all greet you: Greet ye one another with a holy kiss."

Mr Martin Parry, one of the Vice Presidents, recited, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh."

T. Morris Chester chimed in next, "Wherefore they are no more twain, but one flesh.—Therefore, those whom God hath joined together, let not man put asunder."

Mr. Chas. Perry, from the gallery, in a clear voice, recited, "Neither was the man created for the woman, but the woman for the man."

The audience, which had been considerably amused by the appropriateness of the verses, could contain themselves no longer. When Mr. Perry took his seat the laughter was long, loud, and continued, and when Mr John D. Price said: "For the man is not of the woman, but the woman of the man," but few heard him, and those who did, were only incited to renewed laughter. Many other ladies and gentlemen had appropriate verses to recite, but it was impossible to get the audience quiet enough to listen to them, whereupon the bridal party made a move to retire, when the friends of the happy couple came forward and tendered their congratulations. At this stage of the proceedings, Mr. Chester, on behalf of the League, presented the bride with a half dozen cups and saucers, a half-dozen glass goblets, two glass salt cellers, and one large glass dish The bridal party then returned to the Garnet House, where they received their friends and where the remainder of the evening was agreeably spent.

A committee of three, consisting of Messrs. Aquilla Amos, Jefferson Graham, and James Hillon were appointed to convey the bridal gifts to the Garnet House, which was acceptably done

The marriage of persons before a literary society, is an innovation upon the old customs, but when a powerful organization, like the Garnet League, introduces this novel idea, it is sufficient to commend it very generally to public favor.—Such things tend to strengthen the institution, increase the membership, quicken the interest, and in many instances keep fresh the most cherished and pleasant recollections

Yours, for equal rights, R. B.

* * *

For the Christian Recorder

THE PILLOW THE PLACE FOR REFLECTION.

The pillow is the throne of conscience and the citadel of reflection It is there that the world is shut out—there conscience will be heard—there reflection enforces attention. There the grand review of life, and especially of the past days, weeks or months takes place There errors are corrected, or plans layed to increase them; there resolutions are formed, good or bad; but there, more than any where, conscience corrects the bad and enforces the good. On the pillow we analyze our plans of business, our judgments are more settled, we discover what is wrong and abandon it, and are more strongly confirmed in what is right and good Woman buries her resentments in the pillow, and the wicked, often conquered by reflection, on the pillow nobly resolve to forsake sin and wickedness, and return to the paths of virtue The pillow often cools burning revenge, and drives anger from the heaving bosom.

On the pillow the Christian delights to hold sweet communion with Him that protects by day and guards him by night The Christian can there review the numerous blessings of which he is the happy recipient, reflect upon the immortality of the soul, offer up his silent and undisturbed prayers for himself, and relatives, and friends, and the whole human family. The philanthropist can there devise and digest plans for the amelioration of the sufferings of the human race, undisturbed and in peace

But oh! the thorns that are in the pillow of him who is steeped in crime, unless he has seared his conscience and strangled reflection.—And to the awakened sinner how dreadful his pillow must be. In the darkness of night he seems to see the gleaming fires of vengeance blazing from the throne of an offended God. But from that same pillow he looks to a bleeding Saviour to pardon all his sins and to bathe his trembling soul in the fountain of redeeming love.

On the pillow the good Christian commends himself to God for safety while he sleeps, and awards to Him his gratitude when he wakes.—On the pillow nature is refreshed, by sleep, let the pillow be of feathers, wood or stone; sleep, a semblance of death, but with the presence of life. Let us all make good use of the pillow.

Yours respectfully, C. A. McCARY.

For the Christian Recorder

LETTER FROM INDIANA.

EVANSVILLE, Dec. 21, 1865.

DEAR RECORDER:—Here I am quietly settled down to my work. Our new church is not quite finished yet, but we expect, as soon as the weather will permit, to finish it

Mr Editor, I perceive there is a warm feeling of Christian love towards you on this circuit.—When I told the people you came as far as Odin with me, the general exclamation was "Why did not he come and see us?" I told them business of great importance called you home, and therefore you could not come and see them

We had a glorious time here on last Lord's day evening The Lord was in our midst, mighty to save and all-powerful to reveal: two were added to the Church.

We have been holding a series of festivals to raise the means whereby we may be enabled to finish our church. They are held under the supervision of those noble sisters, Sarah Byrum, Martha York, Sarah Grey, and Eliza M Clerken, and most faithfully do they perform their duty through wet and through dry They are, most truly a band of working sisters. Cheering it is to a minister, when he has such faithful soldiers in his band The results of their labors thus far are cheering, and we will soon be able to say, "Our church is done"

Yours, fraternally, ROBT. McCARY, Elder in charge.

For the Christian Recorder.

LETTER FROM NATCHEZ.

DEAR RECORDER:—After withholding my pen from paper for over three weeks, in hopes that some one of my brethren of more ability than myself, and finding none to lay hold from the little Rose Hill church, I thought that procrastination on my part was a bad thing, therefore I will call your attention to the joyful news which I wish to put before the eyes of the readers of the Heaven-blessed paper, the Christian Recorder.

Dear Readers of the North, South, East and West: Perhaps some of you are so far off North that you cannot really think that the stories told down South about the treatment of the colored man in by-gone days, can be true, but friends, let me say, that no mother has yet given birth to the son or daughter with tongue enough to express the barbarity and brutal treatment toward the colored man in this part of God's land, where the devil has pitched his tent and put old father Jeff Davis out as his safeguard, and many have been the groans and cries from the poor downtrodden people here to our God to open wide the door of the devil's kingdom and run him out at the back way into the Red Sea and old Jeff Davis along with him

As it may take a sheet of paper large enough to cover the outside of the jail in Natchez to tell the whole that has been done to the black if I were able, I will not say any more in regard to the past, but of the present only.

Long have we been deprived of the privilege of meeting our friends and brothers in Christ Jesus face to face. But glory to God, these restrictions have been removed. Yes, God in his providence has opened to us the door which no man can ever shut. Yes, blessed be the prop to that door, for it is King Jesus, who never lost a battle. He has opened to us a large and effectual door that His gospel shall be preached far and near to his black but blest portion of his children who have long been bound in stocks and chains. But thanks be to our God, I mean the loyal man's God, that he has removed all such unjust restrictions, and by it our northern brethren, both white and colored that are living under the banner of our king, and under the Stars and Stripes, can and do come over to us and organize churches, and build up school houses, and form societies, &c And this is my reason to-day to put my pen to paper and call it good news.

We have had the great pleasure of having our long talked of friend, Elder Elisha Weaver, the first colored editor that ever made foot prints upon the soil of Natchez's streets to my knowledge, here on the 12th day of November. This dear brother was invited to preach to the members at the well-known Rose Hill Baptist church He accepted the invitation, and the hour appointed was 3 o'clock in the afternoon, and at that hour our venerable brother arrived finding the pulpit awaiting his arrival Inside, outside and all around, the church was crowded.

Rev Weaver preached to us from the 17th chapter of Exodus 15th verse, commencing, "And Moses built an altar and called the name of it Jehovah Nissi."

My good readers, allow me to tell you that Elder Weaver will never be forgotten He will ever be remembered by the Rose Hill members without any doubt.

I must say, for myself, I could have listened to such a sermon some four or five hours longer. God bless the man

The audience showed great gladness and satisfaction in every respect, for his sermon was very interesting. It gave quite an outpouring to the Spirit of the Most High upon the children of God, and effected many perishing sinners' hearts.

Now, dear brethren of Philadelphia, will it be wrong on my part, should I tell you that I do not think that you can pick out and send another God-blessed man from yours or any other city to excel Elder Weaver. We do hope that, after much good has been done by him on earth, he may be able to mount aloft on an eagle's wings, and exchange a world of cross for a heavenly crown, is the prayer of his friends, both Baptist and Methodist

Elder Weaver preached in other churches in this city and was equally well thought of.

But I must not attempt to meddle with Rev. J F Boulden's or Dr Pendleton's church matters, although both of these brothers are much beloved by us as children of God and are ministers here in charge, and perhaps would like to speak for themselves

Elder J F Boulden is from St. Louis, Mo., and is pastor of the Wall Street Baptist church; and, to my weak judgment, Elder Boulden is the one and only one for this church, for few ministers exhibit more earnestness in the work of the Lord than Elder Boulden He is well beloved by every one. Elder Boulden shows the greatest delight in his system of transacting church business.

But I must say no more at present, but ever remain a true friend to the Recorder.

J. S. HABERSHAM

Natchez, Miss., Dec 4, 1865.

For the Christian Recorder.

LETTER FROM BRO WRIGHT

Beaufort, South Carolina,
December 17th, 1865

MR. EDITOR.—Dear Sir:—It is with great pleasure that I again address a few lines to you relative to the progress of the Freedmen in this city and the surrounding islands No one, except those who are among them, and interested in the welfare of this people, would believe what progress they are making in reading and writing, doing business and acquiring wealth.

They have the important idea fixed in their minds that if they get a piece of land of their own, they will not be obliged to work for their old masters again

I am very sorry that the Tax Commissioners received an order not to sell any more land to these people. I have made it my special business to see that every man who could raise the seventeen dollars required, had ten acres of land Since the order has been received not to sell any more, they come to me daily, and ask if it be lawful for the Tax Commissioners not to sell any more land to them when they have the money to pay cash for it.

A company has been formed here for the purpose of purchasing a steamboat. The money has been raised, and they are now awaiting the Government Sale which will be held here in a few weeks. I have come to the conclusion that if they are permitted to raise another cotton crop, they will not only purchase more steamboats, but do the principal business in this State

There is a company store in this city doing a very fine business, and another on St. Helena Island doing equally as well There are also more about to be formed.

If the government will only do its part, the blood that has been shed to liberate these people will prove a greater blessing to America than is expected by the general mass of the people These people have raised a very fine cotton crop this year, as well as last, without having a driver's whip over them. I am sorry to say that they have been swindled out of at least half of their cotton by Yankee sharpers. But I am well convinced that in another year they will be prepared to defend themselves against these persons. The ex-masters appear to have a great deal of sympathy for their former slaves, while they hate the poor white man. They warn them against these sharpers, and, where they have an opportunity, see that they are not cheated.

I believe that if there be inserted in the Constitution of any of the seceded States, an educational clause as the qualification of a voter, it will not take the breath out of any black man here, if it apply to the white man also.

I had the honor of being sent as a delegate to the first important convention ever formed in this State, which was held in the city of Charleston While there, I had an opportunity of visiting one of the finest schools I ever saw, and I had an idea that I had seen some good ones in the North. This school is superintended by Mr. F. L. Cordosel (colored) It consists of eight hundred pupils. It is divided into three departments, containing nineteen classes and twenty teachers, ten of whom are colored. Each teacher and pupil, as far as I could see, had a place, and they were in that place The class in "Clark's Advanced Grammar," went through some of their exercises while I was in the school, and I must say that they parsed just like boys in the Normal School at the North The superintendent informed me that this class were all aspiring to gain professions.

I could not help thinking that the time was not far distant when there would be more than one colored lawyer south of what was called Mason and Dixon's Line, to vindicate the cause of the colored man.

I am, very respectfully,

J. J. WRIGHT

For the Christian Recorder.

A LETTER FROM MORROW

MR. EDITOR:—I have resolved to remain no longer in the cartel of being too busy to write a few lines for your excellent paper. Many and varied are the changes since my last letter The revolving wheels of time bring us very near the close of another year, and it is said by many that the war is at an end,—that the last battle has been fought and the last victory won, and the brave defenders of this boasted Republic are daily returning to their homes and loved ones.

But after the colored men have rushed to the rescue of an endangered country, with brave hearts and willing hands, nobly and manfully defending their country in its most perilous hour, and saved the beautiful American flag from being trailed in the dust by traitors,—after all this, I ask, shall it be said that they have no rights which white men are bound to respect? Shall they be denied the right of suffrage after they have fought and bled to restore peace?—Heaven forbid!

Some have sneeringly inquired why I meddle about the rights or wrongs of the braves who have defended the country. Have I not a right to do so? Is not this a free country? Am I not an American woman, born and reared on American soil? Have I not been subject to the oppressive laws of the land? Have I not a right to complain?

I earnestly hope, that the day is not far distant, when we, as American men and women, long and wrongfully oppressed, both in the North and South, shall enjoy all the rights of a free and happy land

But if we wish to become prosperous, we must be united. The freedman must be instructed and brought to a knowledge of their duty They must be elevated to a contemplation and comprehension of those great truths on which alone a government like ours can be successfully conducted.

Liberty is one of the most inspiring themes of the poet and the most glowing subject of the artist. Next to liberty is the acquisition of useful knowledge Then I would say to the freedmen, Let me beseech you, by all the ties that bind you to a common country, seek to acquire an education. It is a friend that will never desert you,—no clime can alienate it, no despotism enslave. At home, a friend; abroad, an introduction; in solitude, a solace It chastens vice, and gives at once a grace and government to genius. If we work upon marble, our work will perish If we work upon brass, time will efface it If we rear temples, they, too, will crumble to dust. But if we work upon the immortal mind, if we infuse into it high principles and a right fear of God, we engrave on tablets over which time has no power

Yours for the education of my race,

LIZZIE HART.

Morrowtown, Ohio, }
Dec. 19th, 186 }

For the Christian Recorder

LETTER FROM ORANGE.

BRO WEAVER:—I thought I would let the friends of the A. M. E. Church know how we are getting along in our new field of labor in the Bergen Circuit, which belongs to the New York district

I was appointed to this Circuit by the Bishop, in June last On arriving here I found that I had only two appointments and but one church, which was located at Bergen There was none at Orange; the meetings being held in a large Hall.

We have since purchased a lot at a cost of $500, on which we paid $200, after which the deed was delivered to us We are now making arrangements to erect a house thereon. We have only fourteen members at this place

On the 7th of December the ladies got up a festival to assist in making up my salary, from which they realized—after paying all expenses—the neat little sum of $32 44, for which I return my sincere thanks. The managers of the affair were the following ladies, whom I hope will ever continue to show their kind benevolence and appreciation to all poor itinerant ministers:

MRS CLARK,
MRS SAYPLES,
MRS. MATTHEWS

Yours fraternally,

W RIDDLES

Orange, Dec 11th, 1865

For the Christian Recorder

LETTER FROM BETHLEHEM

MR EDITOR.—Hoping that I do not intrude, I again drop you a few lines to inform you and the many readers of your valuable paper, how things are going on in this vicinity.

Professor William Howard Day, of New York, lectured at the Citizen's Hall, on Monday evening, the 4th inst. His subject was "Freedom around the world." I can assure you he handled his theme in a masterly manner, and I have no doubt but that his words carried conviction into many a heart

We have those in our midst who are opposed to a colored man lecturing or speaking in public. For my part, Mr. Editor, I think Prof Day is the right man in the right place The people of Bethlehem were highly delighted with his lecture, and were profuse in their efforts to induce him to stop and deliver another lecture; but his business would not permit, and he was forced to decline their invitation He took the first train for the city

Perhaps your readers would like to hear something more about the beautiful old city of Bethlehem, and its founders

David Nitchman, the founder of Bethlehem, who felled the first tree to build the first house, was born September 18th, 1676, in Moravia, and died April 11th, 1758 The Wempono, Mohicans, Delaware, Sapas, Mentesing, Mohawk, Shawnese and Cherokee warriors there rest side by side The rich and poor, the white, black and red men have the same unassuming horizontal stone of two feet square above their remains. All the females are buried in separate parts of the ground. Many inscriptions are here found marking the resting-place of the deceased persons

The population of the old town is about five thousand The new borough, immediately opposite, (now called South Bethlehem) has about twenty five hundred inhabitants, including about thirty colored persons, who have come from Philadelphia, New Jersey and other places throughout the United States,

Yours truly,

E EMMORY

Bethlehem, Pa., Dec 5th, 1865

For the Christian Recorder.

A LETTER FROM ST. JOSEPH, MO

MR EDITOR:—Having entered upon a new field of labor, permit me through the columns of the *Christian Recorder*, to inform the public of the state of affairs in this part of the country

I arrived in this city on the 25th day of November, and met with a very kind reception. I put up at the house of Bro. Charles Pearsons, where I was made to feel perfectly at home by the kind treatment that I received from himself and wife.

On Sabbath morning I attended church here Previous arrangements had been made with Rev Wm Norris, (a Baptist minister) to preach a funeral discourse. After which, I announced that I would preach my introductory discourse at 7 o'clock, P M., and at that hour the house was filled to overflowing with both white and colored, all paid great attention to the discourse, after which I opened the doors of the Church, and four persons came forward and joined it.

While I was engaged in extending the invitation, all of a sudden the foundation under the centre of the building gave way, precipitating about two thirds of the congregation, hot stove, benches and every thing down into the cellar, a depth of eight or nine feet, and it was nothing but the hand of Divine Providence that prevented us all from being killed All but one have recovered from their injuries We are now destitute of a house of worship, but soon expect to have our Church ready for use.

I am very favorably impressed with the go-ahead spirit of our people: they are fast convincing their old rebel masters that they appreciate freedom, and are fully able to take care of themselves.

We have a day school here which is taught by a white gentleman by the name of Thomas Haine His labors as a teacher among our people are highly appreciated

I made a visit to Atchison, Kansas: there I met Bro Nicholas Johnson at the river awaiting my arrival He had me conveyed to his house, where I was very kindly treated both by him and his family. I preached twice, and we all felt that the Lord was with us. The people here have a large day school supported by the public school fund More anon

J. M WILKERSON.

St. Joseph, Mo., Dec. 14th, 1865.

For the Christian Recorder.

FROM PITTSBURGH.

At a special meeting of the People's Moral and Intellectual Institute, held on the 13th day of December, immediately after the funeral of Miss Anna R Jones, a young, talented and universally esteemed member of that association, Messrs George B Vashon, Barney Mahony and Frederick J Loudin were appointed a committee to draft an expression of sentiment in reference to the mournful occasion The committee, thereupon reported the following Preamble and Resolutions:

Whereas, It has pleased our Heavenly Father to take from this life our esteemed fellow member, Miss Anna R. Jones, therefore, be it.

Resolved, That while we bow submissively to the will of Him who ruleth the universe, and who doeth all things well, we cannot but mourn the loss of one cut off thus prematurely in the spring-time of existence, of one so dearly loved on account of her amiable traits of character, and so full of promise in view of the high and brilliant talents with which she was gifted

Resolved, That we, the members of the P M and I. Institute, tender to her sorrowing relations our sincere condolence in this, their sad bereavement, with the assurance, that, while we sympathise fully with them in their sorrows, we would confidently point them for consolation to Him who hath declared, "Blessed are they that mourn, for they shall be comforted"

Resolved, That a copy of these resolutions be presented to the parents of our lamented fellow member, and also, a copy transmitted for publication in the *Christian Recorder*

After some brief eulogistic and regretful addresses by Messrs Robert W Bell, Hezekiah Anderson, Paul J Carson and others, the report was unanimously adopted.

J. P. UNDERWOOD, *President*
GEO. B VASHON, *Secretary*

For the Christian Recorder.

LETTER FROM SISTER HABERSHAM

DEAR BRO WEAVER.—I avail myself of this opportunity to drop you a few lines, hoping they may find you well, and that you arrived safely at your home, and found all your family and friends well

Dear brother, the many prayers that were sent up for your safe return to your home, must have attended your pathway. I would like to hear from you as often as you find it convenient to write Miss Freeman, and my daughter Casy Ann Thomas, beg leave to be kindly remembered to you, and I hope you will send me a paper as often as you can

Oh! let me tell you what Dr Lawrence, of this place, asked me last evening, on observing me with eight or ten papers in my hand, as I was coming from the Post Office

"Are those papers you have in your hand the *Christian Recorder?*"

I told him they were not

"Well," said he, "his paper is one of the best in circulation."

"How do you know that?" I asked

"Why, my wife borrows it every week from Miss Fitzhugh, and I read it," said the doctor.

I wish you to send me a copy with my husband's letter, if you should find a space in your paper for it.

I am, dear brother,
Your humble sister in Christ,
MARIA ANN HABERSHAM

For the Christian Recorder.

LETTER FROM BRO. CHASE

MR. EDITOR:—We are yet alive, thank the Lord In the midst of lofty mountains and lonely valleys we still get a glimpse of the sun through the columns of the Recorder, which is always a welcome visitor. The times are improving in this part of the country, both temporal and spiritual. We are making arrangements to purchase a lot to build a church. So far the driving wheel is in motion, and by the help of God we are bound to see what the end will be

We delivered an address to the returned soldiers, on Wednesday, the 9th inst., when our church was crowded to its utmost capacity. The soldiers seemed to be highly pleased with the affair

On Thursday, the 14th, a committee of ladies, of which Mrs Mary Jones was director, made arrangements to give a supper in honor of these brave defenders of our country, which was prepared and served up in a most handsome manner, which they partook bountifully. The good things were such as could only be equalled in the markets of Philada.

We were invited to join them, and at the hour of 10 were called upon to commence operations at the table. All praise is due the ladies of Wilkesbarre for their liberality and kindness Long may they live to do good.

We have been blessed in our labors since we took this charge. Souls have been coming to Christ, and we are continually receiving members at every point. We have had a protracted meeting for two weeks, and many have professed to be converted Pray for us, that we may still enjoy the blessing of our ever watchful Redeemer

I am still at work for the paper, and hope to get ten CASH subscribers by the first of January Yours for our onward march,

W H. CHASE

Wilkesbarre, December 16th, 1865.

MISSIONARY CIRCULAR.

Mission Rooms, No. 19 Saratoga St. }
Baltimore, December 15, '65 }

President—Rev Bishop Daniel A Payne. Vice Presidents—Rev Bishop Wm P Quinn, Rev Bishop A W Wayman, Rev. Bishop J P Campbell Executive Committee—Daniel W Moore, S L Hammonds, George T Watkins, J H S Hall, William D. W Schoreman, John J Herbert. Jas H Davis, *Treasurer*.

At a recent meeting of the Board of Managers of the Parent Home and Foreign Missionary Society of the A. M E Church, appointed by the last General Conference, it was *decreed* that the sum of $10,000 should be raised during the present Conference year, and apportioned to each Conference District the following sums:

Baltimore District.	....	$2,000
Philadelphia do	....	1,500
Missouri do	....	1,500
Ohio do	....	1,600
Indiana do	....	1,000
California do	....	1,000
New York do	....	800
New England do	....	400
Total. .	. .	$10,000

Is this too much to ask of the Church redeemed by the blood of Jesus? Is the effort too great for the ministers of Jesus? The sum asked is less than 25 cents per member! Think of it, dear brother

The work of devising ways and means for collecting this sum was committed to the Executive Committee of the Parent Society. The Corresponding Secretary made an appeal to the *Ministers, Members and Friends* of the cause of Missions in the African M. E. Church, through the columns of our Church Organ, "The Christian Recorder." The only response we have had to our appeal and circulars to the different Conferences has been from the Philadelphia Conference—$250, and the Indiana Conference—$69. We learn by Bishop Wayman and the Ministers of the New York Conference that $50 had been appropriated by it for our cause, but we have not yet received it.

Baltimore Conference has raised in Baltimore City and Washington alone over $500, and is still at work to raise her apportionment.

OUR QUARTERLY EXPENSES

Are over $1,500. Baltimore Conference, $450; Indiana Conference, $300; Missouri Conference, $400; South Carolina, $100. This amount the Executive Board *must* meet quarterly, or cause good men to suffer, and quit their chosen field of labor Besides, all the *assistance* which our Missions have hitherto received from the United States Government has been withdrawn, and our expenses have been greatly increased The estimate which we have made is only for the regular salary. We have made an estimate for table expenses, house-rent, fuel, or travelling expenses, which are allowed each Missionary, as well as other itinerant ministers. These several expenses added, will greatly increase the estimate made. Besides and above all this, it is our duty to aid the Missionary in furnishing his home, and in preparing an outfit for his great work. We have been thus careful in our statement, so that you may see the extent of our expenses and the necessity of your *immediate co-operation, assistance and effective action*.

TO WHOM WE MUST LOOK.

All unite in saying to the Preachers, to the Pastors of the Churches:—You, dear brothers, are the shepherds of the flock; you occupy the pulpits; the hearts of the people are with you; go among them from house to house. They expect Christ's ministers to plead Christ's cause Christ himself expects it Then, as we love HIM, as we regard His last command, as we pity the souls for whom He died, and with whom we are to stand at His bar, let us be faithful to His great cause.

We are aware that most ministers in our Church, particularly, are far from being wealthy; that most of them are poor; that many have but a scanty support themselves. But wakening up a religious sympathy for those who are *so poor* as to have no *Bible*—*so poor* as never to have heard a Gospel Sermon *in all their lives!* will make none of us the poorer. Those who do most for missions, do most for their pastors. The only true policy is to keep the streams of benevolence flowing. We *flourish at home* only as we are aggressive abroad. "The liberal soul deviseth liberal things, and by liberal things shall he stand"

We repeat, then, the preachers are the agents True, the General Conference has said who its Board of Managers, Executive Committee and Secretaries are. They may devise plans ever so wise and liberal, but it remains alone for the preachers and members to execute them. Brethren, shall we be deceived? Must we fail for the want of your co-operation?

WHAT MAY BE DONE, AND HOW.

Preachers' Meetings, Quarterly Conferences, Leaders' Meetings, Missionary Committees, Teachers' Meetings of our Sabbath Schools, can take up the subject, mature their plans, and employ the best assistance they can get, both among the ministers and lay brethren. We would urge especially the organization of our Sabbath Schools into Missionary Societies, under the direction of the Superintendent of the School.

2d.—That Teachers of Sabbath Schools act as collectors in their respective Classes, and report the result of their individual efforts to the preacher in charge, through the Superintendent, at the Monthly Missionary Meetings.

3d.—We request each Minister to organize his entire congregation, and all the friends of his Church who are *willing to do so*, into a Missionary Society, which Society shall meet once a month, for a monthly concert of prayer, for the transaction of business and the reception of monthly dues.

4th.—At these meetings, in order to make them of more interest, letters from Missionaries should be read from the "Christian Recorder," and other Missionary periodicals.

Whatever be the plan, it should *give to every member* the information necessary; set before every member his duty to the great cause of missions, and give every member and friend an opportunity to contribute

Never can the cause rest on a solid basis until each member of the Church contributes as regularly to the cause of Missions as he discharges any other Christian duty. We never wait for a stirring appeal to induce us to pray in our closets and families, to read our Bibles, and go to the sanctuary; no more should we in this work. Let the stirring appeal come—the oftener the better; but let us evince our fidelity to Christ, whether it come or not.

How many members of our Church are there who can give $100 annually? how many $50? and down to $5 and $1? and from that to the Widow's two mites? How many about to give up their stewardship have money to leave that they scarcely know what to do with! Through you, allow us to say to them—nay, rather Christ himself says to them, "Make to yourselves friends of the Mammon of unrighteousness, that when ye fail on earth, they may receive you into everlasting habitations.'

CONCLUSION.

To you personally, and through you dear brother, as the appropriate channel of communication with the Church, we make this appeal. Please to read this circular in all your appointments, and when your congregations are largest. We appeal for the love of Christ, and to all who love Christ, to our Brothers, to our Sisters, to our Sabbath Schools, to those liberal souls who have already done much, and whose praise is in all the Churches.

Let each inquire, Has my Saviour's last command to his Church really come home to me as a matter of personal interest and duty? Have I really entered upon the work of self-denial for my Master's sake? Have I ever worn a less costly garment, purchased less costly furniture, fewer acres of land, put less at interest, or said of this or the other indulgence, "I can do without it for Christ's sake—I can do without it for his sake for whom my Saviour died—for his sake who has no Bible, and no one to tell him of Christ?" Come, dear brother, let us consecrate ourselves to this great work to which our Master consecrated himself—glorifying God and saving souls.

Most affectionately your brother in Christ,

JOHN M. BROWN,

Cor. Sec. P. H. & F M S. A M E C.

P. S.—Any amount of Money may be sent to Mr. JAMES H DAVIS, No 12 Saratoga Street, Baltimore, Maryland.

The Christian Recorder.

Philadelphia, Saturday, Dec. 30, 1865.

AGENTS.

The following named persons will act as agents for the Recorder, to whom persons wishing to subscribe can apply:

Mrs George H. Fairweather, Jefferson City, New Orleans, La.

Mr. Armstead Sason, (in connection with the elder appointed there to procure subscribers,) Mobile, Ala.

Rev Nelson Fitzhugh, (in connection with the elder appointed to procure subscribers,) Natchez, Mississippi.

For the Baptist Church in Natchez Mississippi, Rev J. S Habersham.

May the good Lord bless the labors of these dear brethren, and enable them to procure many new subscribers for our paper. Their labor of love will find its reward in the Master's approval. Speed to them! tf

BE PATIENT.—We have on hand a number of interesting articles for publication, which will appear in due season.

INSURRECTIONS—NEGRO RISINGS!

We are continually annoyed by a certain class of papers, with reports in regard to insurrections, negro risings, &c. Now we are as well acquainted with the character, disposition and conduct of the freedmen, as the editors of those papers who are continually harping on the fears of insurrection and a lawless uprising of the colored race, and we most emphatically pronounce such articles false, and malicious in their intent. It is true, that when a theft is committed upon the innocent, there are fears in the minds of the guilty of being overtaken and severely reprimanded; or when a man or set of men have committed an outrage upon a family, or some portion of a family, great fears are entertained by the villainous wretches, that the offended party will seek redress, whether they have the least idea of doing so or not. Such is the case we have before us. Lawless wretches have been heaping injustice of every kind upon the colored people; yes, they have coolly and deliberately shot them down without just cause or provocation; they have resorted to every means to oppress and tyrannize over the freedmen, and when, like the crushed worm, they turn to defend themselves, these same miserable wretches howl out "Revolt among the negroes!" "Negro insurrection!" "Negro rising!" &c. Now we also know, that it is the declared and practised policy of the freedmen to abstain from all intermeddling or association with the whites, and not to give any pretence whatever for the white people to interfere with them; but if they will still continue to impose upon the freedmen, they should not whine so piteously when such injuries are resented.

As a fair exhibit of the condition and disposition of the freedmen, we append the remarks of Governor Jenkins, in his inaugural address. Speaking of the colored population, he says:

> "I here declare that, in my judgment, their fidelity in the past, and their decorum under the distressing influences of the present, are without a parallel in history, and establish for them a strong claim upon our favoring patronage. As the governing class, individually and collectively, we owe them unbounded kindness, thorough protection, incentives, by moral suasion, by appeals to their interest, and by just legal restraint, to do right, and they may do well. Their rights of person and property should be made perfectly secure—so secure that they may realize their freedom and its benefits; and at it they should be encouraged and stimulated to make benefit. To this end the courts must be opened to them, and they must be allowed, in the assertion and defence thereof, of their rights in civil and criminal cases, the testimony of their own race. As essential to their well-being, they should be guarded, on the one hand, against the crafty machinations of the designing; and on the other, against the fatal delusion of social and political equality.
>
> * * * But our duty is with the present; and, encompassed as it is with difficulties, I say to you, comrades, Senators and Representatives, resolutely and earnestly essay to surmount them all. God is merciful. God is mighty. God, in his abounding mercy, and in the plenitude of his might, so dispose our fortunes and theirs, that each class shall be to the other a blessing, not a curse."

READ! READ!! READ!!!

The *Christian Recorder* is the legal organ of the A. M. E. Church; therefore, it becomes part of her laws, and as such, makes it just as binding on the ministers and members to carry out this regulation as any other portion of our book of discipline. It is also, we believe, just as much the duty of the Bishops to urge the claims of our Book Concern and paper, as to urge any other portion of the laws and regulations of the Church. The General Conference has made us their agent, against our own will, therefore, confiding in our integrity and humble ability to conduct the business of the Book Concern in a proper manner. Any information that is desired at our annual Conferences, by any of the members thereof, or during the interval of their sessions, we will cheerfully give. We would likewise say to any of the ministers of the Church, that if they do not feel satisfied as to the manner in which we perform the duties imposed upon us as General Agent, our books are always open for their inspection, and we are neither afraid nor ashamed of our acts. We think it would be more Christian like for those persons who are dissatisfied with the course we pursue, to come direct to us or before the proper authorities with their complaints, and not tell them around among the members of the Church until the mole hill becomes as great as a mountain. We mean this for all who are guilty of circulating such reports. The General Conference expressed its unshaken confidence in us, and entire satisfaction in the manner in which we conducted the affairs of the Book Concern during the past four years. If we live, we shall try and not give them cause to say less of us at our next meeting.

1000 CASH SUBSCRIBERS FOR PHILADELPHIA.

An appeal to the Citizens of Philadelphia in behalf of this paper.

Fellow Citizens and friends of the oppressed: one more issue after this will settle the question as to whether this paper, for five years, has been efficiently carried on by your humble servant.

We will leave you to say, my dear friends, whether or not this paper reflects credit upon the colored, as well as white citizens. We want *one thousand CASH Subscribers* in Philadelphia by the first or tenth of January, 1866.

Now, we ask the citizens of Philadelphia whether or not we are asking too much of a city like this, to send us one thousand CASH subscribers by the time we ask.

All those wishing to add to our subscription list, will please come forward as speedily as possible. Our terms per annum are $2.50 if paid in advance, or $3.00 if not in advance. All those wishing to have the paper delivered at their residence, can send $3.00 to P. O. Box 2975, or if more convenient bring it to our office.

There are a great many of our poor people down South, who want this paper, and are not able to pay for it. If there are any who wish us success, and don't wish to take the paper, they will please send us the price of one subscription, or more if you choose, as a donation.

It is only through this paper that we can and will reach the moral condition of our people, and lay their duty before them. But if we cannot get support for this work, we will have to suspend operations. It is for you, Philadelphians, to say whether such a paper as this shall stop.

If we succeed in getting *one thousand Cash subscribers*, we will be able to go on with the paper nicely. At the same time, as soon as we can get into our new building, and have things fixed up, we intend to commence to teach our young men the printing business. The prejudices of the owners of printing establishments have been so great, that no colored men were allowed to learn the art of printing.

We shall be looking to every direction of our city on the first of the year, for the one thousand CASH subscribers.

We hope all the class-leaders of our Church in this city, will take hold of this matter, and introduce it into their respective classes.

2w

THE CLOSING NUMBER OF VOLUME FIFTH. 1865.

The present number completes the Fifth Volume of the CHRISTIAN RECORDER, which commenced its career on the first day of January, 1860—making full five years since we assumed the management of so great a cause as that in which we are now engaged. Yes, full five years have flitted past us, even as we press our weary brow and pause to recall them. Five years ago there were few, if any, who had faith enough to believe that a paper of such large magnitude as the Christian Recorder—without capital, so to speak—could exist even for three months, to say nothing of five years. Well, dear readers, we must confess that, even now, it remains a mystery to our own mind how we have regularly issued the paper, beside the superintendance of our Book Depository, the publishing of Hymn-books, Disciplines, Love-feast tickets, &c., and brought it out so regularly. Not a number have we missed. It is true, we had an up-hill pull always. There are few, if any, papers, whether religious or secular, that have been published without the aid of a fund or stock company, that could long exist while sinking from one to ten thousand dollars a year. In all probability this was the case for four or five years, before making any thing. Not so with us. We have had to depend entirely upon the success of our own efforts, with the exception of the small amount of two-cent money, which we only receive annually—and even then very frequently getting no more from *all* the Annual Conferences than should be paid by ONE Conference, according to the regular and stated membership.

Again, there is another very great impediment with which we have had to contend, as those who came before us will attest. It is this: It is very well known that a large proportion of our people have been denied and deprived of their right to education, for years and years, and therefore were not sufficiently educated to appreciate literature with as keen a relish as those who have enjoyed the privilege of study. By this, we, as a people, have been greatly oppressed, and divided against our best interests. This, of itself, my patient readers, is argument sufficient to make it a mystery how we have at all managed to keep a paper like the Christian Recorder so long afloat. God, who fills immensity of space, knows and understands how we have performed the task.

We have also met with opposition. This, however, came from a totally unexpected source—not from the quarter to which we would naturally look for it. Our back being broad, we were willing to bear it for Christ's sake. It is pretty generally known among the true friends of progress that there are few men among us who have worked harder than we have done for the last five or six years, both mentally and physically—all of which we have done for the good cause in which we are engaged. But, my brethren and patient readers, our labors have not been fully appreciated.

In conducting the Christian Recorder, it has ever been our aim to make it a paper adapted to the wants of the times, and, at the same time, make it of such a sound tone and character that all well-disposed persons may look upon it as among the first-class reading papers. We have tried to study the interests of all classes of people—both of the refined and educated, and those unfortunate ones whose education and training have been sadly neglected. In a word, we have endeavored to accommodate all. Our course is undeviating.

We have had all kinds and sorts of minds to contend with. Many who possess but little education, and can barely write their own name, have sent us articles of their own composition, which, as the old saying is, it would take a Philadelphia lawyer to decipher. Some of these very people have been more active in the support of the paper than many who come under the garb of classical scholars. We are thus placed in a very awkward position, in view of the valuable support rendered. Fain would we accommodate all these good brethren, but duty forbids the publication of matters of no earthly importance to any one.

There are some who really do not seem to understand the great value and object of a Church paper—an organ of Church, State, and Government. Some even presume to dictate what an Editor should say, forgetting that he or they are placed at the head of affairs, as an honest man or men, to do justice to all parties, whether friend or foe. When a minister is appointed to a station or circuit, the Conference does not dictate what he, as an elder or deacon, shall say to his congregation from one appointment to another, it leaves him free to say whatever he conceives to be right in the sight of God and man. Some brethren suppose, relative to the organ of a Church, that the Editor has no right to criticise the acts of the Church which it represents. We beg leave most respectfully to differ with all who entertain such vague ideas. In the first place it depends upon the nature of the case. If any society or body represented by the paper does any business secretly and with closed doors, then we heartily agree that the said paper should not expose their action to the rude gaze of the busy world; if it did, it would prove recreant to the trust and confidence of both Church and society. On the other hand, if the acts of said Church or society are performed publicly, and with open doors, whether it be held by the laity, preacher, deacon, or elder in charge of a circuit or station, and at either a Quarterly, Annual or General Conference, we firmly maintain that their action is subject to *honest* criticism—criticism either kind or severe, as the necessity of the case may demand. But, however, this criticism must be made in good faith—not as if the Editor had any personal antipathy towards any of the party concerned. No one acting in the capacity of Chairman at any meeting should fear an impartial criticism, or take offence at it when done in a public manner before mankind. If such be his temperament, he should either resign, or decline to act in public. Getting angry at trifles shows great pride and very little sense. We heard one of our most efficient ministerial workers say that a certain high toned literary individual sat in his congregation Sabbath after Sabbath, and criticised him—sometimes very severely. Yet, he said, this critic was not an enemy to him. The result of this espionage was to make him more careful; and he felt that it had done him much good. We believe in that doctrine.

But, my brethren and patient readers, enough of this. It has been our aim, since we took charge of this paper, to do our whole duty, so far as our limited knowledge would allow. It is true that we never coveted such a position; but the Church desired it, and we were put here much against our will. But while we are here, we shall strive, to the best of our ability, to do our duty to all.

But amid all adverse circumstances God has blessed our labors. There are two or three reasons why this paper should be supported by the Church and its friends. First, there is no people in this or in any other country, who stand more greatly in need of just such a paper, as we do. It is the medium of communication between the white and colored people. It looks after the interests of the oppressed. It goes into the hedges, the highways and the valleys. It goes to the widow, the farmer, the merchant. It hangs on file in one of the first libraries in the country, viz: the Mercantile library of Philadelphia, where it is quite extensively read by rich and poor, friend and foe. We never go into the library but we see some one perusing its columns. It goes to the lawyer, the statesman, governors, and to the President of the United States.

The second reason why it ought to be supported is, that it is utterly impossible for the Church to reach all her members without it. It is impossible for the Church to keep pace with the progressive world without it. The people of this world move forward ninety per cent. faster now than they did a half century ago. A paper like the Christian Recorder gives vivacity to the Church. It informs the ministers from one end of the connexion to the other, of what they are all doing, and what is necessary for a greater concert of action.

The third and last reason is, That never before in the history of this country have we entered on a new year, with freedom and all its inestimable blessings. We should not only rejoice at this, but we should be glad that we have a paper like the Christian Recorder, which has taken such high grounds in behalf of our oppressed people, and we should support it according to its merits.

It is a great and powerful argument against our enemies that colored men, wherever they have had the least chance, are as susceptible of intellectual improvement and business matters as any of their white friends. Now, my brethren and friends of the Recorder, if you will try to comply with the appeal which you will find in another place, and all of our old subscribers renew their subscriptions for 1866, we will, with God's help, do the best we can. We are glad to know that a number of our Quaker friends subscribe for the paper; but we shall be better pleased if we can get more of them interested in our paper. By so doing, they will aid us greatly in reaching the destitute freedmen throughout the country.

We now bid adieu to the year 1865, and trust that it will bring the New Year in with all our old annual subscribers, and twice as many new ones. We have gained many dear friends: let us hope that we have made no enemies. With not a fear for the future, we step boldly upon the threshold of '66, and gaze back upon the dear ones that have passed away beyond the Jordan like snow beneath a summer sun. And now, that the blessings of the Triune Jehovah may rest and remain with you all, is the fervent prayer of—THE EDITOR.

HAPPY!! HAPPY!! NEW YEAR!!

We wish our readers a happy new year! for before you receive our next number, the new year will have already dawned upon us. It will be a happy new year indeed to thousands. It will be a happy new year to the four and a half millions of freedmen, a thing which has never happened to them before in this country. It will be a happy new year to many a merchant or business men, who, when settling up his accounts, finds that he has come out all right, and accumulated several thousand dollars clear of all expenses. It will be a sorrowful new year to some who will find that they are *minus* several thousand dollars, and others who have lost all they had possessed.

Now, let every body resolve on this, the new year, to do some good, not only to himself, but to his neighbors.

We hope that it will be a happy new year to us, by seeing at least *three thousand new CASH subscribers* coming in, besides all our old ones. As we have offered great inducements to our old subscribers and others, we hope that we will be able to see who is willing to work a little for pay.

A JOLLY TIME IN PHILADELPHIA.

The most of our people are having a jolly time in our city, in holding fairs and festivals.

Wesley Church, Hurst St., of which Rev. Jacob Mitchell is pastor, has been holding a fair for over a week, and the house has been greatly crowded.

The ladies of St Thomas' Church, of which Rev Mr. Alston is pastor, have also been at work for several nights.

Wesley Church, Lombard St., of which Rev. Mr. Hemer is pastor, is also holding a fair in their church.

Little Pine, or Minster St. Baptist Church, has been, and is still holding a fair, and doing very well.

Union Bethel Church, of which Rev. J. P. Gibbs is pastor, is also holding a fair for organ for church. Hence, you see we are having a gay time in the city of Brotherly Love.

A SUBSTANTIAL HOLIDAY GIFT.

The best gifts are those that have a permanent value, that do not deteriorate with use, or lose their interest and importance with the lapse of time. Diamonds and India shawls are valued on this account; but unfortunately they cost enormous sums of money, and are all adapted to persons occupying a certain social position.

There are few purchasable articles which retain their value, and all the time yield a splendid interest in the investment; but among them we must put down first, a *Grover & Baker* Sewing Machine. This modern article, this magic seamstress with the exact eye and tireless fingers, not only pays over and over again in a very short time the money spent in its purchase, but is capable of becoming a small fortune, a lamp of Aladdin, to its possessor.

It is the most valuable gift that a husband can make to his wife, a father to his daughter, a friend to the young lady who is about to become a bride, the benevolent to the poor soldier's widow, or a congregation to their minister's wife.

It is not only a household assistant, worth the labor of three or four pair of ordinary hands, but it is a life annuity, a perpetual security against absolute want. A clever operator on a *Grover & Baker* Machine can always find remunerative employment, all the more, because it accomplishes so wide a range of work.

Any first class Sewing Machine is good for a gift, and possesses a certain value; but we recommend the *Grover & Baker, because it is the best*; because it accomplishes the most and the best work with the least trouble; because the peculiar stitch is the most durable, as well as the most beautiful; because it is the only one adapted to all kinds of work, and every variety of material; because it is more simple, more easily understood than others, and requires no delay in rewinding, fastening, and the like.

There are many other reasons which we could give, but these will suffice with the crowning one: that it never fails to give the most entire and perfect satisfaction. Santa Claus bearing such a gift would be worth, indeed, a hearty welcome.—*N Y Independent*

For the Christian Recorder.

PRAISE TO GOD.

MR. EDITOR:—I wish you would give room for a few lines in your most excellent paper.

We must praise more. Mr. Nevins, of Maryland, once wrote an article with this heading: "We must praise more as Christians."

It strikes me that we ought to praise more as well as pray more. But I know how it is with myself. I have a great deal for which to be thankful, and to praise God. I feel that it will not do for me to spend all my breath in praying. I should thus, it is true, acknowledge my dependence on God. But where would be the acknowledgment of His benefits conferred on me? I must spend a part of my breath in praise. God has been very good to me. Yes, He has exercised goodness towards me in all its various forms of pity, forbearance, care, bounty, grace, and mercy—or to express all in one word—God is love, and He has been all love to me. Shall we not praise God?

SATURDAYS AND SUNDAYS.

Saturday—snow, rain, wind and mud. "John, it is a very unpleasant morning. You must wrap up well and take care of yourself."

"Oh, never fear for me. I shall put on a waterproof and thick boots, and trudge through it. If Saturdays will be wet, there is nothing for it but to put up with them."

Sunday—snow, rain, wind and mud. "John, it is a very unpleasant morning again. I suppose you will not venture out this morning?"

"No, I don't think it would be right. It is such cold-cold weather, really one needs to take care of oneself, and it would be wrong to brave such a morning as this."

Saturday. "You look very tired this morning, John?"

"Oh, no; nothing to speak of. Besides, we must not give way to it. I have a busy day—there will be a good market and I must make the most of it."

Sunday. "You look very tired this morning, John."

"Yes, I am tired. I shall rest to-day, I think, instead of going to church. A nap on the sofa will do me good. It's a special sermon, I remember, but that can't be helped."

Saturday. "Oh, Mr Smith, I am sorry you come so late. But, here's a gentleman wants to give you an order. You're tired to night, I dare say. But——"

"Oh, not at all, not at all. I'll be with you in a minute. Oh, no, never felt less tired—Certainly,—most happy to come."

Sunday. "Oh, Mr Smith, sorry to disturb you, but we are very much in want of a teacher this afternoon. Could you oblige us—you are tired no doubt, but it is in a good cause."

"Well—really—as I said—I am thoroughly tired out. You must try and find some one who is not so busily engaged during the week."

Saturday. "Mr Smith, there is a meeting of townsmen to-night, to talk over some improvements. The Mayor hopes you will be there."

"Thank you. Yes, I shall be most happy to attend, though it is my busiest evening."

Sunday. "Mr Smith, there is a prayer meeting to-night. We are told to meet the Master at the mercy seat. Shall we have the pleasure of seeing you?"

"Thank you. No. I shall be unable to attend."

THE CHRISTIAN WORLD.

It is said that the gay and fashionable belles, of our cities and towns, work harder than the men at the galleys.

Think of a young married lady going out night after night—coming home on Monday, say at one o'clock,—on Tuesday at four,—on Wednesday at midnight,—on Thursday at three,—on Friday at four,—winding up the week, on Saturday, by coming home in broad daylight at seven o'clock, and commencing the new week with an afternoon concert, a dinner and a soiree.

Some women have successfully cultivated the habit of sleeping in the afternoon, or taking an extra dinner at four or five o'clock, then go straight to bed. After sleeping till eight or nine o'clock, they are awakened by their maid, and proceed to the business of dressing.

A COLORED LUTHERAN CHURCH AT EASTON, PA.

A benevolent gentleman of Easton, lately deceased, has left them in his will $500 towards building a church, providing they raise $1 500 more among themselves, or from other sources, the greater part of which has been already subscribed. This colored Lutheran church is the first in Pennsylvania.

Mr. Greenwald, the minister of the white congregation, is doing what no other man could do for that people. Whilst the Church is putting forth extraordinary efforts to evangelize the freedmen of the South, she should by no means overlook the colored people of the North.

Mr Greenwald confirmed six colored persons a few Sabbaths ago, in the church. This church has a Sabbath school of about 30 children, and has two male and three female teachers.

Yours truly, F EMORY

Bethlehem, Pa., Dec. 11th, 1865.

MEETING OF THE COLORED CITIZENS OF PHILADELPHIA.

An adjourned public meeting of the colored citizens of Philadelphia was held in the Philadelphia Institute, on Thursday evening, December 21st, 1865. Richard H Gleaves, president, in the chair. This meeting being a third of the series of well-attended, enthusiastic public gatherings held weekly in the same place. The meeting was opened with prayer by the Rev. Stephen Smith. The minutes of the last meeting were read by the Secretary, Mr. J B Young, and approved.

The committee consisting of Messrs. D. Bassett, U. B. Vidal and R H Gleaves, appointed at a previous meeting, to give expression to the sentiments of the colored community in reference to the Thanksgiving Day Sermon of Rev John Chambers, read as their report a series of resolutions which they had caused to be printed; they also read a spirited and lengthy editorial from the *Evening Bulletin*, commendatory of their resolutions.

The report was unanimously approved, and the committee were discharged.

The committee appointed at a former meeting, to express the warm gratitude of the citizens of Philadelphia to Hon. Charles Sumner and Hon William D. Kelley for their noble advocacy of human rights in the halls of Congress, made a supplemental report, giving the following letter from Mr. Sumner, which elicited the most enthusiastic applause.

SENATE CHAMBER, 15th Dec., 1865.

Gentlemen,—I am glad you approve my course. Be assured that I shall persevere to the end.—There are difficulties and impediments in the way, but I am sanguine that we shall overcome them. This republic must be free; but this cannot be until all men are equal before the law.

Accept my best wishes, and believe me, gentlemen, faithfully yours,

CHARLES SUMNER.

E. D. Bassett and Isaiah C. Wear, Esqs.

The following resolutions were submitted by Mr. U. B. Vidal, and after discussion by the mover, Rev. Stephen Smith, John C. Bowers, J. E Glasgow, Esqs., and others, they were adopted:

Whereas, the present sign of the times indicate a more healthy and vigorous development of the body politic, under the regenerating influence of true Republicanism, evidenced by the overthrow of Slavery and the full acknowledgment of the citizenship of all born on our soil; and *whereas*, we accept this as an assurance that the people are being educated to be just to all men, and make them "equal before the law;" we do therefore

Resolve, To urge upon the people, as an act of justice, and for the full and complete regeneration of our country, that the word *white* which not only acts most injuriously upon all, withholding one of the strong incentives for the upbuilding of a people, living under American institutions, be stricken from the Statute Book.

Resolved, That we rejoice that the day has arrived when the word *slave* is no longer recognized by American laws; and we indulge in the hope that this, our native land, may soon be indeed and in truth "the land of the free and the home of the brave."

On motion of Mr. Perry Mitchell, it was

Resolved, That inasmuch as the "Social, Civil and Statistical Association of the Colored People of Pennsylvania," have already made arrangements for a public demonstration for the celebration of the abolition of slavery in our country, this meeting appoint a committee of three, to convey to that Association our cordial approval of their action in this regard, and to signify our willingness to participate with them.

Messrs Mitchell, Vidal and Thos. Charnock were appointed the committee.

On motion, E D. Bassett, Rev Stephen Smith and J. B. Young were appointed a committee on the publication of the minutes. And

On motion, adjourned to meet at the same place, on Wednesday evening next, Dec. 27th, 1865.

RICHARD H. GLEAVES, President.

J B YOUNG, Sec.

LETTER FROM SUMMERVILLE, S. C.

DEAR RECORDER:—With a feeling of thankfulness for the weekly supply of information and news that I can get by no other means, which you so faithfully bring; I now sit down to gather a few fragments of interest to offer for insertion in your well read columns.

And first, as to Summerville, it is situated on the South Carolina Rail Road, twenty two miles from Charleston, in the midst of a large tract of uncleared land, and is remarkable for nothing, except it be the number and size of the pine trees, growing in every yard, street or lane. It contains about fifty dwellings, four stores, three churches, a town hall and a school house. The public buildings will not bear examination, and beggar description more than to say they are small and plain. The private residences are generally large and elegant, surrounded by large yards, almost equal in size to a Jersey farm, and enclosed by high fences, and ornamented with an indefinite number of servant houses seated promiscuously over the premises at the sides and in the rear of the great house, which is invariably white.

Within these houses, great or small, I have never been fortunate enough to find a stove. All the cooked food reaches that state through a *dreadful time of smoking* over and before the pine wood fire in the chimney, or as it is called in yankeedom on the "hearth."

The wonderful "Dutch Oven," that I used to dream about in the days of my childhood, after listening to the stories about the "pies" that my grandmother used to bake in them, is the most honored of cooking utensils among the inhabitants of Summerville and vicinity. In it the corn bread is baked, the rice and hominy softened a little, though very seldom cooked, the smoked bacon is smoked a little more, and with a few sweet potatoes roasted in the ashes make up the daily bread of many a household.

Our people appear to be doing as well as might be expected under the oppressive circumstances that every where surround them. It is said by the General commanding this sub-district, that eight persons out of every ten have enough provisions on hand already to sustain them until next October. So, if this be true, there need be no fears of famine here.

Good order prevails, except a reprehensible amount of petty thieving, chiefly having effect on the fowl houses and pig styes. But, as the soldiers say, this would soon "play out," if the chickens and pigs were killed as soon as captured, so as to prevent their being recaptured the next night, to be carried a little farther. Poor things, it's hardly safe for them to close their eyes, lest they should open them in a strange land.

We have a large school for colored children, which was organized in July last, by Mrs. Parker, a lady of Charleston, and is now being taught by her and two other white ladies from Massachusetts.

Great preparations are being made by the teachers to give the children a pleasant entertainment on Christmas.

Our Church has got hold upon the affections of the people here, and the work of organization progresses steadily. If my ideas are right, we shall soon have a paper published in the city of Charleston, so that this part of our Church, and also our people generally in the South may be kept alive to every forward step, want or need, of the numerous stations, circuits or missions struggling into existence of her begetting.

Earnestly do we hope that the fiftieth birthday of our blessed Zion will be celebrated appropriately, and that then the responsibilities resting upon her will be clearly shown, and every individual member thereof provoked to immediate action. And we trust, Mr. Editor, that before that day comes your pen will awake, and like the pencil and brush of Raphael, will faithfully portray in vivid colors a "speaking likeness" work and wants of our Church. Call for concentration of forces for the purpose of enlarging, and properly equipping our missionary corps. Let not men engaged about a great work be compelled to come down to get their daily bread. But cause the laborer to feel as he toils on over plantation and field that "his bread shall be given him, and his water shall be sure." Hoping that I have not transgressed in length,

I remain yours very truly,

T G. STEWARD.

A VOICE FROM MICHIGAN.

MR. EDITOR:—I wish to say, through the columns of your valuable sheet, to the many readers and friends in the neighborhood of Calvin Centre, Mount Zion and Williamsville. Come, dear brethren and sisters, Baptist and Methodist, white and colored, and all the friends of the cause of Christ, come forward and help us to build two churches in this county.

We are now hewing out the timber, and our agents are calling for help. Come, dear friends, do not turn them away empty; for it is said that "God loves the cheerful giver," and I love the faithful worker. Now, my dear brethren, every time you pray ask the Lord to help us in our laudable and praiseworthy enterprise. We want our brethren in Indianapolis and Chicago and all our friendly ministers of every denomination to remember us in our struggle for the cause of Christ. Your humble servant in Christ,

WILLIAM J ANDERSON.

For the Christian Recorder.

TEA MEETINGS,—A MODERN SYSTEM IN CHURCHES.

A REPLY TO MR. C. C. COOPER.

MR. EDITOR:—Permit me space in your valuable columns for the following remarks, and I shall feel myself under a thousand obligations to you.

TEA MEETINGS IN CHURCHES

are an evil of modern date. Now, I shall confine myself, as much as possible, to the law of God, and more particularly to that portion where Jesus Himself speaks in regard to Christian duties.

Now, sir, I say, as a candid man, that this system of church arrangements is of modern usage and custom, from the fact that our Saviour never even hinted at it to His disciples, or to any others with whom he conversed, while upon earth. And again, the apostles, who spoke and wrote by inspiration, say nothing about it. I can also prove it to be a modern custom from the fact that the immortal reformers, Luther, Melancthon, and Calvin, through whose instrumentality the power of the Papal Antichrist was broken, and the light of true Christianity again dawned upon the earth, never for a moment resorted to a system such as the one to which I have alluded.

Christians have no right, in this manner, to desecrate the house that has been solemnly dedicated to the service of God. As to the general invitation, alluded to by my learned friend, I tell him, and I proclaim aloud to the world, that it is an evil. Because it is practicable, does not make it laudable and proper.

The Saviour drove the buyers and sellers from the Temple, and overthrew the tables of the money-changers. This fact is enough to enable all Bible readers and Christians to see at once, that God disapproves the turning of the house of prayer into a place of traffic and merchandise.

The church is the place where prayer is wont to be made. Prayer is the offering of the emotions and desires of the soul to God, in the name and through the mediation of our Lord and Saviour Jesus Christ. It is the communion of the heart with God through the aid of the Holy Spirit, and is, to the Christian, the very life of the soul. Without this filial spirit no one can be a Christian. (Job 21: 15; Psa 10: 4.)—Therefore, "make not my Father's house an house of merchandise."

But my friend acknowledges the evils of this practice. Hear him: "Sir: I am far from justifying the present manner in which these festivals are conducted. Neither have I a disposition to deny that evils have grown out of them." Now, if my learned friend believes what he says, he is with me, heart and hand. He has made a full confession, and it is said, "an honest confession is good for the soul." Therefore, I hope he will be profited thereby.

Again, he acknowledges that the method I suggested, sending children from house to house is very good. Now, as to reading the works of Dr. Fowler and other practical phrenologists, in order to learn man's duty to God, is truly ridiculous. I read the Scriptures for that purpose; for the Saviour has declared that in the Scriptures we have eternal life.

Christians can and will support churches without resorting to tea meetings in the house of Divine worship. As to parents being unwilling to contribute to the cause of supporting the Church, I would just remark that this is no justification or excuse for Christians conforming themselves to the world. My friend seems almost ready to sell his birthright for a mess of pottage. He thinks the non-professors will not contribute any thing unless these festivals are continued. Where is his faith? Do not the Scriptures declare that "the Lord will provide?" God's Word cannot lie; He *will* provide if we put our trust in Him. Is it right to do wrong that good may result from it? The Church of Rome says, "The end justifies the means;" but our Church teaches no such unscriptural dogma. It is only when the faith of the Church is dead, and her love has grown cold, that she seeks to make a compromise with the world, in order to secure its support. Therefore, I aver that this unlawful system does clog Zion's chariot wheels, and she moves slowly in consequence. Then, let us "cease to do evil, and learn to do well."

I am fully persuaded, that if all professing Christians would read more prayerfully and carefully a copy of the New Testament, they would give liberally to the maintenance of the gospel.

I agree with my friend in regard to the separation of the godly from the ungodly. Again he says: "I agree with Mr. Reeves that there are many things to be seen and heard at some of these meetings, which are painful to the observing and thoughtful, and which reflect seriously upon the Church." If this be true, why not adopt the system of going from house to house, and make known your wants. Remember God's promises, and have in His Word.

And now, Mr. Editor, I must conclude by saying that the evils of the present system of tea meetings in churches are greatly increasing.

Yours, &c., GEORGE REEVES.

Chatham, Dec. 21, 1865.

For the Christian Recorder.

LETTER FROM PEEKSKILL.

MR. EDITOR:—I take pleasure in informing you that I noticed in the *Christian Recorder*, a few weeks ago, an article which drew my attention, in regard to the separation of the Philadelphia Tent from the Sarah Tent of New York. It is doubtful to me if they were ever united. I was surprised when I heard of them declaring their independence, on account of the neglect of Sister Martha Tow.

Neither the Sarah Tent nor the Tent of Philadelphia have been in possession of the degrees which belong to the order. This fact is to be regretted, as there is beauty in the order.

Be it known to all whom it may concern, that I, Elizabeth Duffels, was the first person to take my pen in hand, in order to write out the Constitution of the Tents. I then placed it in the hands of Martha Tow, for circulation. I will now tell you the reason why the tents did not get their degrees. No one can confer the degrees but myself. Philadelphia sent five delegates to the city of New York, on July 1st, 1864, to see whether they could bestow upon them the degrees of the order. The delegates assured me that they had informed the Sarah Tent that they acknowledged that I was the legal founder of the Tents. The delegates made my house their asylum during their stay. They left on the 11th day of the month. Before leaving, they desired to know what I would do for them. I informed them that they were welcome to the degrees that belonged to the order, as I had no use for them. I gave them a copy of the Constitution to take home with them, to see if Sister Carter approved of it. They requested me to hold myself in readiness to confer the degrees upon Rebecca Tent, of Philadelphia; but, as yet, they have never sent for me. This is the reason the Tent has not received the degrees.

They could not say which Tent they liked the best. The only objection they had to Duffels' Tent was, that men were admitted. I explained to them the reason why men were admitted.—May the Lord bless the order and unite the officers in peace and love.

ELIZABETH DUFFELS,

M. of M. J. D. J. U.,

Peekskill, West Chester Co.,

New York.

For the Christian Recorder.

LETTER FROM KEOKUK, IOWA.

REV. E. WEAVER:—Dear Editor: While sitting this morning thinking over the great work that lies before the servant of the living God, I thought I would beg a little space in your valuable paper, to let my brethren know how we are getting along.

I received my appointment and came as soon as possible and found to my great disappointment Keokuk quite a large town. I was received by the members in the most welcome way possible.

I am happy to say that many of the colored people of Keokuk cannot be surpassed for their popularity among white people. It would surprise you to see them in their business and hear the very enemies of our race say, "Yes, he is a gentleman."

Many of our people here are doing well, and have nice property, as respectable and furnished as nice as any man's, of whom I may mention George Colwell, George Bland, E. Story, H. Depugh, and many others unnecessary for me to mention.

Our church here seems to be in a growing condition. We have been favored with the outpouring of the spirit of God upon us. Many have professed to have found the Lord, and sixty have been added to the church. We have been made to say as did Jacob, "Surely, the Lord is in this place."

But I am sorry to say that we have no house of worship of our own, but we are making arrangements to build one, which we purpose having done by July the 15th

May success be ours,

W. P. Arbuckle

Keokuk, Iowa, Dec. 15, 1865

A LETTER FROM REV. H. M. TURNER

Atlanta, Ga., Dec 20, 1865.

Mr Editor: Pressing engagements have long delayed my correspondence. You must have concluded ere this that I had forsaken the Recorder.

About the 7th of November I left home for the Department of Georgia, where I had been ordered to report for duty, under a new assignment as Chaplain U. S. A.

My first point en route to my new field of labor, was Norfolk, Va., where I remained a week, stopping at the house of Rev John M. Brown, and receiving at the hands of his estimable lady, all that kind attention, for which she and her distinguished husband are so characteristically known. But Brother B was at that time on a visit to New Orleans.

Rev. J. R V. Thomas was still at his post, and looked good for fifty more years Finally, leaving that place, I proceeded to Roanoke Island, N C., per Steamer Clinton, whose Captain was clever to me personally, but unworthy the respect of the colored race, yet for some personal favors, I will not bear too hard on him this time.

Arriving, however, at Roanoke after a delay of some days, I disembarked with the intention of remaining two days there, and then proceeding to Newbern, N. C., but owing to bad weather the boats failed to connect and I was detained nearly a week.

To my surprise, I found Miss Sarah A. Carr, a worthy young lady, formerly of Hollidaysburg, Pa., and Mr Jerry Roberson, late commissary-sergeant of the 1st U. S. C. T, had married a few days before my arrival.

Miss Carr came to that regiment as a teacher last summer and remained with it till it was discharged, after which one of its brave members proposed accompanying her through life With the exception of some literary deficiencies, she has all the man

There is much on this Island to regret. God alone will have to reckon with some of the pretended benefactors of the colored race here, who magnify their own merits and economize their own privations, but make lucre the chief idol of their devoted shrine.

Having disposed of my business here, I took passage on the iron steamship Jupiter for Newbern, N. C. And here began one of the blackest exhibitions of fiendish cruelty that ever came under my personal observation.

The wind was blowing a perfect gale, the waves of the Sound were slashing against the vessel, and throwing its broken spray all over the ship, dark and heavy clouds mantled the firmament, cold and chilly, the freezing winds searched every fibre of the best clad persons, yet out on the open deck, exposed to all the maddening elements, had to sit or stand every colored person on that vessel. And when interrogated as to why they thus treated colored people, the excuse was we have only one cabin, and the whites must have that. Yet colored ladies and gentlemen must pay ten dollars [illegible] the whites. There was a soldier's mother, from Baltimore, looking for her son, who was then probably dead, shivering and trembling in that condition, until the dead and damned sympathies of the cook, told her to go in the kitchen and sit among the pots, while the rest had to promenade the ship and stamp their feet to keep death out of their bones. True, I went into the cabin, sat down, eat, went to sleep, and was the biggest talker in the cabin, on the political status of the country and was treated worthy of my God-given rights. But why, because I was the nation's minister, U. S. Chaplain. But what relief was that to my feelings or, to any other man who has ceased to live for himself, but for his race? "Inasmuch as ye have done it unto one of the least of these my little ones, ye have done it unto me."

Whether the Captain refused to collect my fare for the purpose of curbing my mouth or not I would not like to say, but if he did, I am sorry that it is not in my power to comply. Yet, in obedience to my Lord's command, who has taught us to pray for our enemies I do most solemnly and fervently pray to the disposer of all events, to send a gale of wind that shall blow that ship to the depths of the sea

Arriving, at length, in Newbern, however, this negro freezing vessel was forsaken, for the comfortable quarters of the Rev. Brother Hood, whose high-toned Christian demeanor and exemplary hospitality ever make his house feel as welcome as my own.

He soon searched up Rev. Brother Rue, and both together gave me a cordial welcome to their city. I was proud to find such brotherly unity existing between these two divisions. Yet, each are strenuous advocates for their own branch of the Church, and both standing as professional doctors, differing only in name.

Leaving there on Saturday evening, for Goldsboro' N. C, at which place I arrived about 9 o'clock at night. Here the cars went no farther. Therefore necessity compelled me to remain till Sabbath evening.

Sabbath morning was fair, warm and beautiful, and I went to the church, where the colored people worshipped. A fine looking brother was in the pulpit opening the services and finally preached. But he was terribly wanting in all the accomplishments of a minister. He quoted scripture that I had never heard of before in all my life

Yet he evinced some native genius, and as long as he confined himself there he was moderately interesting, but gracious when he went into history or scripture, but where little is given, but little is required.

I labored for them, however, in the afternoon, and then took the cars, who in return took me clink-to-clink to Raleigh, N. C., but did not, as I expected, arrive before church was out. This I desired to do, as I had learned Brother Brodie was absent, and the church there was rather disturbed. But, contrary to my expectation, the Pastor was there. And a man he is While it is a place of heavy responsibilities, the match for them is found in Brother Brodie.

Monday night following Colonel Clap, of the Freedmen's Bureau, and myself, addressed a large audience in the church, which was as fine a demonstration of the colored man's capacity of appreciating intellectual treats as I ever saw in any audience.

But leaving this place, I proceeded to Charlotte, N. C, where, for the want of colored acquaintances, I stopped at one of the first white hotels in the city, and, contrary to my expectation, I was received and treated with marked respect. Here I remained a few days and addressed large audiences.

The colored people have a fine church, and are very intelligent. They have all united with Zion church, and several said they thought they had joined the regular A M E Church, but that they were proud to learn we were going to unite. I told them we would, if *timber heads* in both connections did not raise the devil and prevent it.

Finally, I left here for Columbia, South Carolina, and, passing through Chester and Winnsboro, I saw many old friends and acquaintances, Some recognised me instantly, while others failed to do so, owing to the change made in my features by small pox

I would remark, however, that while passing through the states of North and South Carolina, the white people treated me with far more respect than I had in any way anticipated

With many I freely discussed the subject of slavery, and they thought it not above their pride to reply, on terms of manifest friendship. A great deal of my route was by stages, through the interior of the country During my journey I was frequently thrown in contact with ex-rebel officers, and by way of feeling their pulse, would say to them, "Why I thought you folks would kill me, when you got me off this way, in the woods, but you seem to be very friendly?" "O, yes," they would say, "you Yankees whipped us fair, and now we are tired of fighting." One man wanted to see my pistol "Yes," I said, "you can see it, but not until I get another one out." So while he examined one I held another in my hand. But on my arrival at Columbia the scene of meeting my old friends and acquaintances beggars all description As the maiden sang of Rome, after its fall, "O, Rome, Rome, thou art no more what thou hast been," so I could say of Columbia, my old home. Still, for me a thousand voices said "Welcome, welcome back to your friends."

But I must reserve this part of my letter for another time. I was received with the greatest respect at every place I stopped, yet I felt the welcome Columbia gave me, a sufficient remuneration for all the privations, hardships, and sufferings I had endured through the military campaign. But leaving much that would be of importance, I come to one circumstance that deserves mention. Arriving at a certain depot on the Augusta railroad, we all had to take hacks for nearly fifty miles. Having a large crowd of whites to carry, the "big bugs" could only be accommodated, consequently the poor white people and negroes must either lie over a few days, or walk. This was a sad predicament for me to be placed in. Finally, several gentlemen, seeing my distress, (for the ladies took no notice,) made room for me in one of the conveyances in short order.

By the time I had arrived at Augusta, however, I had made up my mind to resign the chaplaincy. Remaining here a few days, and finding our people greatly agitated over the action of the Georgia Conference, I immediately sent my resignation to the War Department, and will not go on duty until I hear from the authorities that be. Bishop Payne has given me an order to see after the churches here, which have been regularly taken into the A. M. E Conference by Brother Lynch. Brother Gaines, who died a few weeks ago, had the churches in charge previous to my arrival. The Georgia Conference have sent white ministers to all the colored churches, and several of the congregations have refused to accept them At Marietta, on last Sabbath, they voted the minister out, and he in the pulpit at the time Colored preachers, from all quarters, are calling upon me for authority to preach. I think we will soon be able to put a veto on the presumptuous action of the Georgia Conference.

The white people in this State are bitter, cross and peevish, and many of the colored people are timid, fearful and doubtful. There is a report going the rounds of the Southern papers to the effect, that General Grant reported to the President that the Southern people were all loyal and true to the Union, and that the negroes were lazy, refused to work, and were a nuisance. I do wonder whether General Grant told any such a story. If he did, I deny the charge, and pronounce it a base slander upon a people who are struggling for their rights, and I will lay the true facts before the country. H. M. L.

THE NEW YORK TRIBUNE FOR 1866

Our most momentous, arduous struggle having resulted in the triumph of American Nationality, the utter discomfiture and overthrow of Secession and Slavery, The *Tribune*, profoundly rejoicing in this result, will labor to conserve the legitimate fruits of this grand, benignant victory, by rendering Liberty and Opportunity the common heritage of the whole American people now and evermore.

Discountenancing all unmanly exultation over or needless infliction of pain or privation on the upholders of the lost cause, it will insist on the earliest possible restoration of the Southern States to their former power and influence in our Union, on the basis of All Rights for All their people.

It will labor in hope to prove, that the substitution of *free* for slave labor must inevitably and universally conduce to the increase of industry, thrift, prosperity and wealth, so that the South, within the next ten years, must look back amazed on her long persistence in a practice so baleful as the chattelising of men.

It will labor for the diffusion of common school education, manufactures, the useful arts, &c., &c., throughout every portion of our country, but especially throughout the section hitherto devoid of them, believing that every good end will thereby be subserved, and the interest of every useful and worthy class promoted.

It will urge the protection of home industry, by discriminating duties on foreign products imported, with a view to drawing hither the most capable and skilful artificers and artisans of Europe, and the naturalising on our soil of many branches of production hitherto all but confined to the Old World, while it would strengthen and extend those which have already a foothold among us.

It will give careful attention to progress and improvement in agriculture, doing its best at once to bring markets to the doors of our farmers, and teach them how to make the most of the opportunities afforded them

It will devote constant attention to markets, especially for agricultural products, with intent to save both producer and consumer from being victimized by the speculator and forestaller.

And, giving fair scope to current literature, to the proceedings of Congress, and to the general news of the day, it hopes to retain its old patrons, and attract many new to bear them company.

We rarely employ travelling agents, as so many impostors are habitually prowling in the assumed capacity of solicitors for journals. We prefer that our subscribers shall pay their money to persons they know, and of whose integrity they are assured. Any friend who believes that he will do good by increasing the circulation of the *Tribune* is authorized to solicit and receive subscriptions Specimen copies will be promptly sent, without charge, to those requiring them and we trust many friends will be moved to ask their neighbors and acquaintances to join in making up their clubs

The great family newspaper now is the time to subscribe *The New York Weekly Tribune* is printed on a large double medium sheet, making eight pages of six columns each It contains all the important editorials published in the daily *Tribune*, except those of merely local interest; also literary and scientific intelligence; reviews of the most interesting and important new books; the letters from our large corps of correspondents; the latest news received by telegraph from Washington and all other parts of the country, a summary of all important intelligence in this city and elsewhere; a synopsis of the proceedings of Congress and State Legislatures when in session, the foreign news received by every steamer; exclusive reports of the proceedings of the Farmers' Club of the American Institute, talks about fruit and other horticultural and agricultural information essential to country residents, stock, financial, cattle, dry goods, and general market reports, making it, both for variety and completeness, altogether the most valuable, interesting and instructive weekly newspaper published in the world

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The New York *Semi-Weekly Tribune* is published every Tuesday and Friday, and contains all the editorial articles not merely local in character; literary reviews and art criticisms; letters from our large corps of foreign and domestic correspondents; special and Associated Press telegraphic dispatches; a careful and complete summary of foreign and domestic news; exclusive reports of the proceedings of the Farmers' Club of the American Institute; talks about fruit and other horticultural and agricultural information; stock, financial, cattle, dry goods, and general market reports, which are published in the Daily Tribune. The Semi-Weekly Tribune also gives, in the course of a year, three or four —— by living authors. The cost of these alone, if bought in book form, would be from six to eight dollars If purchased in the English Magazines, from which they are carefully selected, the cost would be three or four times that sum Nowhere else can so much current intelligence and permanent literary matter be had at so cheap a rate as in the Semi-Weekly Tribune Those who believe in the principles, and approve of the character of the Tribune, can increase its power and influence by joining with their neighbors in forming clubs to subscribe for the Semi-Weekly Edition It will in that way be supplied to them at the lowest price for which such a paper can be printed.

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Tribune Buildings New York.

APPOINTMENT

The Philadelphia Annual Conference, at its last Session, passed a resolution requesting the Presiding Bishop to appoint a travelling Book Agent, as provided for in the Discipline, page 283 For reasons not necessary now to give, the appointment has not been made sooner. We have, therefore, appointed Rev A. C. Crippin as the Travelling Book Agent of the African Methodist Episcopal Church.

A W. Wayman

Phila., Dec. 21, 1865.

AMATEUR'S COMPANION.

The authorities must take hold and give protection to the citizens. The office of the musical work known as the *Amateur's Companion* is run down daily by hundreds rushing to purchase copies, and as the mob is becoming greater, I ask protection at No. 436 Lynd Street.

The mammoth female, weighing over seven hundred pounds, of the American Museum, Market Street, near 9th, was also at the office claiming admittance, in order to buy a copy, and the only way in which I could satisfy her, was to sell her one, and let her depart in a good humor from 436 Lynd Street.

Twenty per cent. to agents. Agents wanted in every city, town, and village, to sell the Amateur's Companion Those wishing to become subscribers, would do well to leave their names and residence at No. 436 Lynd Street, Philadelphia

Office hours from 9 A M, until 1 P M

Wm H. Davis

For the Christian Recorder

LETTER FROM ILLINOIS.

Mr Editor:—Hoping that I will not be intruding, I again take my pen to drop you a few lines, to let you and the numerous readers of the *Recorder* know how we are getting along out here in the far West.

I will now inform you what the people of Itenatur are doing (a small town attached to the Bloomington Station) On taking charge found a debt of $190 on the church at this place. After having the spiritual condition of the church revived, by four being converted to God, and thirteen added to the church, we then entered into ways and means to raise moneys to meet said demand. We came to the conclusion to give a supper and hold a festival at the same time. We did so, and realized, after all expenses were paid, $137 55.

Great praise is due the following sisters who labored in connection with the trustees: Martha Kinchee, Rachel Jacobs, Mary Bristoe, Sarah White, Frances J Fields, Anna White, Rebecca Bird and Clarissa Winston.

Respectfully yours,

J W Malone

Bloomington, Ills., Dec 20th, 1865

INFORMATION WANTED

Of John Johnson, Co. D, 45th Regt U S C Troops.

He was discharged in Texas on August last, and reached Cincinnati, O., on the first of September since which time he has not been heard from

Any information concerning him, and addressed to the Office of the "Christian Recorder," Philadelphia, will be thankfully received by his afflicted wife, Catharine Johnson

[Rev J A Shorter, of Cincinnati, Ohio, will please publish the above.—Ed]

PERSONAL

This is to certify that I was married on the 13th of November, 1865, by the Rev George Johnson, at the Zion Wesley Church, to a person bearing the name of William H Brown, or Caleb Wright, but finding him entangled with another woman, I hereby renounce his name.

Mrs Elizabeth Bulah,

Centreville, New Jersey.

NOTICE

There will be a special discourse delivered at the Zion A M E Mission Church, 7th Street, between Dickerson and Tasker Sts., on Sunday, December 31st, 1865, at 3 o'clock, P M, Providence permitting. The subject will be "The Sign of the Times," by H. J Rhodes, Pastor.

MEETING OF THE E R. LEAGUE OF BENSALEM.

Mr Weaver:—Dear Sir:—A meeting of the E. R. League, of Bensalem, auxiliary to the State E R League, was held here on Thursday evening last.

We were favored with the presence of Messrs. William D Forten and Octavius V. Catto, of Philadelphia, whose spirited addresses gave life and interest to the meeting. They seemed to inspire a fresh enthusiasm in the people; a desire to more thoroughly improve and unite the League: to keep the spirit and interest fully awakened and unflagging for the great work. We hope to secure, at intervals, the services of other gentlemen, who have the work at heart.

Yours for equal rights,

James Fillman,

Solicitor.

Bensalem, Bucks County, Pa.,
Dec 25th, 1865

INFORMATION WANTED

Of the whereabouts of Margaret Steward, wife of Otway M Steward, better known in South Carolina as "O M Steward" When last heard from she was in Charleston, South Carolina, on the 8th day of January, 1865 She was then expecting to go to Abbeville C. H She was formerly owned by William L. Venning, of St. Thomas' Parish, S C, and her maiden name was McClane.

Any information will be most thankfully received by her husband, and may be sent to

O. M Steward,

Dec 2–3 mos Richmond, Va.

NOTICE.

Information wanted of my brother Dennis Phoenix. When I last saw him he was in Cobb Neck, Maryland. Formerly belonged to Dolly Bowman If found, direct letters in care of H Harris, to

Walter Phoenix,

No. 18 India Street, Boston,

Dec 23 2t Mass.

INFORMATION WANTED

Of my brother Charles; last heard from ten years ago, and was then at New Orleans very sick.—Also, my brother Bob, who went to the army four years ago; since heard from at Winchester, Va. Also, my brother-in-law, Peter Pryor, who was sold five years ago to Florida. Also, my brother Irvin; was sold twenty years since at Charleston, Va. All, except Peter Pryor, belonged to Mr Damron, viz: Charles Copeland, Robert Damron, (often called Bob,) Peter Pryor, and Irvin Copeland.

I shall ever be grateful to any friend of humanity for any information given of the above persons.

Address,

H P Riley,

New Alexandria, Westmoreland Co.,

Dec. 5–tf. Pa.

𝔄𝔡𝔳𝔢𝔯𝔱𝔦𝔰𝔢𝔪𝔢𝔫𝔱.

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Testimonial:

"I am grateful to Dr. Creek. Through excessive domestic troubles, I was led to such consolation in stimulants. I applied to him, by the advice of a personal friend, and have only to state that I am once more in the enjoyment of good health.

"My gratitude alone prompts me to make this avowal."

R. WATSON BRIGGS,

Commanding Schooner "Lookout."

Baltimore, Md., August 13th, 1865. Oct. 11–6m.

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Ready Made,

embracing every variety of Style and Material suitable for the season

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Sept. 29–6m.

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—AND—

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We solicit our friends to give us a trial before purchasing elsewhere, as we study to please, and will give them the worth of their money.

Sept. 30, '65.–tf.

THE COLORED PEOPLE'S NATIONAL MONUMENT,

TO THE MEMORY OF

ABRAHAM LINCOLN.

The National Lincoln Monument Association, organized in Washington, D. C., April 25, 1865, for the sole purpose of erecting a Colored People's National Monument to the memory of Abraham Lincoln.

OFFICERS:

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AN APPEAL.

This Association now earnestly appeal to a loyal public, without distinction of color, to exert all their influence towards the accomplishment of this purpose, namely: The erection of a Colored People's Monument, in memory of our late beloved President, Abraham Lincoln; said monument to be a SEAT OF LEARNING, dedicated to God, to Literature, and to the Arts and Sciences, and shall be held and appropriated for the education of the Children of Freemen and Freedmen, and their descendants forever, and to be called "The National Lincoln Monumental Institute," to be located in the District of Columbia.

The Association most earnestly solicit contributions from the friends of the ever to-be lamented Chief Magistrate, and the friends of progress every where, for this noble undertaking: a Monument not of marble nor of brass merely, but a Monument of Education. Marble may crumble, brass may tarnish, but the light of learning is as enduring as time

Deeply sensible, therefore, that in no other way can the people of color so well perpetuate the memory of Abraham Lincoln, as by carrying out, in this manner, the great aim he had in view—the elevation of their race throughout the land—this Association confidently relies upon the hearty cooperation of all the true friends of the venerated dead.

Churches, Sabbath schools, Masonic and Odd Fellows' societies, Benevolent and all other associations, especially of colored persons, every where, and regiments, officers and soldiers, all are most earnestly called upon to contribute in aid of this work.

The National Lincoln Monument Association is a permanency; the Monument will be built; its light will be spread abroad

This Association then invites all to come up to its help, and thus assist in diffusing that light, and making a venerated name imperishable.

Friends, north, south, east and west, let your response to this appeal be speedy, and equal to the occasion which calls them forth. Rev. H. H GARNET, President.

William J. Wilson, } Secretaries.
Lewis A Bell,

Agents will be appointed only under seal, with written signatures of the officers.

All business letters should be addressed to the Corresponding Secretary

All contributions may be remitted to the Treasurer, Rev Stephen Smith, Lombard Street, between Ninth and Tenth streets, Philadelphia Penna., or to the Assistant Treasurer, Walker Lewis, at the office of the Association, 391 G Street, Washington, D. C.

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Dr J. D. SMITH, General Agent,

Office, 391 G Street, Washington, D. C.

Other States, &c., will be filled as soon as the proper gentlemen can be obtained for the offices jy 15 6m

BOWERS'

COAL DEPOT.

COAL!! COAL!!!

THOMAS J BOWERS,

634 Lombard St.,

Has constantly on hand a full supply of the best

LEHIGH AND SCHUYLKILL COAL,

At the lowest market price

Call and Try —:—:— *Call and Try.*

L 7–tf.

PENNSYLVANIA CENTRAL RAILROAD.

CHANGE OF TIME AND DEPOT.

On and after Monday, December 26, 1864, the trains of the Pennsylvania Railroad will leave the New Depot, at THIRTIETH and MARKET Sts., instead of Eleventh and Market Sts., as heretofore

The Second and Third, Fourth and Eighth, Green and Coates, Fifth and Sixth, Union Line, Tenth and Eleventh, Thirteenth and Fifteenth Seventeenth and Nineteenth City Passenger Railways, connect with the Market St. Railway, whose cars run to and from Pennsylvania Central Railroad Depot in West Philadelphia.

The cars of the Market Street Passenger Railway leave Front Street every two minutes, commencing one hour previous to the time of departure of each train, and allow about 30 minutes for a trip.

Their cars are in waiting on the arrival of each Train to convey passengers into the city.

On SUNDAYS—Cars leave Eleventh and Market Sts at 7.45 P. M., to connect with Pittsburg and Erie Mail, and at 10.25, P. M., with Philadelphia Express.

Mann's Baggage Express will, hereafter, be located at No. 31 South Eleventh Street. Parties desiring baggage taken to the trains, can have it done at reasonable rates, upon application to him.

TRAINS LEAVE AND ARRIVE AT DEPOT THUS:

LEAVE		
ERIE EXPRESS	at	1.00 A. M.
MAIL TRAIN	"	8.00 "
PAOLI ACCOMMODATION, No. 1	"	10.00 "
FAST LINE	"	12.00 M.
PARKESBURG	"	1.10 P. M.
HARRISBURG ACCOMMODATION	"	2.30 "
LANCASTER ACCOMMODATION	"	4.00 "
PAOLI TRAIN, No. 2	"	5.30 "
PITTSBURG AND ERIE MAIL	"	9.30 "
PHILADELPHIA EXPRESS	"	11.10 "
ARRIVE		
PITTSBURG AND ERIE MAIL	"	3.30 A. M.
PHILADELPHIA EXPRESS	"	1.05 "
PAOLI ACCOMMODATION, No. 1	"	9.20 "
PARKESBURG	"	9.30 "
LANCASTER TRAIN	"	12.30 P. M.
FAST LINE	"	12.50 "
PAOLI ACCOMMODATION, No. 2	"	4.40 "
DAY EXPRESS	"	5.45 "
HARRISBURG ACCOMMODATION	"	9.40 "
MAIL TRAIN	"	11.20 "

Philadelphia Express leaves daily. Pittsburg and Erie Mail leaves daily, (except Saturday.) All other Trains daily, (except Sunday.)

For further information, as to time and connections, see bills and framed cards, or apply to

JOHN F. VANLEER, Jr., Ticket Agent,

At the Depot.

An Emigrant Train runs daily, (except Sunday.) For full information as to fare and accommodations, apply to

FRANCIS FUNK,

Jan '64 137 Dock Street.

WASHINGTON HOTEL,

BY WILLIAM TAYLOR,

PROPRIETOR

Corner of Bridge and Montgomery Streets,

GEORGETOWN, D.C.

No 10 1 year

ONE PRICE CLOTHING.

JONES'

OLD ESTABLISHED

One Price CLOTHING HOUSE,

604 Market Street,

(Above Sixth.)

At JONES' Crescent One Price Clothing Store, the lowest selling price is marked in plain figures on each article, and never varied. All buy alike, whether judge or not. The stock is gotten up in a superior manner, expressly for retail sales. Those wanting a good, substantial and fashionable article, should not fail to go to

JONES',

604 *Market Street,*

One Price Store.

COAL! COAL!!

Coal delivered to any part of the city, by large or small measure, by

T. J. BOWERS,

Coal and Kindling Wood Depot,

No. 634 Lombard Street

April 15—tf

SHROUDING

AND

LAYING OUT of THE DEAD.

MRS. MARIA HIGHGATES

Most earnestly solicits the patronage and attention of the generous public and her friends, as she is now in the business of shrouding and laying out of the dead, and will give all needed satisfaction. Residence—

No. 1026 Barley street,

bet. 10th & 11th, & Lombard & Pine Sts.

STOVE STORE.

The subscriber would respectfully inform his friends and the public generally that he has just fully stocked his store for the FALL and WINTER trade, with a general variety of the most approved patterns of

Gas Burner,

Parlor, Cooking, Fireboard, Chamber and Store

STOVES AND HEATERS,

which he offers at reasonable prices.

RANGES.

The National Range, Philadelphia Range, Globe Range, &c.

HEATERS—The VULCAN, &c.

Casting for Repairs.

Job Work promptly attended to.

WILLIAM STILL,

107 North Fifth Street, Philadelphia.

Orders received for Lehigh and Schuylkill Coal.

October 1st, 1865. sep21—3m

NEW

FALL AND WINTER

DRY GOODS.

All the Latest Styles of

MERINOS,
ALPACAS,
POPLINS,
DELAINES,
PALMETTAS,
CASENETTES,
FANCY CLOTHS.

COLORED AND WHITE FLANNELS,

Muslins, Draper and Crash Toweling.

BALMORALS AND HOOP-SKIRTS,

Hosiery, and every variety of Fancy and Staple Trimmings, and Zephyr Goods Also, Ladies' Under-Clothing, and

GENTLEMEN'S FURNISHING GOODS.

All selling at the Lowest Cash Prices

Call and see at the old stand.

S. SHORTER HAWKINS,

515 *Lombard Street, Philada*

in Ap'l 1—6m

MEDICINES WILL BE

SENT BY

DR. J. W. CREEK,

Physician & Apothecary,

Cor. North and Pleasant Sts.,

BALTIMORE.

THE MAIL.

Prescriptions Carefully Compounded

EXPRESS OR THROUGH

OLIVE BRANCH

BOARDING HOUSE

No. 814 Lombard Street, Phila.

Mrs H. M. Cropper respectfully announces to Travellers that she has opened a first-class

BOARDING HOUSE

for their special accommodation, in a central (to business and churches) part of the city, as above named, where she will spare no pains to make her guests comfortable

MRS. M BENNETT,

HERB DOCTRESS,

NO 405 S. SEVENTH STREET, BELOW PINE,

is prepared to cure Debility of the System, Bilious Fever, Diseases of Bladder, Diseases of Women, Nervous Disease, Scrofula or King's Evil, Dropsy, Piles, Cholera, Ague, Convulsions, Colic Cancer, Rheumatism, Mumps, Catarrh, Bronchitis, Erysipelas, Consumption, Deafness, Gout, Influenza, White Swelling, Whooping Cough, Croup Gravel, Dyspepsy, Asthma, Dyspepsia, Jaundice, Neuralgia, and Tumors.

The Doctress will give her personal attention to any of the above diseases, and guarantee a cure without the use of mercury Her Indian syrups alone are used by her She can stop bleeding, and take out fire without blistering.

ORNAMENTAL HAIR WORK

JOSEPH C. BUSTILL AND SARAH H. BUSTILL,

WIG MAKERS,

HAIR JEWELLERS,

AND

LADIES' HEAD-DRESSERS,

No. 403 South Sixth Street,

Philadelphia

WIGS,
BRAIDS,
TOUPEES,
FRIZETTES,
CURLS,
PUFFS

WHISKERS, MOUSTACHES, &c.,

STRAIGHT, WAVY, OR CRIMPED

Bracelets, Breast Pins, Watch Chains, Ear Rings, Finger Rings, &c.

BRAIDED AND MOUNTED TO ORDER

Combs, Brushes, Soaps, Choice Perfumery, and Fancy Articles

Ladies' Hair-Cutting, Shampooing, Dyeing, and Head-Dressing.

Bustill's Celebrated Nerolian Hair Tonic.

A splendid preparation for promoting the Growth of the Hair—removing Dandruff—Cleansing, Softening, Stimulating, Invigorating, Beautifying, and preventing Premature Baldness

Bustill's Compound Eradicator,

One of the most useful articles ever offered for shampooing the hair removing dandruff, preventing premature baldness, removing spots from garments, removing grease spots and cooling chemicals, &c., &c.

HAIR BOUGHT.

Letters for information in relation to the purchase of Hair will receive prompt attention. Barbers and others having Hair can find ready sale. sep 24–tf

Cupping, Leeching & BLEEDING

ATTENDED TO BY

NATHANIEL L. DURHAM,

911½ CHRISTIAN STREET,

Also Solicitor for "Security Life Insurance Company."

Jan 7—No 8—1y

"THE BEST AND THE CHEAPEST."

REIMER'S PHOTOGRAPHIC GALLERY,

NO. 615 & 617 NORTH SECOND STREET,

PHILADELPHIA,

Where you will find skilful hands, who are superior instruments, and have the advantage of a well arranged light.

Pictures are made all sizes; from a Carte de Visite to a life size in oil, at prices which can guarantee good work, and at the same time be within the reach of everybody. Pictures are made life size from small Ambrotypes or Daguerreotypes 1y

JAMES C. CLARK, M. D.

(Eclectic,)

No 618 Pine Street, Philadelphia, Pennsyl'a.

OFFICE HOURS

From 7 to 8 A. M.
From 12 to 2 P. M. } PHILADELPHIA.
From 6 to 8 P. M.

Also, particular attention directed to all classes of Diseases, recent or chronic. Treatment and cure, without the use of Mercury, or any other injurious drug, warranted.

jan7—no7–1y

To The Travelling Public.

I most respectfully inform my friends and the public generally, that I have taken the large and commodious dwelling,

No. 1733 Addison Street,

PHILADELPHIA.

And have opened it as a first-class

Boarding and Lodging House,

and will be happy to see all of my old friends, and as many new ones as may favor me with their patronage. Your influence is respectfully solicited

MRS. ANN E. FOSTER.

N. B.—Hot and Cold Baths. Terms reasonable.

jal–ly

Hudson's City Hotel.

"I am going to Hudson's City Hotel It is the Best and Cheapest House in Baltimore."

You can entertain your guests in Public or Private Parlors.

You can get your Meals at All Hours in this First-Class House.

No Improper Language or Behaviour allowed in this House

Ice Cream Saloon, and Barber Shop attached to the Hotel.

Nos. 28 and 30 Corner of Bath and Davis Sts.,

(Near the Harrisburg Depot)

Baltimore.

Dr. D HUDSON, Proprietor July6—tf

Poetry.

THE RIVER PATH

No bird-song floated down the hill,
The tangled bank below was still;
No rustle from the birchen stem,
No ripple from the water's hem.
The dusk of twilight round us grew,
We felt the falling of the dew;
For from us, ere the day was done,
The wooded hills shut out the sun.
But, on the river's farther side,
We saw the hill-tops glorified,
A tender glow, exceeding fair,
A dream of day, without its glare:
With us the damp, the chill, the gloom;
With them, the sunset's rosy bloom;
While dark, through willowy vistas seen,
The river rolled in shade between.
From out the darkness where we trod,
We gazed upon those hills of God,
Whose light seemed not of moon or sun,
We spoke not, but our thought was one.
We paused, as if from that bright star,
Beckoned our dear ones gone before,
And stilled our beating hearts to hear
The voices lost to mortal ear.
Sudden our pathway turned from night,
The hills swung open to the light,
Through the green gates the sunshine showed
A long slant-splendor downward flowed.
Down glade, and glen, and bank, it rolled;
It bridged the shaded stream with gold;
And borne on piers of mist, allied
The shadowy with the sunlit side.

"So," prayed we, "when our feet draw near
The river, dark with mortal fear—
And the night cometh chill with dew—
O, Father! let thy light break through.
So let the hills of doubt divide,
So bridge with faith the sunless tide;
So let the eyes that fail on earth,
On thy eternal hills look forth:
And in thy beckoning angels know
The dear ones whom we loved below."

Whittier.

The Family.

THE DRINKING FOUNTAINS OF LONDON

The following letter, written by a pastor now travelling abroad, to the children of his flock in this country, we are sure will be interesting to our young readers and we hope it will stimulate them to send the "Water of Life" to the millions who are perishing of thirst in all parts of the world.

LONDON, Sept. 15th, 1865.

Of course three millions of people require much water for drinking as well as for cooking and washing. I am informed that the water daily used in this metropolis amounts in the aggregate to 100 millions of gallons, which, if it were collected in one great reservoir, would form a lake 70 acres in extent and six feet in depth. You think perhaps that with so much water there must be plenty for every body, and no one need suffer. But in fact there has been a great deal of suffering, and much vice and crime because of the want of water.—Every drop of this vast store is the property of water companies who require to be paid for all they deliver. They bring it from a great distance and at great expense, carrying it underground and forcing it by steam power into the cisterns and tanks of their customers. It is illegal even to buy it from any but the companies; and persons selling or giving it away are liable to be prosecuted. But they do not profess to make any provision for the wants of the multitude who daily throng the streets. The thirsty wayfarer might walk miles before he had an opportunity of quenching his thirst, except by resorting to the public houses or the gin palace, and paying for what in many cases he would not drink, had he a choice in the matter. Great numbers have been ruined by being thus compelled to go into the midst of temptation to satisfy their natural wants. Thus, while water pipes and firemen's and water companies' turncocks, plainly showed that there was "water, water every where," the fruitless search of many a poor weary one for a draught of the refreshing fluid, and the droves of thirsty cattle which were constantly seen with their tongues hanging from their mouths, gave painful evidence that there was still "not a drop to drink."

This will prepare you, I trust, to be interested in what I am now to write. A few days since, in exploring the historical places of the city, I came upon Newgate Prison in the Old Bailey—the oldest and principal prison in London. Here criminals sentenced to death suffer the last penalty of the law. On this spot once stood a Roman fort, erected perhaps as early as the time of our Saviour, and during nearly 750 years the guilty and unfortunate have been confined here in dismal cells. I stood for a long time looking at its gloomy walls with feelings of sadness from the thoughts of crime and misery suggested by them. When turning away and crossing an open space on which the criminals are brought out to be hung, my eyes fell on a little stream of water issuing from the opposite wall, to which passers by were constantly turning to drink. Going forward to slake my own thirst I read on a tablet of stone set in the wall, this inscription, "The first public fountain erected by the Metropolitan Drinking Fountain Association." And then below in letters of gold, as was meet, "The gift of Samuel Gurney, Esq., M. P. 1859." The stream of water was not bigger than a good sized pencil case, and alongside of it was a little hole in the wall just big enough to receive a penny, with the words, "for the support of the Metropolitan Drinking Fountain Association." This was done to invite the offerings of those who stopped to drink, for the maintenance of this fountain and the erection of others like it. You may think such a little stream as that could not do much for so great a crowd of people. But you must consider there are two cups hanging by chains, so that two persons can be drinking at the same time, and the little stream flows constantly through the day and night. It never stops. Fifteen or twenty gallons will thus run out in an hour. In fact, when it was erected, it was found by actual counting that as many as five thousand drank at it in a day. Besides, other similar fountains, eighty-one in number, have since been erected by the same association of benevolent men who put up this, and in addition between thirty and forty more have been built by private persons, moved by their example. And here it is estimated that more than three hundred persons, among them a multitude of little boys and girls, drink daily at these fountains during the hot summer months. When we remember that nearly every man, woman, and child thus drinking, is only satisfying a craving of nature, which, unrelieved, entails the most acute suffering, we may fairly conclude that but for the fountains, a large proportion of this multitude would be left daily either to experience all the miseries of thirst, or to seek relief in the beer houses and drinking saloons, which before the establishment of the Freewater Fountain Association possessed an almost unlimited monopoly, and was the only available resource for the thirsty man in the streets of London.

Now let me mention some of the thoughts which that fountain opposite the prison suggested to me, and prompted the purpose to write to you about it before I fairly turned away from it. What an emblem, I said to myself, of the dear Children's Missionary Association! The little stream flowing so quietly to arrest the vice and crime which filled the gloomy prison before it, is just like the work in which you are engaged, and I don't know a better name for a little missionary society than this—"The Free-drinking Fountain Association." Your monthly collections and supplies are sending out a little stream of the water of life, which is the only thing that can cure the sin and misery that lie so heavily on a large part of the world. And though all you do seems indeed very small for the wants of the whole world, yet it does something, and much more than to you now appears. To furnish the water that comes from the fountain which I have described, I learn by inquiry costs about twenty-five dollars a year. But you are already sending out much more than twenty-five dollars worth of the living water. Besides, yours is only one of a multitude of smaller fountains which are being established, and will in time supply the whole thirsty family of mankind.

When the fountain in the Old Bailey was first erected and its blessings experienced, a memorial from the grateful working men of the neighborhood was presented to Mr. Gurney, expressing their gratitude for the inestimable boon, and imploring him to secure the erection of other fountains in different parts of the metropolis. But warmer thanks are constantly coming up to our Missionary Board from the thirsty souls that have been refreshed by those spiritual springs. You will find, dear children, that you are having the blessing of souls ready to perish. Such deeds of mercy will never be forgotten.—They will be remembered before the throne of God.

I did not mention before that the drinking fountain I have spoken of is in the yard wall of a church—the Church of St. Sepulchre (A funny kind of Saint that.) But, I thought it very significant of the fact that the real influence which must heal the vice and crime of the world, proceeds from the church—if not of St Sepulchre—yet of Christ—and that not from the pulpit only, but every part of it, even the humblest. Your little fountain of living water is in the church but it flows not from the pulpit, but from the well, as it were. Every body connected with a Christian congregation, old and young, every little boy and girl in a Christian family, a Sabbath school, refreshed and blessed by the precious water from the living fountain, ought to do what is possible, out of gratitude and love, to bring the reviving stream within the reach of those countless millions of men and women and little children, who are daily suffering and perishing for the want of it in pagan lands, and other regions made to the thirsty souls like the dried desert by a false religion.—When the Lord Jesus Christ said "Go into all all the world and preach the gospel to every creature," he intended that his people should constitute a great Free drinking Fountain Association, to convey through those who have to those who have not; and to-day at the monthly concert where you are listening to the story of Christ's love, and hearing this read, you are like the children I saw at the fountain in the Old Bailey holding their cups for something to drink. And when you are asked at the close of the meeting to stop and pay in your savings and earnings, you must think of that little hole in the wall I have spoken of just alongside of the issuing stream of the street fountains inviting the pennies and half pennies of the poor and the children, and hence you see the inscription above the table: "For the support of the Christian Drinking Fountain Association." A.

—*N. Y. Observer.*

THE DOVE OF POMPEII.

You have all heard I dare say, of the unwearied faithfulness with which a bird takes care of her nest; how, when the tiny eggs are laid in it, she sits on them patiently day after day, and week after week until the young birds are hatched, and then guards them as her very life. Scarcely will she leave her nest to get food, and neither wind nor tempest can drive her away. love for her home and her young ones is stronger than all.

A great many years ago—nearly eighteen hundred, for it was in the year seventy-nine—the afternoon sun shone warm and bright upon a little town upon the shores of the beautiful Bay of Naples. The town was built on the slope of Mount Vesuvius, but although this mountain was a volcano, yet the people of this town did not fear it. For years and years Vesuvius had been so quiet and peaceful, that they almost forgot it could be any thing else; and the little town had spread its houses and vineyards and gardens upon the sunny slopes of the hill, as if it had been the most peaceful of mountains.

Every body was busy—either with work or play—this August afternoon. The shops were open and full; the fishermen were manning their boats; and those people who were too rich to bear the heat of the sun, were resting and idling in their beautiful homes on the hills. How beautiful some of these houses were! with floors of wonderful mosaic, where bits of different colored stones were inlaid so as to make the floor one great picture; while behind were flower gardens and fountains. In a little niche in the portico that surrounded one of these gardens, a dove had built her nest; and now, in the warm sunshine, she sat brooding a single egg, remembering, doubtless, (as birds remember) that it was almost time for the young dove within the egg to break its prison walls and come forth into the world. She dare not leave her place for a single minute, lest the egg, missing the warmth of her soft breast, should be chilled.

Suddenly there came a dark shadow over the brightness. From the top of Vesuvius, so quiet, so peaceful-looking, a great, thick column of smoke broke forth; mounting up and up into the sky, until it shadowed sea and land. The sun was hid, the gleaming lights on the Bay died out, and the brilliant summer day changed to the blackness of night. Then blue lightning flashes darted from the cloud; and then there came down showers, not of rain, but of ashes, upon the town.

The showers fell light and soft at first, like snow, but were quickly followed by showers of small hot stones, thrown up from the mountain. I cannot tell you how thick they fell—covering the streets, blocking up the doorways and windows, until the whole town of Pompeii lay under a great blanket of cinders and stones that was twenty feet thick. Meanwhile some of the people tried to flee away through the volcanic storm but many kept within the shelter of their houses until there came a new enemy. For now the mountain began to send forth torrents of water; and this mingling with the ashes, flowed down in broad, deep streams of mud; covering every thing, finding its way every where. Through the crevices of doors and windows, down cellarways, into every space not filled with the dry ashes and stones, crept the mud. People who were in the houses were speedily blocked in, or if they tried to flee were caught fast and swallowed up in the black torrent. In three days the town was completely buried out of sight. The mountain came back to its quiet, peaceful look after awhile, but the town of Pompeii had disappeared.

Seventeen hundred years passed away. The upper surface of the hardened mud grew soft and fertile beneath the influence of sun and rain; and the fruitful fields were cultivated year after year, over the top of the buried town.—People had even forgotten its old history, and no one remembered there was a town there.

In some chance way, when men were making excavations for some other purpose, part of a house was discovered, far down under ground. This was in 1748; and still other discoveries were made, of statues and coins and other things, people began to remember that they had heard of towns buried long years before, by Vesuvius. Soon the king of Naples consented to have further search made; and so the work has gone on, little by little, ever since. The workmen find many wonderful and fearful things. There are the old streets of Pompeii, and the houses, and sometimes in the houses, sometimes in the streets, the many skeletons of those who lived there seventeen hundred years ago. Scattered around them are jewels and money and keys—just those things which they caught up in their hurried flight, on that dreadful August day.

One house, of special beauty, seemed to have been quite deserted by its owners, perhaps when the showers of ashes first began to fall, for as the workmen uncovered room after room each one was empty, until, down in the kitchen, they found the skeletons of an old man and a girl. Hid away in the kitchen oven, they had tried to keep out the deadly torrents of mud, only to meet death in another way. The masters of the house had fled, and the servants had sought what refuge they could. But the dove on her nest in the garden had never stirred. Doubtless her heart fluttered with fear as the darkness closed in around her and hot stones began to fall; but the soft wings were not unfolded. It was not the part of a dove to forsake her nest. And when the workmen slowly cleared away the stones and hard mud from the garden, and uncovered the pretty porch, there on her nest was the skeleton of the dove, and beneath it the tiny bones of the yet unhatched young one, for which she had given her life.—*Little American.*

Child's Cabinet.

THE DISCONTENTED FISH

A STORY FOR THE YOUNG

In the village pond there lived a fish for some time. One day he swam up to the water's edge, and jumped clear out of the water to take an air bath. Just as he sprang out, he saw a large bird which he took for a fish-hawk, that watches for fish. This bird would every now and then take a circular sweep close down to the water's edge, and then take a sail clear off out of sight. The fish, you know, is a very thoughtful and sly sort of animal. This seems very clear from his swift motions. How swift he darts about and turns round, using his tail for an oar, and fins for sails! What a sharp eye he keeps, always on the lookout for danger! When he sees any body he runs behind a stone or an old river log, or under the shelving, grassy bank of the river. If running away from danger does not show thought, pray tell me what does? From the fish's quick sense of danger we all might learn something. He teaches good lessons! He is a silent teacher. But I sadly fear a great many learn nothing from him. He is a skittish little fellow. You remember what Solomon says about "the fishes that are taken in an evil net," but not so often as children and even grown people are. But I must go on with my story.

Just as the fish was looking up, when the bird swept down to the water's edge he felt a kind of discontent come over his little mind. I want you to mark the meaning of this. It was temptation! He then cried out in the fishes' language, "Oh, how do I wish I was a bird! Why am I doomed to sail about in this little pond, and go nowhere else? If I was only like this bird, I would sail right up into the sky! What a fine thing it would be!" As he said these words, the fish-hawk sailed by again; and just at this moment, while taking an upward peep, lying sideways in the water, the hawk skimmed along, touching the water with one of his wings, he heard the fish complain of his hard lot, and saw tears in his eyes. This was the bird's time to tempt and take him. But his plan was not understood. This might seem strange, considering that the fish is jealous, fearful, quick and thoughtful. He was off his guard.

"I could take you up into the sky with the greatest ease," said the bird.

"Could you? said the fish; "that would be a nice thing. But I feel afraid."

"Never fear, come close up to the water's edge;" said the bird," and we can talk the matter over."

Poor simple-minded fish! Why does he not keep out of harm's way? Ah! he doesn't see the danger—he only sees the bait. So he looks up to the bird with one of his eyes, as he lays sideways in the water.

"Now's my time!" said the hawk; and quick as lightning, he opened his bill like a pair of tongs, and up, up went our little fish into the air! But oh! who can tell how scared he was? and how did his little heart beat; and how his poor back ached with gashes made by the hawk's bill. Now he knows the bird means to eat him up alive. Now he remembers all his happy little sports and pastimes among his numerous finny friends in the village pond; and his grief is very great, and his heart broke; and tears such as fishes sometimes weep flowed. His agony of mind was greater than the wounds of the body. I cannot describe nor you imagine them.

"Let me go home to my friends! O, do!" cried he. But the bird made no answer for a long time, for he knew if he did he would have to open his mouth, and then his dinner would be lost. Finally while he kept on crying bitterly, the bird got angry and forgot himself, and cried out, "No, I won't." And it happened that while the fish was wriggling about, he hit the bird in the eye with his tail. And so he let go his hold. Down dropped our poor little fish into the pond, half dead with fear and pain. Yet how much was he rejoiced to find himself at home with his dear friends again! All his friends now gathered round him, and he told them with many tears his sad, yet finally happy adventure. "You won't catch me in such a scrape again very soon," said he solemnly; "and I advise all you, my dear friends, to beware of discontent, temptation and the fowler's snare. Be content with your lot. How can you be happy in the sky. Our Creator has given us the place best for us." There was a large congregation of fishes present to hear his instructive advice, and it did them good. Then they all came up and saluted him; and gave him a splendid entertainment. Some of them laughed pleasantly at the adventures of the "flying fish." Then they all bid him good night and went to their little cottage homes, under the shelving bank, safe and happy.

The fish's wounds soon healed in the cool water. He has often been seen in the village pond, and was known by the scars on his back. My young friends, you may think, you are wiser than fishes. But how can you prove it? Satan is always laying such snares for you, and employs your friends to do it. And remember, too, that our folly and sin always leave a scar, long after we have repented. If you forget this, my story will do you no good.—*Episcopal Recorder.*

Science and Art.

THE CHICAGO TUNNEL

We expect the children and our young readers generally, will thank us for the following account of a visit to "The Chicago Tunnel." It is taken from the *Chicago Tribune.*

On the 16th of August I was in Chicago, and thought I ought to visit the tunnel. I was told that I could see the shore shaft, but they would not let any body go down. I did go down and I saw the whole thing. For this privilege I am indebted to Mr. Rose, one of the Board. During my journey there were times when I doubted about its being much of a privilege. Mr Rose took me to a shaft near 11 o'clock at night. A sort of elevator filled it, and it is worked by an engine, with a strong wire-rope. They had been bringing up dirt, which is sold at ten cents a load.

The two miners stepped on the platform of the elevator. One was named Edward Everett. He inspects the brickwork for the city, and so smites every brick. The city at least keeps one man in the tunnel every moment to watch the progress, and to guard against bad work and danger. For there is danger; of course there is. It is in case they come to quicksand, or springs which rise up to the bottom of the lake. At that time they had advanced about three quarters of a mile. The waves of Lake Michigan are over them. When steamboats pass they plainly hear the workings of the engine and the paddle wheels.

The miners told me that they were ready, and pointed to the place on the platform where I was to stand. It was something like the platform where they hang folks, and a rope was overhead, but for another purpose. Then we started. The motion was swift and easy. It was 77 feet to the bottom, and we soon reached it. The tunnel was before me, not much larger than a good sized brick oven. It was profoundly dark within. Out of it came cold damp air. Leading into the tunnel is a railroad track, and there stood one of the cars on which they haul brick, lime and dirt. Usually they have a mule, but there was none down at that time. One miner sat on the front part of the car with the lamp in his hand. They gave me a little board to sit on. I partly sat and squatted on the middle of the car. The arch above was so low I had to stoop or my head would have touched. The other miner was to walk. He bent forward and pushed the car.

Then we started. Immediately a cold blast came out of the tunnel. I almost regretted I had come, but I knew there was fun ahead, and I would not be frightened. After we had gone a few rods, one of the men said we were under the lake. I asked him how far it was to the water. He said it was about 40 feet. The lamps flared in the blast, and almost went out. The car rattled, and its echoes rolled through the tunnel like a constant peal of thunder. On the right side of the wall, every five feet, the distance was marked in black figures. At the upper turn of the arch extended a black six-inch pipe, made of sheet iron, through which the engine draws the bad air out of the tunnel. Not only is there bad air, but they find inflammable gases. Once they took fire; there was a great light through the tunnel, and one man was badly burned, but he still lives. There seemed no end to this black pipe, to the black figures, nor to the tunnel, as we rolled through the chilly and damp air. It was the blackness of darkness before, and the same behind. The scene was like that in a sick dream, like a nightmare in which there is no relief and no change. Unless a man's duty leads him he can have no business here. Had I not wanted to describe the place I would not have dreamed of going down. One can visit no other place in the world where so suddenly he may be cut off from human help. Should they strike a vein of quicksand, the waters rush in; immediately they roar through the tunnel, they pass beyond one, they rise to the land shaft, and he will be seen no more. Some say that if one can swim well he may be saved. He will swim with the advancing waters, and he will rise in the shaft; but such will be the pressure of the water of the lake, that he will be propelled with the velocity of a cannon ball, and he will be thrown out of the shaft in a monstrous jet of water and foam. Should he escape here, the chances are that he would be torn to pieces by striking against the sides of the tunnel, or be flattened into a mass against the sides of the shaft, or be rent asunder in the whirlpool made by the reaction.

I confess that I felt solemn. It was cold. Naturally one would tremble. It was a good place to pray. A short, fervent prayer can be said as one rides along, even as one talks. It seemed to me like standing on the brink of eternity—like preparing one's self for taking a long farewell of the stars and the sun, of the world, of wife, children and friends.

After a long time we came to a chamber dug out on each side, braced with timbers and plank; here mortar had been made and brick deposited. We did not stop. The figures on the wall showed that we were 1,000 feet under the lake, and still the black pipe was overhead. I looked back whence we came. There was no turning. Again we passed another chamber, and the figures showed we were 2,000 feet from the shore. It was 40 feet to the water, and the water is 40 feet deep. We have wondered at the stories of enchantment in the Arabian Nights. It has no such story as this.

The cold, nightmare scene was unchanged; and still under the waves we rolled on. After a long time the car went slower. A few words were spoken, and we saw lights ahead. We approached and found men in a chamber making mortar. Every body was busy. A man brought a broken hoe to one of the miners who came with me; it was his hoe. He swore. I never was so shocked to hear an oath. I thought it strange. And yet I was informed that not long ago two men got fighting here, and one killed the other!

Here we left the car and went on foot. We could see men at work in the distance. The water overhead shoals, and is only 35 feet deep. Then we reached the spot where the masons were laying bricks. We had to pass a mortar car, and it so filled the space it was difficult to get by. My conductor still led me on. I told him I did not care about going farther. Yes, I must see the whole of it, since I had come so far. We passed by the side of a pile of dirt 18 or 20 feet long, and came to where men were picking dirt and shoveling in the hard blue clay. I remember taking up a lump. It was damp but solid. I could not have seen much else, but my recollection is not distinct. I know I talked a little. I bade them good by, and remarked, what I then happened to think, that God would prosper the work because they were engaged in getting pure water.

Then we went back by the masons and those making mortar, and again I was on the car. I was glad to return. I was glad no accident happened. At last we reached the shaft, the elevator was ready, I stepped in it, and again was in the world. Mr Rose was waiting for me in the office, and said I had been down only about an hour. It seemed to me a century.

House, Farm and Garden.

WASHINGTON AS A FARMER.

It is generally known that the father of his country, while bearing a nation's cares upon his shoulders, was one of the most extensive farmers in the State. I commend his views on the raising of tobacco to the careful and prayerful consideration of the Connecticut valley farmers, who persist in raising the harmful weed. I copy from *Washington's Political Legacies*, to which is annexed an appendix, containing an account of his illness, death, etc., etc., Boston, 1800.

"Col Washington was one of the greatest land holders in North America. His estate at Mount Vernon was computed, in 1787, to consist of nine thousand acres, under his own management and cultivation. He had likewise various other large tracts of land in other parts of the State, his annual receipts from his estate amounted in 1770 to four thousand pounds sterling, and it was then believed would have sold for upward of one hundred and sixty thousand pounds sterling, which is equal to more than $666 000. What his revenue was we do not know, but there can be no presumption in supposing it was much increased under his prudential guidance and practical economy. He allotted a part of Saturday in each week to receive the reports of his overseers, which were registered progressively, to enable him to compare the labor with the product of each particular part, and it is affirmed that this weekly retrospect was duly considered by this great man during the stormy movements of the Revolutionary War, and his Presidency of the United States.

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